

The Prohibition Leaders of America

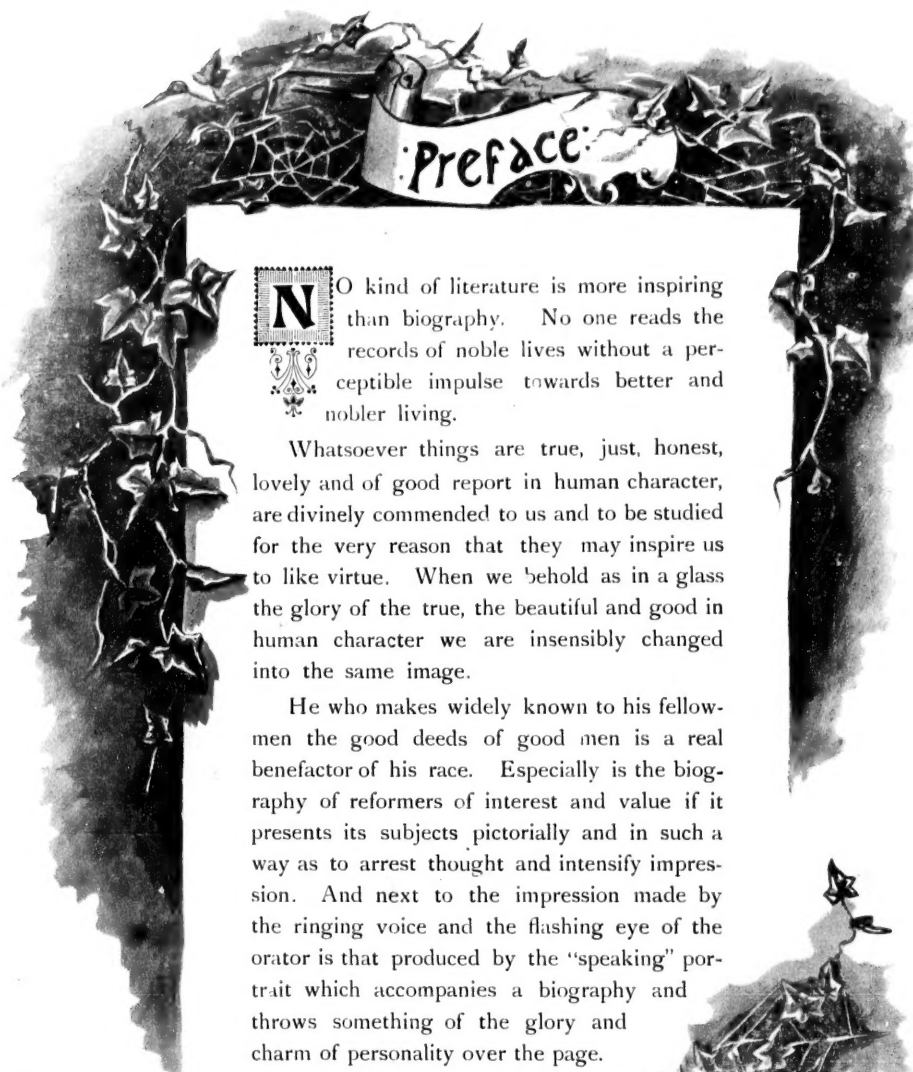
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St. Louis:

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ENTERED ACCORDING TO ACT OF THE PARLIAMENT OF CANADA, IN
THE YEAR EIGHTEEN HUNDRED AND NINETY-FIVE,
BY B. F. AUSTIN, IN THE OFFICE OF THE
MINISTER OF AGRICULTURE.

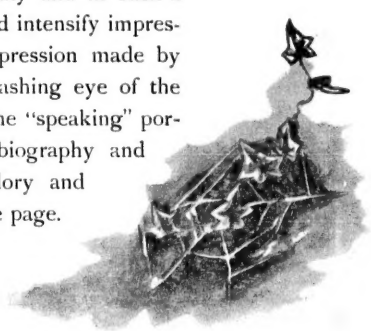


Preface

NO kind of literature is more inspiring than biography. No one reads the records of noble lives without a perceptible impulse towards better and nobler living.

Whatsoever things are true, just, honest, lovely and of good report in human character, are divinely commended to us and to be studied for the very reason that they may inspire us to like virtue. When we behold as in a glass the glory of the true, the beautiful and good in human character we are insensibly changed into the same image.

He who makes widely known to his fellow-men the good deeds of good men is a real benefactor of his race. Especially is the biography of reformers of interest and value if it presents its subjects pictorially and in such a way as to arrest thought and intensify impression. And next to the impression made by the ringing voice and the flashing eye of the orator is that produced by the "speaking" portrait which accompanies a biography and throws something of the glory and charm of personality over the page.



One object of this book is to introduce representative men and women of the different temperance organizations to each other. Better acquaintance of the leading workers of all parts of the great Republic and Canada with each other will surely increase confidence, enlarge hope, and inspire greater faith in the speedy triumph of our principles.

Another aim of this work is to inspire the rank and file of the Temperance Army with the same lofty enthusiasm, courage and burning love of humankind which have constrained the men and women whose faces appear on these pages. Brief as these plain records are they will "speak between the lines" of much that is nobly heroic and Christ-like in human character. They will, to all who read them aright, be eloquent with the story of strife and suffering, of sacrifices and success, of labors abundant and not in vain, in the Lord.

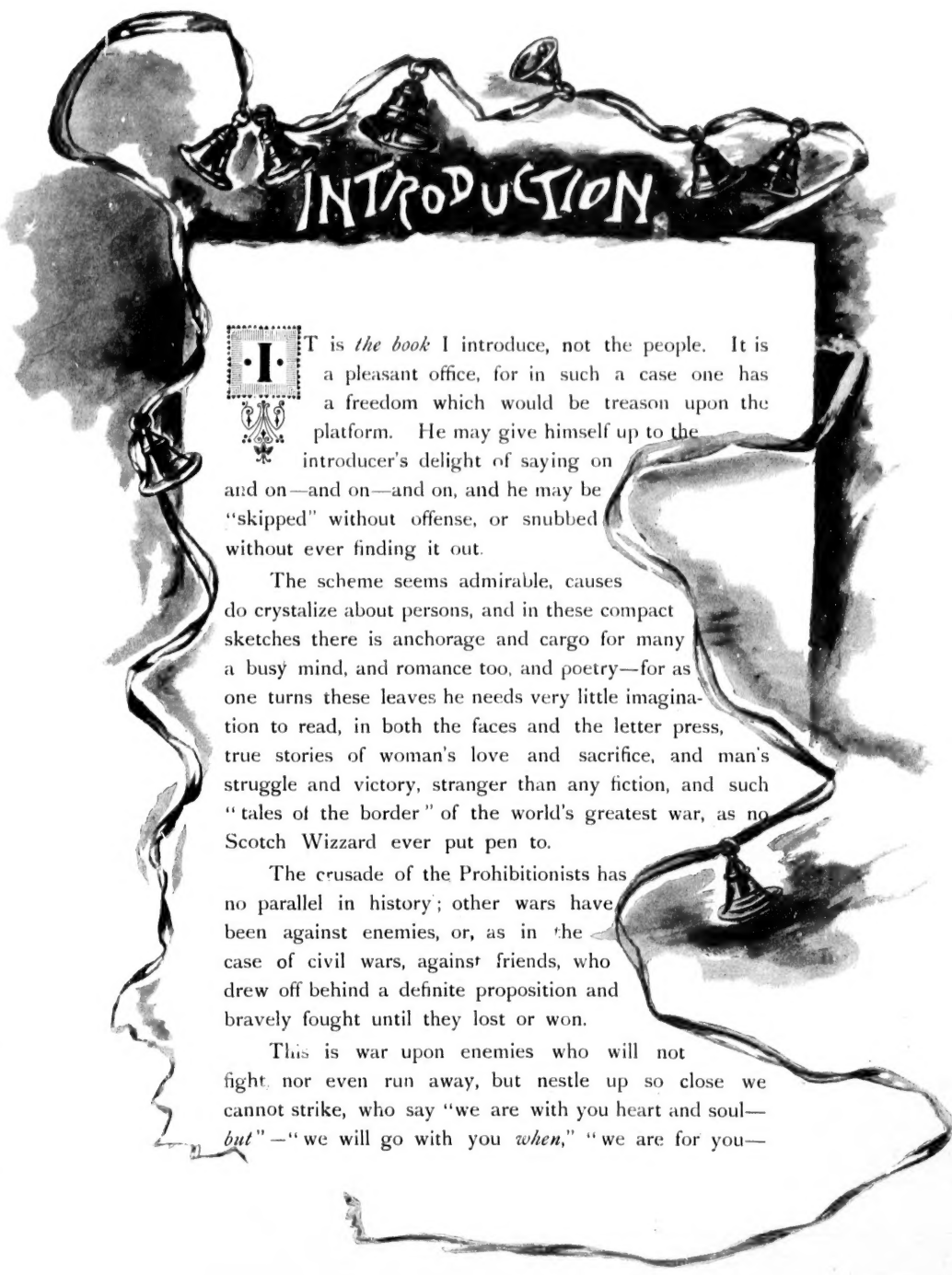
For the form of the material the editor and his associates alone are responsible, the facts and photographs being furnished upon request (in many cases reluctantly,) by the subjects of the sketches. There is no order of merit or honor in arrangement, and no attempt to flatter vanity or exaggerate the record.

Of the limitations and imperfections of the work no one can be as sensible as the editor. Of the difficulties of such a compilation one can have no adequate conception unless, indeed, he has attempted a similar compilation. No exemption from errors of judgment or mistakes in the execution of the work is claimed, though much care has been exercised.

A few of the leaders are omitted because they have respectfully declined a place in the volume; others, doubtless, have been overlooked by those making up the lists. The list here presented is by no means exhaustive, and should the present volume meet a kind reception it will be followed by a companion volume, "The Temperance Leaders."

Attention is called to the Second Part of the present volume, in which are to be found some selected speeches and articles of great importance. It is hoped that temperance workers in every land may here find hints and helps of practical value.

B. F. AUSTIN.



INTRODUCTION



It is *the book* I introduce, not the people. It is a pleasant office, for in such a case one has a freedom which would be treason upon the platform. He may give himself up to the introducer's delight of saying on and on—and on—and on, and he may be "skipped" without offense, or snubbed without ever finding it out.

The scheme seems admirable, causes do crystalize about persons, and in these compact sketches there is anchorage and cargo for many a busy mind, and romance too, and poetry—for as one turns these leaves he needs very little imagination to read, in both the faces and the letter press, true stories of woman's love and sacrifice, and man's struggle and victory, stranger than any fiction, and such "tales of the border" of the world's greatest war, as no Scotch Wizzard ever put pen to.

The crusade of the Prohibitionists has no parallel in history; other wars have been against enemies, or, as in the case of civil wars, against friends, who drew off behind a definite proposition and bravely fought until they lost or won.

This is war upon enemies who will not fight, nor even run away, but nestle up so close we cannot strike, who say "we are with you heart and soul—but"—"we will go with you *when*," "we are for you—

if"—"we are Prohibitionists *as individuals*, but *officially*, something less, or something more, or something indefinite.

We have to strike at combinations and parties in which good and bad are blended, so we cannot attack the one without seeming to do violence to the other. We have to argue against silence, criticise *prayers*, restrain our hand because we cannot distinguish sycophancy from ignorance.

The fortifications of the saloon are the pillars of the Church.

The citadel of saloon politics is "spiritual wickedness in high places." We have to face the double treason of citizens who defy the Church and the Constitution, and take up arms against them—for money, and other citizens who do surely love both, but who in the vestments of the one, and under the flag of the other, furnish aid and comfort to their deadliest enemy—for money. No wonder some of us have grown uncharitable! No wonder some have gone back! No wonder some, confused by the bitterness of defeat at the hands of the Church members, have cried out against the *Church!* No wonder we have said hard words!

No such war was ever waged. No such bravery ever met such meanness. And, notwithstanding I myself am in some humble sense one of their numbers, I make bold to say that the cause of Prohibition has raised up a new and better breed of men and women in America; and in the statesmanship of the future, the strain will tell for God and home and country, in patriotic fiber such as modern politicians never dreamed of. For one thing, in that statesmanship there will be the voice and hand and heart of woman as well as man, in due admixture, that is equally, enthusiasm for cleanness, passion for sacrifice, necessity to love, insensibility to fear.

One sees, at a glance into these faces, why the cause they represent is called a "movement." These are preachers "*sent*." Not one of them a "professional." Not one a "place hunter." Not one but got a heart ache with his orders. Not one but knows he should have hatred for his wages. Men and women in equal honest fellowship, they have built thus far the great reform with never a breath of scandal, their enemies themselves being

INTRODUCTION.

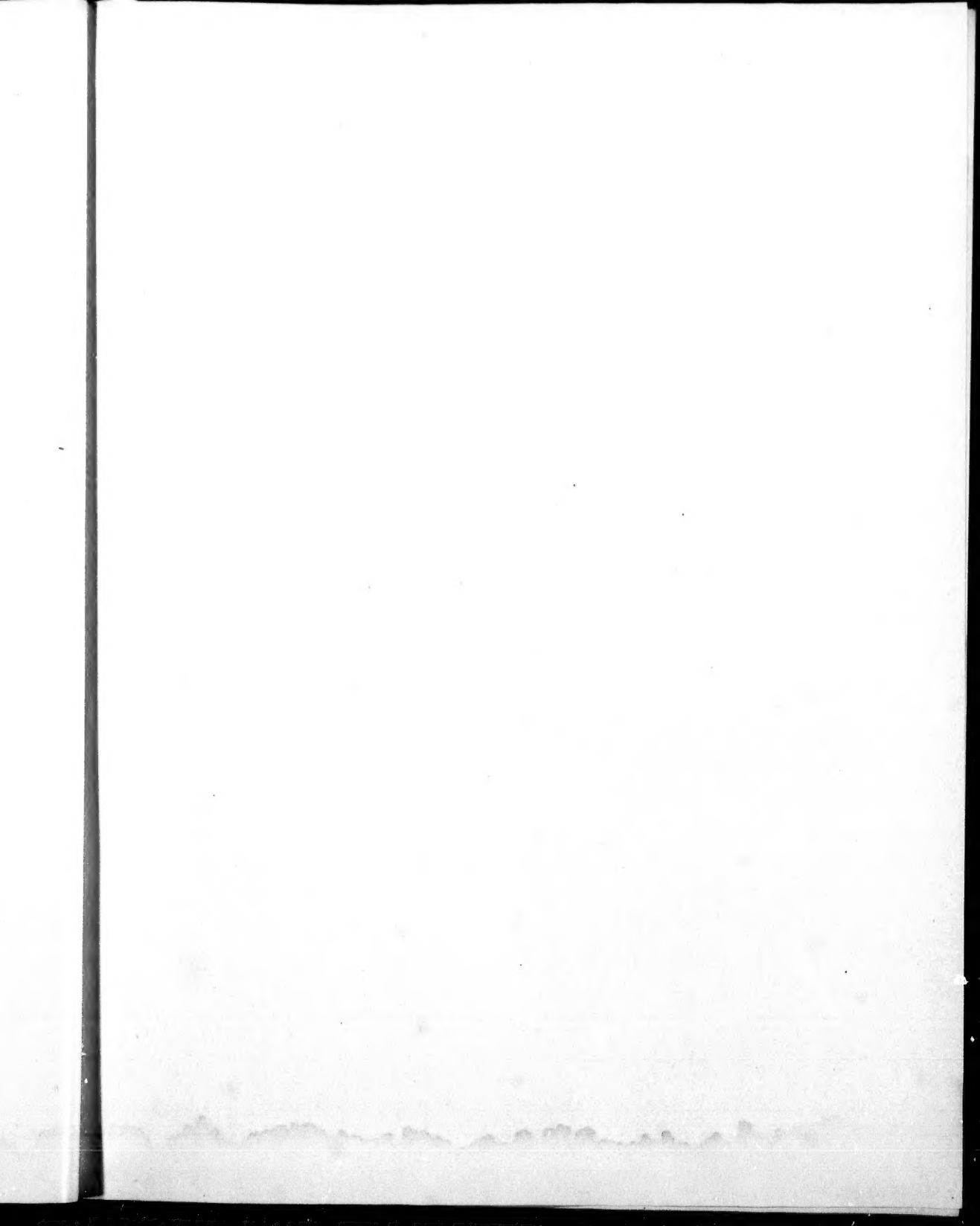
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judges. Do you fear the effect of equal suffrage? Look at the Prohibition leaders in Canada and the States! They have been in "practical politics" for a quarter of a century, and have not yet discovered a crooked man or an unmodest woman. Our travelling men are lovers of their own homes, and motherhood is honored by our talking women. In the soil of this movement bossism, partyism, sectionalism, raceism, sectism cannot grow for, in the words of Frances Willard, "we wage our peaceful war for God and home and every land."

JOHN G. WOOLLEY.



PART I.



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SAMUEL DEXTER HASTINGS was born of English-Scotch parentage in Leicester, Massachusetts, July 17, 1816.



He has been a resident of Wisconsin since 1846, and has held various public positions in that State, being twice a member of the State Legislature, eight years State Treasurer, and three years Secretary of the State Board of Charities and Reform. He was one of the original Abolitionists, having been associated with Garrison, Phillips, Whittier, Tappan, and other early pioneers. He has been interested in the temperance cause from his boyhood, and has been connected with almost all the leading temperance organizations. He was

G. W. P. of the Sons of Temperance in Wisconsin for several years, was at the head of the Order of Good Templars for the world for six years, has been a Vice-President of the National Temperance Society and Publication House from its organization to the present time; has been a member of the Executive Committee and Treasurer of the National Prohibition Party for thirteen years, and was the party nominee for member of Congress and for Governor of the State. He is a member of a Congregational church, and for about fifteen years was Superintendent of one of the largest Sunday schools in the State. In the interests of the temperance cause he has spoken in nearly every State in the Union, in Great Britain and in Australia, New Zealand and Tasmania.

MRS. HELEN M. GOUGAR, A. M., was born in Litchfield, Mich., July 18th, 1843. She attended the free schools until



twelve years of age, when she entered Hillsdale College, of which institution she is a graduate. She is a member of the Board of Trustees, being the first woman elected to this position, also President of the Board of Lady Commissioners of this College. She is a member of the Bar of Indiana, licensed to practice in all of the Courts of the State. She has won brilliant encomiums from legal minds for the manner in which she argued the Constitutional rights of the women of Indiana to vote in her celebrated "Test Case" in the Courts of her

State. She has a distinctively legal mind. Mrs. Gougar has been President of the Woman Suffrage Association of Indiana for many years, and she is the first woman member of a National Executive Committee of a political party, holding this position in the Prohibition Party of the United States. She has been a forcible speaker and writer for the suppression of the liquor traffic for many years. She delivered one address upon this subject in reply to a ministerial rebuke for some of her utterances, which Neal Dow characterized as a "classic in temperance literature," and it had the phenomenal circulation of over two hundred thousand copies in six weeks after it was uttered.

MISS LODIE ELIZABETH REED, A. M., was born May 22, 1847, in Urbana, Ohio, from which place her parents moved



when she was five years old to Monticello, Indiana. Her father was Judge Alfred Finch Reed, her mother, Louisa Jane Downs, a descendant of Quaker martyrs to early persecutions in this country. She, herself, is a Methodist. An ambitious student, she acquired a classical education in the high school of her home town, the Methodist College at South Bend, and the male and female college at Valparaiso, Indiana, where she graduated with highest honors in 1867. For ten years she was a teacher at Monticello and Attica, being Principal of the

High School in the latter place. Being in Urbana, Ohio, at the time of the Crusade, she received through it her call to temperance reform work. In 1881 she became Cor. Sec. of the India a W. C. T. U., which office she filled for thirteen years. She was also for ten years Superintendent of the Scientific Temperance Instruction Department, and led the campaign which secured that law in Indiana. For three years she has been Press Superintendent of the National W. C. T. U. and editor of the "National W. C. T. U. Bulletin." She was one of the founders of "The Organizer," the State W. C. T. U. paper of Indiana, editing it for more than 12 years. In these papers she has ably and successfully advocated Prohibition, winning favor and adherents to the cause.

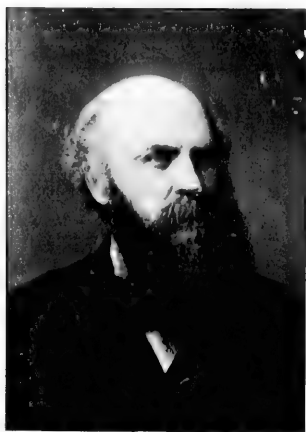
JOSEPH MCLEOD, D. D., a representative Prohibitionist of Canada, was born at St. John, N. B., June 27th, 1845. Educated at the Baptist Seminary, Fredericton, he took his degree from Acadia University, and entered the ministry of the Free Baptist Church. He was pastor of the Free Baptist Church, Fredericton, from July, 1868, to July, 1890, when he resigned to give his undivided time to the "Religious Intelligence," the editorial work of which he had assumed in 1867. Dr. McLeod was married on Dec. 22nd, 1868, to Jane F. Squires, and has a family of two sons and three daughters. He was chaplain of the New Brunswick Legislature from 1876 to



1894. He is an Independent in politics, a most pronounced Prohibitionist, and an indefatigable temperance advocate in the pulpit, the press, and on the platform. He is President of the New Brunswick Prohibitory Alliance, and Vice-President of the Dominion Alliance. In March, 1892, he was appointed by the Dominion Government a member of the Royal Commission on the Liquor Traffic, which Commission has now completed its labors. He was offered the nominations as candidate for Parliament in two counties (Kings and York), both of which he declined, preferring to complete his work as commissioner. Dr. McLeod believes with all his heart in Prohibition, and fully expects to see its final triumph.

PROHIBITION LEADERS.

WILLIAM JAY GROO, ex-Judge and Counselor-at-Law, Trinity Building, New York, was born in the town of Neversink, N. Y., Sept. 9th, 1831.



His parents were among the first settlers of that town. His grandfather, Saml. Groo, was a Revolutionary soldier. He completed his studies at Moricello Academy, and in 1852 he commenced the study of law with Gen. A. C. Nivens, then a leading lawyer, and was admitted to the bar in 1855. While a law student he was appointed Deputy County Clerk, and afterwards succeeded to that office. He was elected District Attorney in 1857, and served three years. In 1861 he was appointed by Governor Morgan one of the three commissioners of public accounts for the State, and resigned after serving two years. He was a delegate to the National Republican Convention in 1864, and voted for the re-nomination of Abraham Lincoln. In 1866 he moved to Middletown, Orange County, and was elected in 1868 Special County Judge. In 1873 Judge Groo became a member of the Prohibition Party, and was the party's candidate for State Governor in 1876, and for Judge of the Court of Appeals in 1886, when he was the only candidate on the ticket, and received 36,414 votes, the largest number ever polled up to that time by any candidate of the party. He was twice chairman of the Prohibition State Convention, and was chairman of the New York delegation in 1888.

MRS. EMMA GRAVES DIETRICK, of Lockport, N. Y., State Superintendent of Juvenile Templars, and State Woman's Christian Temperance Union Superintendent of Department of Narcotics, was born at Portsmouth, Ohio. Her father, Edward R. Graves, was a son of Col. Graves, one of the founders of Amherst College, Mass. Her mother, Mary S. C. Graves, is a lineal descendant of the noted divine, Jonathan Edwards. She has been in Temperance and Christian work from early girlhood. She has been for thirty years a Good Templar, and is now the State Superintendent of Juvenile work in that Order. She has been for eighteen years a White Ribboner, and is now President of the large local W. C. T. U. at Lockport, her home, and an officer of the County Union. She is a member of the First Congregational Church at Lockport, and has been for sixteen years in charge of the Primary Department in its Sunday School. She is a ready and popular speaker, and for years past has done much platform work in her own localities, and in many places throughout the State. In September, 1873, she married Lyman A. Dietrick, a resident of Lockport, and they have been well united both in their home, church and temperance work. Mr. Dietrick is Chief Templar of Niagara Co. I. O. G. T. They have a son in Oberlin College, Ohio, who intends studying for the ministry. Her address is 216 West Avenue, Lockport, N. Y.



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MRS. ELLEN J. PHINNEY, of Cleveland, O., General Secretary of the Non-Partisan National W. C. T. U., was born in Gibson, Pa., Jan. 27, 1840. Her parents were Garret and Amanda Johnston. She was educated at Harford Academy and Oberlin College, graduating with the class of 1862. She was a teacher until married, in 1865. She is a member of the Congregational Church. In politics she holds herself independent, not pinning her faith to parties but to men of pure principles who recognize their duty to God and to humanity. She has been actively and prominently identified with the temperance work for years, and especially with the Non-partisan W. C. T. U., with headquarters at Cleveland, O. She was Pres. of the State Union and also Pres. of the National Union; the latter position she held for five years. She is now its General Sec. She is also President Women's Council, and First Vice-President of the Civic Federation of Cleveland. She favors Local Option, because it tends towards it and gives enforced Prohibition in a large territory in the near future. She has strong views against making Prohibition a party question, being convinced it will imperil the interests of the great reform. "People," she argues, "differ honestly about a multitude of questions that separate them into political parties, when they can see eye to eye the claims of the temperance cause, and would support it on a non-partisan basis."



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ANTHONY COMSTOCK, the world-wide known Secretary of the New York Society for the Suppression of Vice, was born on a farm in New Canaan, Connecticut, March, 1844. He had one year's schooling at New Britain, after which he had to earn his own living. His first employment was in a country store. His brother, Samuel, was killed in the battle of Gettysburg, and he volunteered to take his place, being then 19 years old. He faithfully performed his duty as a soldier until the end of the war. He found employment again in a store, and later on was appointed an Outdoor Superintendent to Lookout Mountain Educational Institute at Chattanooga, Tenn. His great work has been in connection with the Society for the Suppression of Vice in New York. All the world has heard of him in that capacity. He went to New York when 23 years old to enter mercantile business, and his heart was stirred at the evidences of so many young men being ruined because of obscene literature and other aids to vice. He soon became the right arm of this important Society, and has well maintained that position ever since. He has been instrumental in breaking up a large number of establishments for obscene publications of various kinds. He has been instrumental in securing important amendments to the laws regarding publishing and mailing such works, and also in regard to the suppression of gambling and drunkenness.



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REV. JAMES BRAND, D. D., Pastor of First Congregational Church, Oberlin, O., is a native of Canada. He was born at Three Rivers,



Quebec, Feb. 26th, 1834. In 1858 he became a Christian. He fitted for College at Phillips Academy, Andover, Mass., and entered Yale University in 1861. The following year he enlisted in the Union Army, and participated in the battles of Fredricksburgh, Chancellorville and Gettysburgh. He was wounded in the first named great battle. He returned and completed his course at Yale in 1866, and graduated from Andover Seminary in 1869. He became pastor of Maple Street Congregational Church. In 1873

he was called to Oberlin, as successor to Charles G. Finney, in the pastorate of College Church (First Congregational), where he still remains. In 1884 he received the degree of D. D. from Iona College. Dr. Brand is well-known as a writer and lecturer, as well as a preacher. He has written largely for the press, especially on "The Saloon Question." In his pulpit, in the midst of 1,500 students, he has constantly raised his voice against the legalized drink traffic. His motto has been: "The Satanic Conspiracy must either be crushed, or it will crush the Nation." In politics he was a supporter of the Republican Party till about eight years ago, when he lost faith in the party ever doing honest work for temperance. He then joined the Prohibition Party.

MRS. MARY A. HITCHCOCK WAKELIN, the well-known organizer, lecturer and worker, was born in Jefferson Co., N. Y.,



April 28th, 1834, and moved with her parents to Green County, Wis., at the age of 11 years. In 1852 she was married to Rev. Alfred Hitchcock, a Baptist minister, and emigrated to Kansas in 1859. In 1872 she moved to Freemont, Neb., her husband having been called to the pastorate of the Baptist Church there. When "The Crusade" came on she was the first to call the women together and organize for work, and has since done much in the promotion of the W. C. T. U. She took a prominent part in organizing the

State W. C. T. U. Her husband's health having failed she went with him to California, where he died in 1878. She returned to Nebraska and took an active part in W. C. T. U. and church work. After filling other important positions in the W. C. T. U. work she was called to the Presidency in 1888, and occupied that position for six years. During that time was the great Prohibition campaign in Kansas, and she greatly assisted, addressing public meetings, arranging routes for speakers, and helping direct the work at large. When that campaign was closed there were no outstanding debts to weigh down the W. C. T. U., but a balance was in the State treasury. She has well earned the reputation of a clear and logical speaker. She was married to Mr. Wilson Wakelin in April, 1894.

FRANCES HAZELTON ENSIGN was born in Madison, Ohio. Her father, Ervine F. Ensign, and her mother, Elizabeth Hazelton, were of New England



ancestry, and have ever been deeply interested in the great moral movements of the times. The daughter is a member of the Congregational Church; was graduated from Oberlin College in 1884; taught for a time in the public schools, and then entered the temperance work as State Secretary of the Ohio Young Women's Christian Temperance Union, which position she still retains, and has been most successful in enlisting the young people of her State in this movement. In the year 1893 she was ap-

pointed National Organizer and Lecturer for the Young Woman's Branch, and has travelled extensively in many States, organizing and lecturing. Mrs. Henrietta L. Monroe, State President of the Ohio Women's Christian Temperance Union, says of her: "Miss Ensign, lovely in person, dignified of manner, of courteous gracious, winning speech, possessing a rich, sweet voice, made her way into the hearts of her hearers, and has the rare gift of enthusing and enlisting them in the cause." Another friend says: "Miss Ensign is a logical and forcible speaker, and her addresses are beautiful and effective presentations of the need and importance of temperance effort."

REV. DAVID WRIGHT AYLSWORTH, now of New Jersey, is a native of Canada, having been born near Odessa, Lennox Co.,



January 26th, 1830. He belongs to a noted Methodist and temperance family. His grandfather, Bowen Aylsworth, was one of the sturdy pioneer farmers of the old Midland District, Upper Canada. Robert Aylsworth, father of this present sketch, was an able Methodist local preacher and a powerful temperance speaker. He reared a large family, all of whom are active temperance workers. David received a liberal education in the schools near by and finally graduated at Buffalo in the Good Templar's course of Temper-

ance study. He began work as a minister in the Methodist Episcopal Church, and was very successful in that work for eight years. He then moved to New York State, where he served successfully as pastor in some important churches. He had always an affinity for platform work, being an able and convincing speaker. He was induced by the Grand Officers of the Good Templars to devote himself to the interests of their work, and is now doing so with excellent success, both on the platform and in the pulpit.

The Aylsworth family are noted throughout Ontario as temperance workers.

REV. W. H. CLARK, M. R. T., Grand Chief Templar of Wis., was born in Sussex Co., N. J., Feb. 14th, 1847. His parents



were Rev. Cornelius and Eliza Clark, his father one of the early temperance agitators. He was educated in the common schools and in the Newton Collegiate Institute. He joined the I. O. G. T. at Pond Eddy, N. Y., in 1867; removing to Pennsylvania in 1873 became prominent there in the work of the Order, and a member of the Grand Lodge. Was elected Grand Counselor in 1880 and re-elected in 1887, and spent several years in successful lecture work. The Grand Lodge of Wis. in 1887, on the recommendation of John B. Finch,

engaged Bro. Clark to enter its jurisdiction as Lecturer and Organizer. He was a success from the start. In 1892 he was elected G. C. T. of Wis., which position he still holds. He became a member of the International Supreme Lodge in 1889; a representative in 1893, and a graduate in the class of '94 of the Course of Study. He was married in 1875 to Ella I. Tice, of Phillipsport, N. Y. Three children have blessed this union, two of whom are living, Harry, aged 18, and Lotta, aged 16. He has a delightful Christian home. Is a minister of the M. E. Church, a strong Prohibitionist, a Third Degree Mason, a Royal Templar of Templary. B. F. Parker, R. W. G. S., says of him: "There is no better all-round lecturer and organizer in the world."

MRS. OWEN HITCHCOX, Gospel



temperance lecturer, Her father, William Evans, was an Englishman, and her mother, Margaret McCullough, a native of Belfast, Ireland, and from the latter it is said Mrs. Hitchcox derives her grace, pathos and wit. She was educated at Paris High School, noted for having sent out a large number of public speakers and professional men. She signed the pledge at 7 years of age in the Band of Hope, and at 15 joined the I. O. G. T. She was married at 18 to Mr. Owen Hitchcox, the deputy postmaster of Paris, and when the W. C. T. U. was organized in Paris joined that

organization, being President for three years. Speaking at many conventions and public meetings, her talents were speedily recognized. She was called to the public platform in the Pavilion, Toronto, under the Can. Tem. League. So signal was her success there, so high the eulogies of the press, that she was soon in demand everywhere as one of the foremost lecturers of the day. Bled with good health, fine presence and delivery, she has been for five years almost constantly at work, mostly under the W. C. T. U. Over 20,000 have signed the pledge in her meetings, and many conversions are reported. She is an Episcopalian and an ardent Prohibitionist. Her daughter, Irene, graduated at Alma College last June; is one of the rising vocalists and elocutionists of Canada.

MISS AMANDA WAY, P. G. C. T., of Kansas, was born July 10th, 1828, in Winchester, Ind. Was educated in the common schools and



Randolph Seminary. She joined the M. E. Church at 14 and was licensed to preach in 1871, but the General Conference deciding against the admission of women, she joined the Friends, and has since been a regular minister with them. Politically, she was first in the Liberty Party, then a Republican, and has since been one of the founders and prominent supporters of the Prohibition Party. She expects to live to live to see a Prohibition President elected. She was a member of an anti-slavery society, clerk of the "under-

ground railway" at Winchester. She organized the first Woman's Suffrage Association in Indiana. Is a member of the Grand Division Sons of Temperance, of the Social Temple Cadets of Temperance, Rechabites, Knight Templars, a Crusader, and member of the W. C. T. U. Has lectured from the Atlantic to the Pacific in interests of I. O. G. T. Has been President of Indiana State Suffrage Society; G. Chap. Cadets of Temperance; First President Kansas W. C. T. U.; R. W. G. V. T. 5 terms; R. W. G. T. and G. C. T. 7 terms; G. Coun. 3 terms; G. V. T. 6 terms, and in all subordinate offices. Helped to secure Prohibition in Indiana in 1854; has edited several Prohibition papers, and for 40 years has given her best energies to the work, Kansas being the great victory of her life.

THOMAS LAWLESS, P. G. Co. of the Ont. Grand Lodge, I. O. G. T., was born at Holton, Que., Jan. 23rd, 1844. His



father, John Lawless, was a native of Tipperary, Ireland, and his mother of Cumberland, Eng. The old log school-house where he was educated was near a blacksmith shop and general store, both selling whiskey. Leaving school at 12 he fitted himself by private study for those positions of trust and honor which he has since filled. An Anglican, for many years an active Sunday School worker, he is a Conservative Prohibitionist. He united with the I. O. G. T. in 1858, and has since been serving in every grade up to the Supreme

Lodge. Has been Grand Superintendent of Juvenile Templars, Grand Secretary and Grand Councilor. Has been Secretary and Treasurer of the Good Templar Benefit Association since its formation in 1887. He is a prominent Oddfellow, and has held for ten years the position of Supreme Auditor of the I. O. F. Was an active worker on the platform, and through the press in "Dunkin Act" and "Scott Act" campaigns. A journalist by profession, he has edited the "Good Templar" publications since 1861, and now edits the "Good Templar." Has published several editions of "The Good Templar Digest" for lodge use, also numerous tracts, leaflets, etc. His wife, four sons and two daughters, are ardent Prohibitionists. They reside at Parkdale, a suburb of Toronto.

WILLIAM WALLACE BUCHANAN, editor of "The Templar," was born March 9th, 1855, and was educated at Sarina and Toronto.



David Buchanan, his father, of Stirling, Scotland, was a scion of the ancient House of Buchanan, once the wealthiest of the Scottish Chiefs. His mother was a U. E. Loyalist. From boyhood up he has taken an active interest in politics. Since early youth, connected with the I. O. G. T. and the British (now Royal) Templars. He first came into prominence in the Scott Act campaign, meeting the liquor champion, E. King Dodds, upon many platforms. He established "The Templar," as a monthly temperance sheet, in 1884. He was

the chief spirit in giving the Royal Templars an independent existence as a Canadian national society, and in the closing months of 1884 was induced to take the management of the Order. He has made the production of literature a special feature in the Royal Templar organization, and built up an important Publishing House and Book Room. In 1892 he established, in addition to the monthly, a weekly edition of "The Templar," and in 1895 a temperance magazine known as "The Templar Quarterly." A member of the Congregational Church. Married to L. Elena Brett in 1884. Family consists of two daughters. He has been nominated in two ridings as candidate for the next Parliament on the Prohibition ticket. He resides in Hamilton, Ontario.

THE REV. ANNA H. SHAW, M.D., was born in Newcastle-on-Tyne, February 14th, 1847. Her family settled in a wild part of Mich., where the girl experienced all the hardships of pioneer life. Lively, ambitious, and filled with insatiable thirst for knowledge, she took advantage of every opportunity of acquiring learning. At fifteen we find she began teaching school. Converted to Methodism at 24, she was a licensed local preacher for eight years. In 1872 she entered Albion College, and in 1875 the Theological Department of Boston University, graduating with honors in 1878. After pastorates at Hingham and at East Dennis, Mass., she applied for ordination to the New England M. E. Conference, and was refused. Miss Shaw then applied to the Methodist Protestant Church, and was ordained October 12th, 1880. She pursued a course in Medicine, taking the degree of M.D. from the Boston University. Soon after she became Lecturer for the Mass. Woman's Suffrage Association, and then National Superintendent of Franchise in the W. C. T. U. She is to-day National Lecturer for the American Woman's Suffrage Association. She is a most eloquent, witty and popular speaker. She has frequently addressed State Legislatures and Committees of Congress and the most important national gatherings of reformers are considered incomplete without a sermon or lecture from Dr. Anna Shaw.



THE REV. HENRIETTA G. MOORE was born in Newark, Ohio, and is of that wonderful compound in which English, Irish and Scotch blood and brain crossing produces an equitable and justly poised character. She was educated in the public and private schools, and largely by private study. A teacher at 15, a grammar school principal later, the call for exclusive devotion to temperance work released her and gave one of the most successful lecturers and organizers to the Temperance Reform. Recently she stated to a friend: "During the last ten years I have travelled about 150,000 miles, and have made about 3,200 addresses, counting daily talks." By early training a Presbyterian, she is at present a Universalist minister. In April, 1895, she was the first and only woman elected to the Board of Education of her own city. She was nominated on a straight Prohibition ticket and endorsed by the Populists, and won by a splendid plurality in an intensely Republican ward. More recently she has been elected one of the Trustees of the American Temperance University, located at Harriman, Tennessee. She was honored with the appointment of temporary chairman at the late Ohio State Prohibition Convention, held at Springfield, June 11th and 12th, and delivered the key-note speech, which has been widely published in whole or in part.



PROF. J. W. SHARP, Ph.D., was born at Fawn Grove, York Co., Pa., Aug. 14, 1838, and came to Ohio with his parents, John and Hannah (Benson) Sharp, in 1841. He was a member of the Society of Friends, but for the past 25 years has been a Methodist. He attended school at Mt. Hesper Academy, and graduated at Oberlin in 1864. In 1862 he was married to Miss Elizabeth A. Kelly. He took for his life work the calling of a teacher. He established the Ohio Business College in 1865, and is still at the head of that institution in its 30th year. He voted for Lincoln twice and Grant once. He became an active Prohibitionist in 1870, was a delegate to the National Prohibition Convention in 1872 that nominated James Black for President, and to all but two of the National Conventions since that time. He has been a delegate to and participated in every Ohio State Prohibition Convention since 1860; has four times been permanent Chairman of said State Conventions; was candidate for Lieutenant-Governor of Ohio in 1879, and has been nominated again this year. He has been a member of the Prohibition State Executive Committee most of the time since the organization of the party. He was one of the founders of the "Delaware Signal," and for three years one of its editors. He is widely known throughout Ohio as an eloquent and able advocate of the Prohibition cause.



REV. J. H. HECTOR, the well-known and popular "Black Knight," lecturer, orator and minister, was born in Windsor, Ontario. His parents



were slaves at Harper's Ferry, Va., and made their escape, and safely landed on British soil. The parents were poor, and the children had a hard struggle for their own existence in their early days. He never had any schooling, but good natural abilities, ready wit, fluency of speech, and a large and commanding physique, have served him in good stead. In early life he worked on farms in the west, and when the great civil war began he enlisted as a volunteer, and was five times severely wounded.

His lecture regarding his "Personal Reminiscences of the War" is one of the most thrilling and interesting of all his popular lectures. He then became a railway engine-driver, and followed that business for years. Since he became an ordained minister in the African Methodist Episcopal Zion Church; he now holds an appointment from his Conference as a travelling temperance evangelist, and for the past few years his services have been in popular demand in various parts of the United States and the Dominion of Canada. His name and his countenance have become familiar in all our large towns and cities. He is a pure blooded African; no one who has once seen him would for one moment doubt that fact.

MRS. LUCY A. ROBBINS MESSER SWITZER, of Cheney, Washington Territory, is one of the best known of the active temperance workers and writers of her Territory.



She was born at Lowell, Massachusetts, March 28th, 1844. Her parents were of old Puritan stock, the families having been residents of the State for over two hundred years. Her parents, with three children, were pioneers in Minnesota in 1855. She espoused the temperance and suffrage movements when but 13 years of age, and became identified with the Prohibition Party in 1875. In 1877 she became a member of the Women's Christian Temperance Union in Iowa,

and organized the first Women's Christian Temperance Unions in Washington Territory, in 1880. She was appointed National Vice-President in 1882, and arranged the East Washington Territorial Convention, in July, 1883. She was elected President, and occupied that important position for eight years. She aided in forming the Prohibition Party of her County (Spokane) and Territory, and served on the Platform Committee in the County, Territorial, and also in the National Convention in Indianapolis in 1888. She has been also active with her pen, being an able and experienced writer. She has been a contributor to "The Lever," "Woman's Tribune," "Pacific Advocate," and the "Union Signal." Her address is Cheney, W. T.

HON. GIDEON P. MACKLIN, lecturer, preacher and writer, has been termed by his friends the "Garfield of Prohibition."



He was born at Waldo, Marion Co., O., June 28th, 1850. He was educated in the district and city schools of his State, and graduated with honors from Otterbein University, Westerville, O. He entered the ministry in the United Brethren Church, and has ever since maintained his connection. As an educator his experience reaches from the back-woods' school house to the presidency of two colleges. He has always been a temperance man. He took a prominent interest in the Second Amendment campaign in Ohio in

1883. He became an active member of the Prohibition Party in 1888; took the stump in its interest and has been active in promoting it ever since. In 1893 he was selected as the Prohibitionist Party candidate for Governor of Ohio, and made a vigorous and brilliant campaign. The Missionary Society of his church appointed him Presiding Elder of the Ontario Conference. Immediately on his arrival at Berlin, Ont., in Nov. 1893, he took an active hand in the great Plebiscite campaign then on, which resulted in such a sweeping popular verdict for Prohibition. He is now a resident of Dayton, O. As a lecturer and orator he has few equals. As a writer he is widely read and much admired. He has been a frequent contributor to the press of his party and his church.

REV. J. W. GARLAND is a respected Church of England minister of Shefford Co., Que., one of the strongest temperance counties in the entire Province. He is a native of Canada and was educated at the Ottawa Grammar School. He took his collegiate course at Trinity Coll., Toronto. He was sent, during a vacation of three months to help build up the Niagara Grammar School, by Provost Whittaker, and greatly assisted in doubling the number of scholars. Being lame by an accident met with in his childhood, he was discouraged by his friends from entering the ministry. A lady of Rochester, N. Y., hearing of his case, presented it to the Bishop of Central New York, who sent for him



and in due time ordained him, in 1871. Soon after he returned to Canada, and was offered the rectory of Stanstead, Que. He declined the position and went into a back mission. Here his work was crowned with excellent success. He has been at Stukely for the past 21 years. As a chief mover in the Dunkin Act campaign in Shefford he rendered excellent service. Was a Rep. to the Dom. Pro. Con. in Montreal, there making the acquaintance of Neal Dow. He is a member of the Exe. of the Que. T. A. He has been G. P., Sons of Tem. for Que., and was in 1894 Rep. of that body on a delegation to the Dominion Government at Ottawa in favor of an early Prohibition law for Canada.

GEN. WALTER SETH PAYNE, of Fostoria, O., was born at Victory Mills, Saratoga Co., N. Y., May 19, 1837.



He graduated from Warren Academy at the age of 15, and went to Wisconsin in 1857. When the great civil war broke out he enlisted with a Company he had raised and was commissioned 1st Lieut. He saw a good deal of active service after that time. He succeeded Lieut. Warren as Provost Marshal at Relay House, Md. He went to Ship Island and New Orleans with his regiment, under Gen. Butler, and formed the first line of troops on the Levee, May 1, 1862, and marched and took possession of the custom house and raised the Stars and Stripes there.

He was promoted five times during the war. He engaged in railway business in St. Louis in 1871, and continued there nearly nine years, then moved to Titusville, Pa., and engaged in manufacturing. He moved his works to Fostoria, O., in 1885, where he has now a large and flourishing business. He is an earnest church worker and a radical Prohibitionist, voting the straight Prohibition Party ticket since 1881. He never tasted a drop of intoxicating liquor, nor used tobacco, and never swore a profane oath. He has been a Good Templar since 1853, and was G. C. T. of Ohio in 1889-90. He was candidate for Sec. of State on the Prohibition ticket in 1888, and ran 263 ahead of his party ticket.

MRS. ORPHA M. STUART, a leading and well-known Temperance and Christian worker, of Marshall, Mich., was born at Mount Morris, N. Y., May 17th, 1835.



She was a student of Temple Hill Academy, Geneseo, N. Y., until the age of 16, when, with her father, she moved to the city of Flint, Mich., where she became a Good Templar, and is today a worthy and zealous member, holding prominent positions in the District and Grand Lodges, as well as Vice-President of the State Juvenile Templary. She has been for 37 years an active member of the Order and for 12 years a member of the International Supreme Lodge. She was one of the earnest

leaders of the "Crusade," and an enthusiastic W. C. T. U. worker, ready at all times to advance on the enemy of the home—the liquor traffic. She is a Crusader and W. C. T. U. worker of twenty-one years standing, and Superintendent of several branches of the work. She is also a fervent Daughter of Rebekah, having taken all the honors of the Order, having been a member for over seventeen years. She is a devoted member of the Congregational Church of fifty years standing. Her's has been an active and useful life, and the world has been made the better for her presence in it. She was married Nov. 3rd, 1859, to F. C. Stuart, of Marshall, Mich., where she now lives, a widow of two years, with her three sons.

MRS. MYRA N. HUBBARD LEE, of Mitchell, S. D., Grand Secretary of the I. O. G. T. of that State, was born in the beautiful Stanstead Plain, June 5th, 1838, her father being Mr. B. F. Hubbard, for many years one of the best known residents of that locality and the author of a popular "History of Stanstead."



She received a good classical education at Stanstead Academy. She graduated in music from Ashland Institute, N. Y. She followed school and music teaching for a life profession. In May, 1862, she was married to Rev. T. W. P. Lee, of Fitch Bay, and soon after moved to Iowa, and later to South Dakota. Mr. Lee died 1892. She joined

the Good Templars in Cresco, Iowa, and has for years been prominently identified with the Order. She was General Superintendent of Juvenile Templars in the Grand Lodge of South Dakota for two years. In 1890 she was elected Grand Secretary, and has been re-elected every year since. She has been an earnest worker, by voice and pen, in promoting the interests of the great work. She is also actively identified with the W. C. T. U., and held the office of President of the Ashton Union for four years. She has been a member of the M. E. Church from girlhood, and is an active Sunday School worker and an ardent lover of Bible study. She resides at Mitchell, S. D., where her twin daughters are attending the Dakota University.

GEORGE FAIRBANKS FULLINWIDER, Grand Secretary I. O. G. T. of Kansas, was born in Mechanicsburg, Ill., Oct. 19, 1854.



His father, Marcus Fullinwider, was a native of Kentucky, and moved to Illinois when it was but a wilderness, being one of the pioneers of that fertile region. He was a "born Methodist." His mother was a daughter of a pioneer Methodist preacher in Illinois, George Washington Fairbank, a fellow-worker with the celebrated Peter Cartwright, Hiram Buck, Peter Aker, and men of that sturdy class. He is himself an exhorter, a class-leader, Sunday-school superintendent and teacher. He became a member

of the Good Templars in 1872, and has been a zealous worker in the ranks ever since. He first attended the Kansas Grand Lodge session at Topeka in October, 1893, and was elected Grand Secretary, though a stranger to nearly all present. He still holds that position. Both by pen and voice, in public and in private, he is a strong advocate of Temperance and Prohibition. He is local editor of the Daily and Weekly Walnut Valley "Times," of Topeka, Kansas. He was appointed City Clerk in 1891, and held that office for four years, going out then with a change in administration. He is also an active member in Modern Woodmen of America, and National Union, both well-known fraternal organizations.

LOU J. BEAUCHAMP was born in Cincinnati, Ohio, Jan. 14, 1851. He is a son of Dr. Harry Beauchamp and Sarah God-



man Beauchamp. Educated in common schools till he was 13, then learned the printers' trade, and entered the newspaper profession. He was telegraph and news editor, "Daily Star," of Cincinnati, when under 21, and has been connected with prominent dailies in Dayton and Hamilton, Ohio, Logansport and Ft. Wayne, Ind. He has written many poems and sketches which have been widely reprinted, and is the author of two books, "This, That and the Other," poems and sketches; and "Sunshine," dealing with the temperance question, now in its

20th edition. After seven years' servitude to drink, he was converted to temperance by the efforts of a little girl, Mollie Gardner, whom he married in 1877, and immediately started temperance work. No man has filled more re-engagements or lectured to more people. Has spoken over 5,000 times, in all parts of United States, Canada, England and Scotland; is generally engaged two years ahead. He is Deputy International Supreme Templar, and member of Literature Committee of that Order, and one of the editors of its magazine, and also a member of the Prohibition Party. He is a Presbyterian, and known for his charity to fallen men. Has one son, Earl, 18 years of age. Has a beautiful home at Hamilton, Ohio, and one of the finest libraries in the State.

MISS JESSIE FORSYTH, R. W. G. Superintendent of Juvenile Templars, was born in London, Eng., in 1849, of Scottish and English parentage, the Forsyths being a very ancient Scottish family. She joined the I.O.G.T. in 1872 in London; in 1873 in Boston, Mass., accepting a situation in 1874, transferring her membership to that city. Was elected G. V. Templar of the Junior Grand Lodge of Massachusetts in 1877, G. Sec. in 1879, which office she held till the union of the two branches in 1887. Was chosen R. W. G. V. T. in 1883 at Halifax, N. S., session of the R. W. G. Lodge of the World, re-elected at the Stockholm, Sweden, session, 1885, and again at the reunion session at Saratoga, N. Y., in 1887. In 1890 she was elected Grand Superintendent of Junior Templars in Massachusetts, and re-elected unanimously at three succeeding sessions of the Grand Lodge. In 1893 she was appointed by the International Supreme Lodge Executive to fill the vacancy caused by the death of the R. W. G. Supt. of Juv. Templars, and at session of 1895 was re-elected unanimously. She is a woman of strong convictions, liberal mind, generous nature and a fine executive officer, being industrious, persistent, methodical. Edited the "Temperance Brotherhood" 4 years; now edits the "Massachusetts Templar." Is Vice-Chancellor of I.O.G.T. Course of Study of Mass. Has written articles, leaflets, poems, and often spoken on the temperance platform.



20th edition. After seven years' servitude to drink, he was converted to temperance by the efforts of a little girl, Mollie Gardner, whom he married in 1877, and immediately started temperance work. No man has filled more re-engagements or lectured to more people. Has spoken over 5,000 times, in all parts of United States, Canada, England and Scotland; is generally engaged two years ahead. He is Deputy International Supreme Templar, and member of Literature Committee of that Order, and one of the editors of its magazine, and also a member of the Prohibition Party. He is a Presbyterian, and known for his charity to fallen men. Has one son, Earl, 18 years of age. Has a beautiful home at Hamilton, Ohio, and one of the finest libraries in the State.

MRS. MELLIE BEAUCHAMP, wife of Lou J. Beauchamp, was born at Manchester, Ohio, on November 27th, 1857, and is the daughter of Jacob and Eliza Gardner. She was the instrument under God in converting Lou J. Beauchamp to total abstinence and the religion of Christ, and was married to him on March 31st, 1877. She has been identified with Good Templar and Woman's Christian Temperance Union work ever since. She was for four years State Superintendent in Ohio of Juvenile Templars under Independent Order of Good Templars, putting that branch of the Order on a firm foundation in the State. Her sympathetic nature has



made her an efficient co-worker with her husband in his rescue work, and with him she has travelled over seven hundred thousand miles in America and Europe. When not with her husband she is at their home in Hamilton, Ohio, watching over the education of her son, Earl, who gives promise of becoming a fine scholar and musician, and in carrying on the work of the Woman's Christian Temperance Union and the Good Templars. Mrs. B. is a graduate of the Good Templars Course of Study. She is known and loved all over the U. S. by the millions who have heard her husband speak of her as "the little woman" who saved him. They are both members of the International Supreme body of I. O. G. T., attending all Supreme sessions at home and abroad.

REV. W. A. VROOMAN was born in Oxford County, Ont., July 7th, 1864, his parents being Nelson Vrooman and Mary Vrooman. He received his school education at Mitchell, to which place his father removed during his early boyhood. He was always an energetic student, and graduated at the Ontario College of Pharmacy in 1881, and started the study of medicine which he relinquished owing to temporary weakness of his eyes. In 1887 he entered the ministry of the Methodist Church in the Manitoba and North-West Conference, passing all required examinations with first-class honors. He was married to Miss Phoebe Shearer, of Thornbury, Ont., a



young lady of rare ability and high character, who, however, was taken away in the midst of her usefulness in 1904. He is stationed at present at Boissevain, Man. Has been an active member of the Royal Templars of Temperance, and a successful worker in that organization for many years, and Grand Chaplain of the Grand Council of Manitoba. Has worked actively and aggressively in the pulpit, on the platform and through the press to advance Prohibition. He edits "The Lance," which has a large circulation in Manitoba, in the interests of the reform. By this agency he is helping to free from the blight of the rum traffic one of the fairest and most fruitful lands of the earth.

EDGAR S. MARVIN, member of the Board of Managers of the Grand Lodge of New York, was born near Brockville, Ontario, March 3rd, 1853. His ancestors were Methodists, his father, Henry Bates Marvin, being a local preacher. In 1877 he moved to Albion, N.Y., where he became active in Good Templar and Prohibition work. In 1847 he was chosen Grand Marshal, and in 1880 was made a member of the Right Worthy Grand Lodge held at Chicago. In 1891 he was elected a member of the Board of Managers for two years, and in 1893 was re-elected for three years. He was Chairman of the Prohibition Party in Orleans County from 1887 to 1890, when he



was chosen a member of the State Committee. In 1891 he was nominated for State Senator for the Twenty-ninth Senatorial District, receiving the highest vote given any candidate on the ticket. The same year he was elected Treasurer of the Genesee Conference Epworth League of the Methodist Church, and President of the Niagara District Young People's Society. He is also Superintendent of the American Temperance Life Insurance Association of New York city. In the year 1876 he was married to Alberta Pearson, of Carleton Place, Ontario, and two sons and two daughters have been given them to add to the joys of their happy home.

MISS CARRIE BERRY PHELPS, O. M., was born at Toledo, Ohio, on August 4th, 1863, her parents being Henry L. Phelps and Louise Fairchild. She was educated in Toledo, Ohio, and Pittsburgh, Pa., and graduated from the Emerson School of Oratory, Boston, Mass., in the year 1888, and took a post-graduate course in the same institution. She opened and still conducts "The Phelps School of Literature, Elocution and Physical Culture." She is also a member of the Faculty of Adrian College, Michigan. In girlhood Miss Phelps showed an inclination to literature and elocution, and encouraged by her parents her education has been along



these lines specially. Miss Phelps is a member of the Baptist Church, and an active and energetic worker of the Women's Christian Temperance Union, she being Superintendent of Physical Culture for the State of Ohio. In this capacity her lectures and "familiar talks" to young women have been well received, and have inspired many young women with nobler ideals of true womanhood. Miss Phelps is always ready and willing to give assistance in behalf of the Temperance cause. She has been especially successful in the Young Women's Christian Associations of Toledo, Ohio, she being an active and earnest participant in most of their meetings.

MRS. SARAH M. CLINTON PERKINS was born near Cooperstown, N. Y., and educated at the public schools until she



became a teacher at eighteen. She thus earned money for higher education, attending the Academy in Adams, Mass., alternating her student days with teaching. She taught at Savoy and Churchill. At twenty-three she married the Rev. Orson Perkins, a very gifted young man of Savoy, Mass., the first parish being Bernards-ton. They also lived at Shirley and Winchester, N. H., Mr. Perkins being a member of the State Senate of N. H. Both were strong Abolitionists, and when slavery was overthrown they threw their influence into the cause

of Prohibition. Thirty-three years ago Mrs. Perkins began her career as a lecturer, and has never ceased work for the overthrow of the liquor traffic. She was one of the Ohio delegates to the recent World's W. C. T. U. Convention in London. She is publisher and editor of "A New Republic," issued in Cleveland, Ohio, a bright and sparkling paper which has found its way into homes throughout the civilized world. Her youngest daughter, Prof. Emma M. Perkins, connected with the Western Reserve University, has been called the best teacher of Latin in Cleveland. Mrs. Perkins has a beautiful home in Cleveland, where temperance workers find warm welcome and most genial hospitality.

REV. WM. KETTLEWELL was born in the city of York, Eng., Feb. 19th, 1847. Received a mercantile education and



crossed the Atlantic to make his home in Canada in 1870. Entered the ministry of the Methodist Church in 1872. Spent the years of his probation in the pastorate at Exeter, London, and, as a student, at the Montreal Wesleyan College. After ordination he was stationed in succession at Niagara Falls, Jerseyville, Hamilton, Ingersoll, Oakville, Norwich and Paris. Has been Chairman of the Norwich and Brantford Districts, and in 1895 was elected Pres. of the newly-organized Hamilton Conference of the Methodist Church. Yet, though holding

so prominent a position in his denomination, he is better known as a tireless advocate of Temperance and Prohibition. He has been identified with the Provincial Temperance campaigns of the past twenty years. He has twice been the presiding officer of the Ontario Royal Temp-lars, and for two years was Chief of that Order for the Dominion of Canada. He was Chairman of the Central Committee that guided the Ontario plebiscite campaign of 1893, which rolled up a Provincial majority of eighty-two thousand for Prohibition. He was married to Sarah Coyne, of St. Thomas, in the year 1876. His family consists of two sons and two daughters.

PLATT HINMAN, ESQ., of Haldimand township, Northumberland Co., Ont., is one of the oldest and best known temperance men in his native county, and one of the best-known Sons of Temperance in Ontario.



He was born in Haldimand township, Dec. 1, 1824, and has lived all his lifetime on the farm where he was born. His grandfather was one of the pioneer settlers of the county. In 1812 he erected the comfortable farmhouse in which Mr. Hinman was born and has lived most of his days. He is now the oldest of the third generation of that well-known family residing in the county. His father was an active temperance man, and the sons

profited well by a father's good example. He early became secretary of the first Total Abstinence Society organized in the township and still has possession of the old pledge book, containing over one thousand names, most of whom are now dead. Mr. Hinman is prominently identified with the Sons of Temperance. He became a member in January, 1850, and expects to continue a "Son" as long as he lives. In 1865 he became a member of the Grand Division of Ontario and has regularly attended its sessions since. He has been elected to several leading offices in it. He has been a Justice of the Peace for years, also a member of the Municipal Council, occupying its highest positions. He has been a member of the Baptist Church for over half a century.

MRS. ELLEN C. TALLMADGE is a daughter of Horace D. Spencer and his wife, Margaret Burnside, and was born in the town of Maryland, Otsego County, New York, in 1833. She was married in 1853 to J. H. Tallmadge, a farmer and lumberman in Otsego, her native county. She was converted to God the following winter, and became a member of the Methodist Episcopal Church. In 1875 she attended a camp-meeting, where she obtained a richer blessing, and resolved to devote herself more thoroughly to Christian work, at the same time being also active with his pen, a number of valuable books and papers of his being published. In 1867 he taught in Westminster Seminary, and then became agent for Western Maryland College for about a year, when he was elected President of that institution, a position which he filled for eighteen years. He resigned the presidency in June, 1886, and was elected President of the Westminster Theological Seminary, which position he still holds.



calls from ministers in the county to assist them in revival services. She has been greatly blessed and encouraged in such work. She has been a zealous temperance worker from her childhood in a locality where temperance sentiment was neither strong nor popular. She joined the Women's Christian Temperance Union, Oneonta, several years before there was a strong enough sentiment to form a Union in her own locality. One was formed later on, however, of which she has been an active member. She has been its President for five years, and is now also President of the County Union. In all her Evangelistic work the Temperance and Prohibition questions have been strongly advocated.

MRS. MARTHA ANN McCURDY, of Rome, Georgia, educator, temperance advocate and journalist, was born in Carthage, Indiana, Aug. 10, 1852. She is the daughter of Alex. and Martha Harris, a well-known Methodist family. She was married to Rev. C. McCurdy, a Presbyterian minister (North), and has assisted him in every good work. Very early in life she became identified with the Temperance cause. She has taken a prominent part in all the great Prohibition battles fought in her locality since 1879. She wields an able and facile pen, and has rendered excellent service by it in educating public opinion. In 1885 she became editress of a temperance journal established in Richmond, Ind. In 1886 she became officially connected with the "Southern Christian Recorder," of Atlanta, Ga., a journal devoted to the religious and temperance work. She took a prominent part in the Prohibition contest in that city during that time. She also served as Secretary of the West Atlanta Union, doing yeoman service. She became a resident of Rome, Ga., and in 1890 organized the W.C.T.U. there, and was elected its President. She has been instrumental in organizing other successful Unions in the same city and other parts of the State. As an organizer she has been very successful. She is editress of the "Woman's World" and of the temperance department of the "Atlantic Messenger" of the Presbyterian Church.



REV. JAMES THOMAS WARD, D. D., President of the Westminster Theological Seminary of the Methodist Protestant Church, was born near Georgetown, District of Columbia, Aug. 21st, 1820. His father was an M. P. Minister. When but nineteen years of age he edited the "Weekly Visitor," the organ of a Lyceum at Washington, and the following year was licensed to preach by the Ninth Street Methodist Protestant Church, of that city. For years following he was successfully engaged in ministerial work in various localities, at the same time being also active with his pen, a number of valuable books and papers of his being published. In 1867 he taught in Westminster Seminary, and then became agent for Western Maryland College for about a year, when he was elected President of that institution, a position which he filled for eighteen years. He resigned the presidency in June, 1886, and was elected President of the Westminster Theological Seminary, which position he still holds.



He has been a life-long advocate of the great Temperance Movement.

One of the most noted and valuable of his many published works is "A Daily Manual for Bible Readers," which was begun in 1853 and improved from time to time. It was finally published in 1893.

REV. WILLIAM WILLIAMS, D. D., of Mitchell, one of the best known Methodist ministers in the Province of Ontario,



was born in Stonehouse, Devon, England, January 23rd, 1836. His parents moved to Canada and settled in Toronto when he was young. He was educated at Upper Canada College. When 19 he was called to the ministry of the Methodist New Connection Church, and that has been his life work. He became an honored and prominent worker in that Church, and filled with great acceptance the highest position at its disposal. He took an active part in bringing about the union between the New Connection and Wesleyan

Churches, and has ever since been a prominent minister of the Methodist Church in Canada. Since that he has been twice elected President of the London Conference, a position which he now holds. He has been pastor of a number of the most important churches in various parts of the Province. While the minister at Cobourg he was surprised by Victoria University with the degree of D. D. He has been a well-known writer as well as preacher, a considerable number of valuable contributions from his pen having been published. He has been a life-long temperance worker, but his ministerial duties have prevented him from devoting special time and attention to that work.

MRS. ELIZA GEORGE BASS, of Benton Harbor, Mich., a well-known and much-respected temperance and Christian



worker, was born in the pretty village of Lafayetteville, Jefferson Co., N. Y. In her girlhood the family moved to the then "Far West," in Hurrier Co., Mich. There were then no schools in the new settlement, but at last the "little red school house" made its appearance, much to the joy of both child and parents, and she eagerly availed herself of the pioneer school. At 14 she passed a teacher's examination and soon began to teach a country school, with a dozen pupils, receiving \$12 for 12 weeks' service. When about 16 she attended the Young Ladies' M.E. College at Fort Wayne, Ind., where she met with Sion St. Clair Bass, a young man of Southern Kentucky. Their acquaintance resulted in a happy marriage, which occurred in 1853. Her husband soon went into the iron manufacturing business. In the fall of 1862 her husband was in the war commanding a regiment in his native State, and at the battle of Shiloh in that year, the life of the brave young officer was sacrificed on the altar of his country. The widow was left with two young children, and in 1880 she moved to Benton Harbor, Mich., to be near her brothers and sisters. In 1882 she became a White Ribboner. She was for years a W. C. T. U. President. Mother Meetings, Loyal Legions, and a School Board representing both sexes are the results of that Union.

MRS. JESSIE OHMAN, of St. Johns, Nfld., a well-known and successful temperance and Christian worker, was born in that



city, March 16th, 1856. Her father, James Murray, was a Scotchman and was for many years an elder of the Free Presbyterian Church. She was educated in her native town and in Edinburgh, Scotland. In 1880 she was married to Nils Ohman, a native of Sweden, and residing in St. Johns. She has been an enthusiastic temperance and Christian worker from girlhood. At the age of seven years she became a member of the Band of Hope; she also became a worker in the Presbyterian Church early in life, and has for years rendered assistance

at the public meetings of the Y. M. C. A. She has taken a prominent part in the work of both the S. of T., and the G. T's. For some time she was Supt. of St. Johns' Juvenile Temps. and C. T. of Prohibition Lodge. She was appointed a member of the Grand Lodge for the Island. In 1887 she was deputed to make a tour of the north of the Province in the interests of the S. of T., organizing Bands of Hope. She also took an active interest in the formation of the W.C.T.U. and was its Secretary. For two years she was editor of "The Water Lily," a strong advocate of Prohibition and the only temperance paper in the Province at the time. She has also contributed to the "Presbyterian Witness."

AUGUSTUS R. SMITH, of Lee, Mass., the late candidate of the Prohibition Party for Lieut.-Governor of that State, was



born in Lee, Mass., April 1st, 1863. He was educated in his native town and graduated from the Lee High School in 1881 as Valedictorian of his class. He entered in the service of the Smith Paper Company, filling various important positions, and has for years been Secretary of the Company. He was married in Lee, Oct. 13th, 1886, to Annie Butler Foote. He is a member of the Congregational Church, and has been active in various lines of church work from boyhood. He has had a young men's class in Sunday School for thirteen years;

has been Executive Secy. of the Y. M. C. A., and President of the "Christian Workers of Lee," an organization designed to hold evangelistic services in the smaller churches in the county. He has been a member of the Christian Endeavor Society since 1883, and Secretary of the Berkshire County C. E. Union for years. In 1894 he became Pres. of the Massachusetts State C. E. Union. He is a member of Good Templars, the Masonic Order, and the Lee Chess Club. He was formerly a Republican in politics, voting for Blaine in 1884, but joined the Prohibition Party soon after, and has since been thoroughly identified with it. Several times he was elected a member of the State Committee, and in 1892 a member of the National Prohibition Committee.

THE HON. NEAL DOW, "The Father of Prohibition," was born March 2nd, 1804. His ancestry for generations were



farmers, well-to-do, thrifty, peaceable, patriotic. He was educated in the Portland Academy, and the Friends' New Bedford Institute. A thrilling incident of his early life, revealing the anguish of the drunkard's wife and the heartless cupidity of the liquor seller, fired the train of thought and action which led to the Maine Law. Neal Dow began his efforts by ten years' campaign for the education of the people. "Maine," he declares, "was made a Prohibition State by sowing it knee-deep with temperance literature."

At all seasons, in all weathers, and with every personal sacrifice, he made missionary journeys to every part at his own expense. The first fruit was the Maine Prohibition Act of 1846. This made no provision for seizing liquors. While Mayor of Portland he drafted the bill which finally became the Maine Law, having passed the House and Senate May 31st, and being signed by Governor Hubbard, became law June 2nd, 1851. The saloons of Portland soon ceased to exist, and breweries and distilleries disappeared from the State. He favors woman suffrage. His 90th birthday was celebrated throughout the Christian world, and his name is "one of the few,—the immortal names that were not born to die."

MRS. LILLIAN M. HOLLISTER, State Supt. of the Y. W. C. T. U. in Michigan, was born Sept. 8, 1853. She was educated in the district



and high school under circumstances which fitted her for the arduous and successful labors of her future career. Among the bright women of Michigan, there is probably no one more busy with head, heart and hand than Lillian M. Hollister, of Detroit, the newly elected Supreme Commander of the Ladies of the Maccabees of the World. At 15 she began teaching, adding to her regular work that of normal class instruction; at 19 she was married to David M. Hollister, later moving to Detroit. She has been

for years actively engaged in church work, and associated with the Women's Christian Temperance Union in the State and National Organization, having a wide affiliation and acquaintance with the leading national movements among the women of the United States. She has given parliamentary drills to women throughout the country, under the auspices of the Women's Christian Temperance Union and Ladies of the Maccabees, and is regarded as one of the best parliamentarians among women in the United States. She is a member of the Order of the Eastern Star, Woman's Relief Corps Degree of Honor, and the Ladies of the Maccabees. This fraternal life benefit society now numbers 40,000 women, and is rapidly growing.

MRS. CLARA CLEGHORNE HOFFMAN was born on a farm called "Blink Bonny," near Dekalb, N. Y. She is the thirteenth child of Humphrey Clegghorne and Olive Burnham.



The father, a sturdy upright Scotchman, was known as "an underground railroad conductor" during the anti-slavery struggle. The mother, a daughter of Major Elisha Burnham, who gave yeoman service all through the revolutionary war. From these parents Mrs. H. inherited the traits of character and qualities of mind, which have made her a power on the reform platform. She was educated in the public schools and the Gouverneur Academy, afterwards studying two

years in Springfield, Mass. She has been from childhood a member of the Congregational Church. She writes much for papers and magazines in strong, terse style, on reform subjects. When she was 24 years old she was married to Dr. G. Hoffman, an accomplished German physician, now deceased, and has two bright sons. For twelve years she was principal of a great public school in Kansas City, Mo. She resigned this position when called to lead the W. C. T. U. of Missouri in 1882. In 1894 she was elected Rec.-Sec. in the N. W. C. T. U. She has shown great ability in State and National work, and is in demand everywhere as a speaker of wit, eloquence and power, on all live questions of the day. Boston papers call her "the Western Wendell Phillips."

CHARLES A. POLLOCK, A. B., Counselor-at-Law, was born in Elizabethtown, N. Y., his parents, Rev. John Pollock and Eunice E. Ellis, removing to Iowa in



1856. The subject of our sketch graduated at Cornell College, Iowa, in 1878, and in 1881 received his M. A. from the same institution, in which year he also graduated from the law department of the Iowa State University. In the same year he settled in Fargo and began active Temperance work, having since taken part in all the Temperance Conventions of the Territory and State. He has been attorney of his district four years, and was chairman of the committee appointed by the State

Temperance Convention to draft the Prohibitory Law of the State. He has assisted the State since in defending this law in the Courts, and has received the thanks of both Houses of the Legislature for his services. He has spoken in nearly every city of the State in the interests of Prohibition, and has exerted a strong influence in the Republican Party, of which he is an active member, in favor of Prohibition. He was married in 1882 to a daughter of the Rev. Dr. John W. Clinton, an eminent Methodist divine of Iowa. Mrs. Pollock is also a graduate of Cornell College, and an active and efficient temperance worker. Mr. Pollock's services have been in much demand in enforcing the different temperance laws of Dakota. He has been styled "The Father of the Prohibitory Law."

REV. HENRY L. ROSER, B. L., was born at St. Louis, Mo., Oct. 27, 1863. His parents were Henry Roser and M. Theresa Roser.



He was educated at the State Normal School, Platteville, Wis., and the University of Wisconsin at Madison. He is an active member of the Prohibition Party, I. O. G. T., and honorary member of the W. C. T. U., and of the Grand Lodge of Wis. and S. Dakota I. O. G. T., also an honorary member of the International Supreme Lodge I. O. G. T. He is a member of the State Committee of the Prohibition Party, S. D., and a member of the National Committee of the Prohibition Party, U. S. A., for the same State. Has edited "The Western Good Templar," "Iowa Prohibitionist," and "South Dakota Good Templar." He has been on the lecture platform since 1888. He founded the S. D. Prohibition Party and secured a State Convention in 1892, which was represented in the National Convention of the same year. He was a delegate to the National Convention of 1892, a member of its Committee on Permanent Organization. Is well known nationally in the I. O. G. T. and W. C. T. U. work. He has written much for the press on Prohibition and kindred reforms, and several poems on Temperance and Prohibition, one being entitled "The Battle Hymn of Home Protection," and dedicated to the Prohibition Party.

LETTIE S. BIGELOW, poet and reformer, was born in Pelham, Mass., on July 30th, 1849. She is the only daughter of Rev. Increase B. Bigelow, for half a century a well-known and highly respected Methodist clergyman of New England. Her mother, Sophronia C. Hall, was a woman of great force of character, and the daughter's early philanthropic tendencies were fostered by home training. She has broad sympathies, and is awake to every reform which has for its object the advancement of woman, or the betterment of humanity. She was educated at the Wesleyan Academy, Wilbraham. She began to write at an early age, and her poems



and sketches have been published in the "New York Independent," "Wide Awake," "Christian Advocate," "Zion's Herald," "Boston Journal," and other periodicals. She has published only one volume. During the year 1890 she edited a monthly temperance paper. She is an ardent suffragist, and in politics a Prohibitionist. As a platform speaker she has an easy and pleasing delivery. She is at present State Superintendent of Franchise for the Massachusetts W. C. T. U. The "Woman's Journal," writing editorially of her appointment to this position, says: "She is full of love for the cause, a charming writer, and a woman of singularly gracious and beautiful personality." Miss Bigelow resides in Holyoke, Mass.

REV. MARY J. BORDEN, President of the New Mexico W. C. T. U., was born near Louisville, Ky., July 21st, 1847. Later the family located near Kalamazoo, Mich., where she was educated, afterwards teaching in public and Christian schools. Broad-minded and ambitious, with a thirst for knowledge, she has been an untiring student. After marriage and considerable travel she located in New Mexico, where she has been a recognized leader in reform movements. Inspired by the W. C. T. U. "gospel," she was placed at the head of that work. Being a member of the Congregational Church, and passing satisfactory examinations, she was ordained as a minister of the gospel. A call to a pulpit was extended her, which, in view of broader responsibilities, she did not accept. In the Legislature her influence secured the passage of an anti-tobacco law, and as Ter. Pres. W. C. T. U., Ter. Pres. Orphans Home, Grand Deputy I. O. G. T., preacher and lecturer, her time is fully occupied in public work. Retiring in disposition, Mrs. Borden is yet an orator of unusual ability. An earnest, eloquent, magnetic speaker, she wins hearts and carries conviction. She advocates Prohibition and equal suffrage. She spoke acceptably for the Prohibition Party in Iowa and Colorado. Her husband, B. B. Borden, one son and two daughters join heartily in aiding her work, all being strong advocates of woman's cause and Christian Prohibition.



THE REV. JAMES STUART ROSS, M. A., D. D., was born in Kingston, Ont., in the year 1848, his parents, James Ross and Jane Stewart, being natives of Dundee, Scotland. He was educated at the public school, Fergus, the high school, Cobourg, and Victoria University, receiving from the latter the following degrees: B. A., 1875; M. A., 1880; D. D., 1894. He is President of the Oxford County Prohibition Association; a member of the Board of Governors of the Wesleyan Theological College, Montreal; a member of the Board of Regents and of the Senate of Victoria University, Toronto, and has been President of the Niagara Conference of the Methodist Church. He is now pastor of an important Methodist Church at Brantford. In politics he was formerly a supporter of the Liberal Party, but is now an advanced Prohibitionist. He has done extensive work on the platform in the Scott Act contests and in the recent Plebiscite campaigns; is in good demand throughout the country for work of this character. He wields a facile and powerful pen in the interests of Prohibition, and has rendered some excellent service to the cause by publishing a number of pamphlets, in which are included the following: "The Trials and Triumphs of Prohibition," and "An Appeal for the Immediate Prohibition of the Liquor Traffic."



MISS OELLA ISABELLA O. BROUNE, of Mount Pleasant, Ohio, a well-known temperance writer and Christian worker,



was born in Mount Pleasant. She was educated in the Gurney Friends' School of her native place, later on taking a partial Chautauquan course, and spent a short time in A. B. Simpson's Missionary Training College, in New York city. She was converted at an early age, and became an active member of the Presbyterian Church, working especially in connection with the Foreign Missionary Society. She began temperance work in early girlhood, and has never grown weary in thus well doing. She joined the Good Templars and filled

several offices in that Order. During the golden days of the "Murphy Movement" she was secretary of that organization. In 1898 she became identified with the Women's Christian Temperance Union, and filled important positions. She was elected President of the Ninth District, serving in that position for five years. She has written on almost every department of Women's Christian Temperance Union work, and many of her addresses have been published. Her pen has been active for years, and not one of her articles has ever been rejected. She is Vice-President of the Ohio Women's Christian Temperance Union. She is an ardent friend of the Prohibition Party and of the Equal Franchise movement.

MISS MARY GARRETT HAY, of Indianapolis, Indiana, Superintendent of the Franchise Department of the Indiana



W. C. T. U., and Vice-President of the Indiana Woman's Suffrage Association, was born in Charlestown, Indiana, August 29th, in the year 1856. She was educated at the Oxford Female Seminary, O. The missionary spirit of that excellent institution took shape in her practical reform work in home rather than in foreign fields. She is a member of the Presbyterian Church. She moved to Indiana in 1881 and entered zealously into the W.C.T.U. work of that city and State. She was for several years business manager

of "The Organizer," the State Women's Christian Temperance Union paper, and is Treasurer of the Organizer Publishing Company. She was Treasurer of the Indiana State Women's Christian Temperance Union, and Treasurer of the Board of Trustees of its Industrial School for Girls. In 1895 she was made Secretary of the Board of Organization at the North American Woman Suffrage Association. In 1894 she became an earnest advocate of the Prohibition Party, and has served for a time as a member of the State Central Committee. She possesses a clear grasp of political questions and a good knowledge of political methods, making her a desirable and trusted counselor in Prohibition Party work.

MRS. LUCY H. WASHINGTON, poet, writer and educator, was born in Whiting, Vermont, and is descended from notable New England



ancestry, dating back two hundred and fifty years. She commenced teaching at fifteen, and her first printed verses appeared at the age of fourteen. She has written much and well since, two volumes of her poems having been published. She graduated from Clover Street Seminary, Rochester, N.Y., in 1856, with the highest honors of her class. At the time of her marriage she was Preceptress of the Collegiate Institute at Brockport, N. Y. She married Rev. S. Washington, who has during his professional life served

prominent churches in both Eastern and Western States. He is now pastor in Port Jervis, N. Y. When they resided in Jacksonville, Illinois, she was made leader of the "Crusade" movement in that city, and made her first efforts as a public speaker. Since that time her voice has been heard as an earnest advocate of temperance and Prohibition in twenty-four different States. She has been prominently identified with the W. C. T. U. work. She took an effective part in the great campaigns for Constitutional Prohibition in Iowa and other States. One magazine writer says: "Indeed her sword-marks are everywhere almost, that a clear and cogent voice has rung out the battle cry of 'Down with the Saloon, up with the Home.'" Her address is Port Jervis, N. Y.

MRS. JENNIE L. TANNEHILL, of Siloam Springs, Arkansas, was born in Pennsylvania, January 25th, 1840. Her father,



Robert Sturgeon, moved to Ohio while she was yet a youth, and there she spent the most of her girlhood days in school. The family moved to Iowa when she was eighteen, and she was a teacher for some time. In 1861 she married Col. J. K. Morey, who served four years in the late war, and died in 1866. She remained a widow for twenty-one years, devoting a great deal of her time to temperance and benevolent work. In 1886 she was married to Judge Tannehill, of Centerville, Iowa. After her marriage she devoted most of her time to

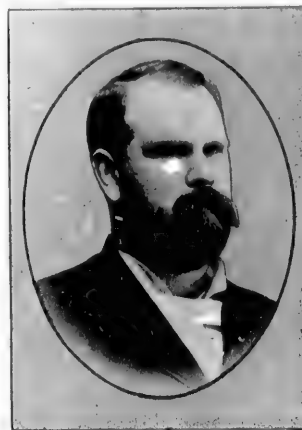
temperance work, serving as County President of the Women's Christian Temperance Union as long as she remained in the State. She took an active interest in the Medal Contest work, being District President. In 1893 her husband's business called them to Siloam Springs, Arkansas, where they still reside. There she zealously took up Contest work. She has organized and conducted a number of contests, and the good work still goes on. In 1894 she was appointed Superintendent for the State of Arkansas of the Demorest Medal Contest Bureau.

She has been untiring in her effort to spread the principles of Prohibition.

REV. JOHN HEBDON was born June 4, 1837, in Hunmanby, Yorkshire, England. Joined the Band of Hope when but 6 years of age; has been a life-long total abstainer from strong drink, smoking, swearing and gambling. At 13 united with the Good Templars in Hull, England. In 1873 he left England for Canada, deposited his clearance card with Whitby Lodge, Ontario. Since 1880 he has been prominently connected with the Royal Templars of Temperance, holding the offices of Grand Herald and Grand Vice-Chancellor in the Grand Council of Ontario; also Dominion Herald in the Dominion Council, and is one of the charter members of the Knight Templars of Temperance. In 1886 he organized the first Gospel Temperance Band, known as the "Hamilton Helpers." From the first this has been a success, singing and speaking being prominent features of the work. In 1887 he added a stereopticon to his work, and through the eye as well as the ear thousands have been led into a better life. He is a Methodist minister and evangelist. About four years ago he commenced to work for the Grand Lodge of Michigan, changing the name "Hamilton Helpers" to "Michigan Good Templar Band"; was admitted to the Grand Lodge of Michigan as a delegate in 1892, and the Grand Lodge of Iowa by card in 1894. No better reform work is known than that of Bros. Hebdon and Lee.



MR. M. A. LEE was born at "Moon's Station," Chautauqua County, New York, in April, 1854. He attended the district school and helped on the farm until he was a young man grown, and then went to the State Normal at Fredonia, New York. After leaving school he taught school in Chautauqua County. In his boyhood he developed a musical talent, which, with proper cultivation, would have placed him among the foremost musicians of this country. He commenced to play in the "Sinclairville Cornet Band," and finally became its leader, which position he held for ten years. He successfully conducted singing classes in New York and Pennsylvania during several winters. In 1888 he was converted and joined the Methodist Church at Sinclairville, and was leader of the choir as well as a trustee of the church. In July, 1889, the Rev. John Hebdon went to Sinclairville to conduct meetings, and there met Mr. Lee, who joined the Royal Templars through his influence. In September, 1889, they commenced work, and have labored together ever since. Mr. Lee first joined the Good Templars in Fredonia, N. Y., and again in Grand Rapids in 1892. He was admitted to the Grand Lodge of Michigan in 1892, as a delegate; transferred his membership to Clinton, Iowa, in Jan., 1894, and joined the G. L. of Iowa by card in 1894. He has a very interesting family, a daughter being especially gifted in music, &c.



REV. C. CAREY WILLETT, A. M., Ph. D., the efficient and popular pastor of the Carey Centennial Baptist Church, Fowlerville, Michigan, is a native of England. He was born at Piddington, Northamptonshire, Feb. 4th, 1855, and is related, through his maternal ancestry, to William Carey, the great missionary philanthropist. Before he reached the age of 21 years he was called to the ministry in the Baptist Church, and emigrated to America in 1874. The next few years he had marked success in Missionary work in the Province of Ontario. He studied theology in Toronto Baptist College, and medicine at the Detroit College of Medicine, and



Toledo Medical College, taking a post-graduate course in Philosophy and Christian Evidences during four years of his present pastorate at Fowlerville. He has met with very encouraging success in connection with his present pastoral work. His published works are now numerous and well-known. He has taken a leading interest in the University Extension movement. He is a pioneer in that important work in the United States. He was Secretary, and one of the first examiners of the first National Council of University Extension and Home Culture, but relinquished those duties to successfully carry out his project of erecting the Memorial Church to William Carey. He was one of the incorporators and Pres. of the Board of Trustees of the Chicago Polytechnic Institute.

MRS. AMY KELLOGG MORSE was born at Lake Mills, Wisconsin, in the year 1853. Favorable hereditary influences were a rugged and worthy New York stock on both sides, and a broad-minded mother, a believer in co-education, woman's rights and the abolition of slavery. In the year 1875 she was graduated with high rank from the North-Western University. Here she came under the influence of Miss Willard, which she counted one of the greatest blessings of her life. After several years of successful teaching, she was with difficulty persuaded by Miss Willard to take up Women's Christian Temperance Union work, and was soon elected State President, holding the position



for eight years. Afield most of the time for three years, she became a very efficient speaker, and the most widely known and best loved woman in the State. Says Miss Willard: "Mrs. Morse has the remarkable combination of keen logic and womanly persuasive power. I always expected she would distinguish herself on the platform." On her marriage in 1877 to Rev. E. L. Morse, a favorably known Congregational minister, she enthusiastically took up the work of a pastor's wife, devoting part of the time to the work of the Presidency. Leaving the State for St. Louis in 1892, she resigned her office. Returning in 1894, she has had frequent calls to lecture.

REV. DR. H. P. BURDICK, of Alfred Station, New York, the veteran temperance worker and lecturer, was born in Alfred, Alleghany County, N. Y., Dec. 12th, 1819.



Fifty-seven years ago he made the first temperance address in Steuben County. Since that time his gifts as a public speaker have been constantly exercised. He has preached about 3000 sermons in the locality where he was born and still resides, besides some thousands of other addresses on Temperance and kindred subjects. He is a member of the National Prohibition Lecture Bureau, and has done veteran work, conducting revival meetings, on the Temperance plat-

form, in the pulpit, and elsewhere. No man is better known in his own county, and probably no other voice has been so long and so familiarly known to such a large number of the people. Some years ago, at a State Prohibition Convention, held in Syracuse, a request was made to all those who had voted the Prohibition ticket ten years previously to stand up. A large number rose. Then a call was made for those who had voted the ticket fifteen years, and there were twenty to respond. A final call was then made for those of twenty years, and Dr. Burdick was the only one to rise of the thousands present. In answer to where he secured a Prohibition ticket that far back he promptly and characteristically replied: "I wrote it out myself and put it in the ballot box."

MISS ELIZABETH PRESTON, President of the State Women's Christian Temperance Union of North Dakota, was born at Decatur, Indiana, on April 27th, 1861. Her paternal ancestors were Quakers, and her maternal ancestors were soldiers. Her father, Rev. Elam S. Preston, has been for nearly forty years a faithful minister in the Methodist Episcopal Church, and has done much toward extending and building up Methodism in Indiana. Miss Preston was educated at Fort Wayne College, DePauw University and the University of Minnesota. She commenced teaching in her fifteenth year, and spent her life in the school room,



as pupil or teacher, until she entered the work of the Temperance Reformer. She is a member of the Methodist Episcopal Church, also a member of the Prohibition Party, and has been active in the work of the Suffrage, White Cross, Women's Foreign Missionary Society, and Women's Christian Temperance Union societies. For the past six years her entire time has been given to the temperance work. Miss Preston has acted as an organizer, lecturer and evangelist for State Women's Christian Temperance Union of North Dakota, and later as its President. She takes great interest in anything pertaining to temperance. Her address is Casselton, N. D.

MRS. ELIZABETH C. DAVENPORT, Grand Vice-Templar, Independent Order Good Templars of New York



State, belongs to a family nearly every member of which has been noted for deep interest and zeal in all that pertains to Temperance and Religious work. She was born in Glenville, Schenectady County, New York State, on the 25th day of September, in the year 1836. She has been an active member of the Prohibition Party since its earliest existence, attending its State Conventions and lending her aid to its advancement and success in every way in her power. She has been County Secretary of the Good Templars for twelve

consecutive years; County Deputy two years, and Chief Vice-Templar. In her subordinate lodge she has filled every office from Sentinel to Chief Templar and Lodge Deputy, and has been a representative at nearly every County Session, and at the latter body was elected a delegate to the State Grand Lodge. She has also been an active and zealous member of the W. C. T. U., a teacher in the Sunday School, and a member of the Methodist Episcopal Church. She has been a contributor to a county Prohibition paper for years. On Oct. 26th, 1892, she was married to Samuel B. Davenport, an active working Good Templar, of Knox, Albany County. At their home, "Elm Row," they are always glad to extend hospitality to all co-workers in moral and social reforms.

PROF. HERMON C. FORD, Ph. B., was born at Long Run, W. Va., May 27th, 1861. At eighteen he left home with but



sixty-five cents in his pocket, and worked in the lumber woods until he earned sufficient to take a business course. After completing this he kept books for nearly five years, and then entered Alfred University, Alfred, N. Y. In two years, realizing that his money would not hold out he explained his circumstances to President Allen, who gave him the position of bell boy and janitor of the chapel, which he held until his graduation in 1890. He became a Christian at the age of 15. When he cast his first ballot in 1884 it was for John P. St. John

and the Prohibition Party ticket. In 1888 he was in the tent campaign, in Allegany Co., N. Y., for Fisk and Brooks. In 1892 he was the Prohibition candidate for Assemblyman in the second district of Steuben Co., N. Y. In 1885 he became a charter member of P. A. Burdick Lodge, I.O.G.T., at Alfred, N. Y., and has steadily worked his way up through the Order, until he was elected Grand Councilor at the Grand Lodge of 1893, being re-elected in 1894. He has been in the field as Grand Lodge Lecturer since 1893. He was married to Emma J. Talbot, of Hornellsville, N. Y., in 1893. Mrs. Ford is an active temperance worker, and is now Co. S. of J. T. They have one child, a little girl.

R. B. McCLENON, A. M., G. C. T. of I. O. G. T. of South Dakota, was born at Franklin, N. Y., in 1852. He was graduated from Williams



College in 1878, and has since followed teaching with marked success. In 1882 he married Adeline White, a Vassar graduate, who inherited a devotion to principle which has made her an able assistant to her husband. He became a Good Templar when 15, walking 6 miles to his lodge meetings. He first identified himself with the Prohibition cause in 1889, the year that South Dakota adopted Constitutional Prohibition, and he was active amid the forces working in behalf of that amendment, without neglecting the duties of principal of Sioux Falls High

School. Some of the friends of the saloon determined to drive him from that city on account of the success of his temperance work. A petition, signed by every pupil in the High School and a large number of citizens, was sent to the School Board, asking that he be retained, but before action could be taken he was offered the superintendency of the city schools at Madison, S. D., which he accepted and now holds. In 1894 the Prohibition Party of South Dakota nominated him for State Superintendent of Schools. He is a man of scholarly attainments, modest and unassuming in manner. As a public speaker he is logical and convincing.

MRS. MARY CLEVELAND LEAVITT, popularly known as "Round the World Missionary" of the W. C. T. U., was born in Hopkinton, N. H., Sept. 22nd, 1830. She is of Puritan descent. Her father, Rev. Joshua Clement, was a preacher and pastor for 53 years. She had excellent early educational advantages, and was a successful teacher in Boston for many years. She was converted in early childhood, and is a member of the Congregational Church. She signed a total-abstinence pledge in 1836. She assisted in forming the W. C. T. U. of Massachusetts and also of Boston; was President of the Boston W. C. T. U., a member of the Massachusetts Executive, and later



was appointed National Lecturer and Organizer. She was made the first National Superintendent of the Franchise Department. At the first Convention of the W. C. T. U., held in Boston in November, 1891, she was elected Hon. Life President. In 1884 she sailed from San Francisco on her "round the world" missionary work. She has visited the six Grand Divisions of the world, lecturing and organizing in all of them, and in nearly every country. She returned in June, 1891, and continues lecturing and preaching to the present time. As a public speaker and lecturer she is well known and popular, having been everywhere well received. Her address is Boston, care of Kidder, Peabody & Co.

MRS. ELIZA J. GRAY is the peer of any Ohio woman in the peculiar characteristics which figure so largely in the make-up of a successful W. C. T. U. woman.



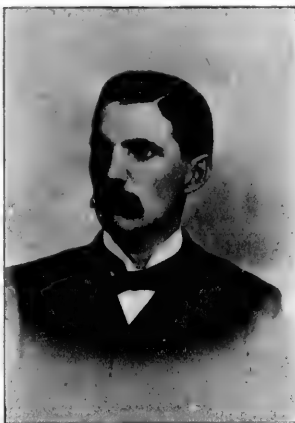
She was born of sturdy New England ancestry, the second daughter of Samuel H. and Louisa Root. Her education was begun in the public school, and has been supplemented by painstaking self-culture all her life. At 16 years of age she commenced teaching, but at 19 married James G. Gray, then an instructor in Folsom's Commercial College, Cleveland. She is the mother of three children. At the time of the Crusade Mrs. Gray was living in Michigan, and engaged actively in the work there. Moving a

little later to her present home, Medina, O., she has for eighteen years been prominently associated with the State W. C. T. U. work. She served as State Treas. three and a half years, has been State Supt. of the Literature Department many years, also holding the office of District or County President almost continuously. She has been a most efficient superintendent of the Democrat contests in Ohio, and only retired recently on account of failing health. During all these years she has been a supporter of the Prohibition Party, bearing criticism and social ostracism with a remarkable Christian spirit. With time and money at her disposal, she uses them for the advancement of the cause to which she has given herself.

CAPT. J. F. CLEGHORN, of Clinton, one of the most prominent Good Templars and Prohibition Party workers in Wisconsin, was born in the Province of Ontario. His parents moved to Illinois while he was quite young. He was educated at Beloit College, and studied law in Chicago, and was admitted to the Bar in March, 1861. A month later he enlisted as a private in the Twentieth Illinois Volunteer Infantry, and saw a good deal of active service during the civil war. He was several times wounded, and has suffered a good deal in health since in consequence. He was several times promoted, and was a captain in the U. S. army, and retired by reason of his wounds in December, 1870. He began the practice of law in Chicago, and lost everything at the time of the great fire in that city in 1871. He afterwards was in business in Mauston, Wis., and finally moved to Clinton, where he now resides. He has taken a prominent position in the Good Templar Order, not only in his local lodge, but in the Grand Lodge of the State, and in the International Supreme Lodge. He was for three terms G. C. T. of Wisconsin, and had then to decline re-election because of bad health. He joined the Prohibition Party in 1881, and has been a delegate to several of the National Conventions. He has been the nominee of the party for Governor of the State.



REV. JOHN LUNSFORD DICKENS, Ph.D., LL.D., President of Bethel College, McKenzie, Tenn., is



a native of Gibson Co., in that State, born in 1860. His father, Robert G. Dickens, was born in North Carolina in 1825, and died in 1864, leaving the small boy to be reared by his mother, Mary M. Dickey, a native of Tennessee, a woman of strong will power, excellent character and good judgment, who well taught him to love the Right and hate the Wrong. He received his education principally at Bethel College, Tenn. The following degrees have since been conferred upon him, which well indicates his position: A. B., by Bethel College, Tennessee,

1869; B.D., Cumberland University, Tenn., 1884; A.M., McKendree College, Ill., 1885; Ph.D., Cumberland University, 1887; LL.D., Butler University, Indiana, 1891. He was married in 1879 to Miss Mattie Tiner, who died in 1893. He has taught in colleges ten years. One year he was Pres. of Trinity University, Texas; two years of Quannah College, Texas, and is now in his fourth year as Pres. of Bethel College, (Co-educational), McKenzie, Tenn. He is a Cumberland Presbyterian, a Mason, a K. P., and a Prohibitionist. His work for Prohibition has been principally done in the pulpit and in the school-room. Being an earnest worker, he retains the respect and confidence even of those whose business he antagonizes.

HERMAN PRESTON FARIS was born in Bellefontaine, O., Dec. 25, 1858, being the son of Samuel D. Faris and Sarah Plumer Preston. In 1859 he removed to Eastern Kansas, near Lawrence. From that place he went to Clinton, Mo., in 1867, and, with the exception of one year, has lived there ever since, advancing gradually from an office boy to his present position of treasurer and manager of a large trust company. He was married in Trinidad, Col., in April, 1880, to Miss Ada Winters, and has three children. He is a ruling elder in the Presbyterian Church. He was secretary of the Prohibition State Committee until unable to give the time he deemed necessary to the work, when he resigned, but is still a member of the Committee. In 1893 he originated and organized what is known as the "Anti-Saloon Army," to fill the "long-felt want" of an organization broad enough to include all saloon opposers. He has been a fearless and tireless saloon opponent, often driving from 25 to 50 miles, and delivering two or three addresses on the same day. Although having limited time and only a common school education, he has the natural ability to command attention, is a fluent and interesting speaker, and has delivered addresses in many of the States, from Maine to California.



JOSEPH GIBSON, the well-known postmaster and Prohibition champion of the thriving town of Ingersoll, Ont., was born



in Cheshire, Eng., Nov. 22nd, 1842. He came early to Canada, and has become thoroughly acclimated and naturalized. He was married Dec. 10th, 1869, to Jeanette Buchan, and, like most men, owes much of his stability and success in life to the influence and good counsels of his wife. He was in business as a trader for some years at Ingersoll, and was appointed postmaster by the Dominion Government, a position which he now holds. He is an active member of the Methodist Church, and a well known and popular local preacher. He has

been a lay delegate to the leading Methodist Conferences for years past. He has been an active member of the Conservative Party, and was its candidate for the representation of the South Riding of Oxford in the House of Commons in 1878. He has been a member of the Ingersoll Council and Mayor of the town. He is known, however, better as an aggressive Prohibition campaigner than in any other capacity. Few men have greater zeal in this cause; few men have done more effective campaign work in its behalf. His reputation extends all over the Province in this connection. Years ago, when the Dunkin Act campaigns became so general and so exciting, he was found as one of its ablest champions in debate.

GEORGE BOOKER SWEETNAM, son of Matthew and Sophia (McLean) Sweetnam, was born at Kingston, Ont., March 13, 1865. His father is Chief P. O. Inspector of Canada. He was educated at the Toronto Model School and Collegiate Institute, and by private tutors. In 1884 he entered the Dominion civil service and was attached to his father's staff. He is an adherent of the Methodist Church, and seems to have taken no active part in politics. He is a member of the American Association for the Advancement of Science. He has taken a lively interest in Kennel Club affairs. A life-long abstainer, Mr. Sweetnam has been closely identified with the Canadian



Temperance League since its inception, and has ably filled most of its important offices. Whilst chairman of its educational work he introduced a unique, original and effective system of temperance education for the benefit of its members, established an excellent temperance library, and introduced the gold medal, awarded yearly by the League to the pupil in the Toronto public schools passing the most successful examination in temperance and hygiene. Last year he was secretary of the League's Sunday afternoon Pavillion meetings. He is a good speaker, and makes a specialty of teaching scientific temperance, accompanied by chemical illustrations.

PATRICK MONAGHAN, born at Sydney, Cape Breton, Nova Scotia, of Irish parents, Patrick Monaghan and Bridget



Walsh, Aug. 9th, 1828, was educated at Halifax, where he has resided since Sept., 1828. In religion he is a Roman Catholic. His life as a temperance man has been very active and successful to the cause. He took the total abstinence pledge and became a member of St. Mary's (R. C.) Total Abstinence Society, Jan. 31, 1841. He joined the S. of T. in 1849; became a member of Grand Division in 1852; was Grand Sentinel in 1853-4; Grand Scribe, 1861-1873, and was elected Grand Worthy Patriarch in 1887. In these chief offices he did much

to build up and extend the Order. He has been several times a representative to the National Division. As Vice-President of the Dominion Alliance and Secy. of the N. S. Branch for several years, he aided much in the adoption of the Scott Act in several counties. As Chairman or Secy. of various committees, from 1853 to 1886, he assisted in obtaining Local Option and other amendments to the License Law. He was connected editorially with the "Abstainer," official organ of the S. of T., and admittedly the best temperance paper in the Province, for nineteen years, until abandoned in 1874 after a heavy financial loss. He was appointed Secretary of the Royal Commission on the Liquor Traffic in 1892.

MRS. ALICE A. MINICK, Counselor-at-Law, of Beatrice, Nebraska, and a well-known reformer, was born in Genoa, N. Y.,



March 2, 1844. Her father, David Lockwood, was a scholar, a natural orator, and possessed rare musical talent. He took part in many political campaigns. She was married to Capt. John S. Minick in 1866, who died twenty years later. Her life has been marked with energy and industry. In 1888 she commenced the study of law, being the first woman to register as a student in Lincoln Law College, which was made a department of the State University of Nebraska. In 1892 she was admitted to practice, being the second woman in the State admitted

in the U. S. Circuit Court. She joined the G. Templars in 1859, and maintains an active interest in the cause and Order, though so much engaged in other reform work. She represented the Grand Lodge of her State at the Int. Sup. Lodge, held in Edinburgh, Scotland, in 1891, and during her trip spoke in many of the leading cities in England and Scotland. She is a thorough Prohibitionist, an advocate for co-education, for equal franchise, for the Government owning and controlling the railroads, telegraphs, telephones; and municipal corporations owning the lighting, water and street railway services, thereby cutting off individual competition, and defeating the strike system, now so prevalent and injurious.

MRS. A. MYRTAL BLAKELY, of Winnipeg, Man., well known throughout the Dom. of Can. as an able temperance writer



and worker, was born in Richmond Hill, Ont., the daughter of Abraham Law and Elizabeth Klirick. She was married in 1890 to Dr. E. A. Blakely, Deputy Minister of Education for the Province of Manitoba. She entered the W. C. T. U. work some years ago and has been prominent and efficient ever since. In 1892 she was elected Provincial Corresponding Secretary, and during the same year Superintendent of Organizations. At the next convention she was elected Provincial President, and during her term of office the increase of membership was

more than threefold. In 1893 she originated and carried through very successfully in Winnipeg the Woman's Mock Parliament, the first of the kind on record. She also produced an original illustrated lecture on the Woman's Temperance Crusade. She has also met with great success in juvenile temperance work, and conducted the first gold medal contest in Manitoba. She represented the Dominion W. C. T. U. at the World's Congress of Representative Women in Chicago in 1893, and was one of the speakers at the Congress. She is a member of the Executive of the Dominion Alliance, of the Grand Lodge of Good Templars, and of the Royal Templars. She is a member of the Methodist Church.

REV. J. H. DURKEE, though born in Yarmouth, N. S., is of New England ancestry. He received his general and classical education at the



schools of Yarmouth, and at the College at New Hampton, New Hampshire, and his theological training at Bates College, Maine. After his ordination to the Free Baptist ministry he held pastorates at Meredith and Newmarket, and established a church in Halifax, Nova Scotia, traveling over the entire Province soliciting funds. He then went to Central New York, and was pastor at Phenix and Pike. About eleven years ago he went to Batavia, where he has since resided. A church edifice has been erected and property valued at ten thousand dollars has been purchased during that time. He

has three times been elected a delegate to the General Conference, the highest body in his church; was for several years editor of the "Journal," and has been for many years trustee and treasurer of the Association to which he belongs. He became a member of the I. O. G. T. when a mere boy; has been C. T. in his own lodge; County C. T., and is now Grand Chaplain. He is an enthusiastic and uncompromising Prohibitionist, and in that work has spoken in many countries in New York State. He has been four times a delegate to the State Convention. He is at present editor and publisher of the "Geneseean," the Genesee County Prohibition Party paper.

JAMES ADIN FIELD, of St. Louis, Mo., a well-known educator and temperance worker, was born in Delaware County, Ohio, Aug. 26, 1831.



His life work has brought him much in contact especially with young men, and he has used all practical efforts to lead them into the paths of temperance. Early in life he organized a youthful Temperance Society, secured a library and fitted up a reading room, thus helping to keep its members away from tipping associations. He was for several years superintendent of a large commercial college at the capital of the State, and afterwards President of a chain of similar colleges. In all these he organized total abstinence societies among the students. A number of young men were thus reformed. He was a member of the Sons of Temperance and the Good Templars, in both of which he did a good work. He was converted at 21, and became an active member of the M. E. Church. He was soon after elected Superintendent of a Sunday School and has held that position almost constantly for over 40 years. He has endeavored to organize temperance societies in all his schools. He was a delegate to the M. E. General Conference in 1892. He was unanimously chosen President of the Anti-Liquor League of Missouri when it was first organized, and has filled that position ever since. He lives in St. Louis, Mo.

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MRS. LETITIA YOUNG has been for years the best known of Canadian women in connection with the Temperance and Prohibition movements. She was born near Cobourg, Ontario, January, 1817, the daughter of John Creighton, an industrious and intelligent farmer. She received a liberal education in her girlhood, and was, for some years a successful teacher in leading Ladies' Academies. In 1849 she was married to Arthur Young, Esq., a well-known farmer and mill-owner near Picton, where was her home until after his death, which occurred in 1882. In 1868 there was an exciting campaign for a Dunkin Act Prohibition By-law for Prince Edward County, of which



Picton is the county town. Her heart became strangely warmed in this work, and in her zeal she began to speak in public. Her fame soon spread all over Canada as a platform orator, and until 1888, when her health broke down completely, she was in constant demand wherever Prohibition campaigns were being carried on. Thousands of Canadians were roused to a sense of the importance of their duty in consequence of her earnest and logical appeals. Her autobiography, "Campaign Echoes," with an introduction by Frances Willard and Lady Henry Somerset, is a work of rare interest and much value. Its price is \$1 per copy. Address the author, 19 Metcalf St., Toronto; two editions have already been published.

AGNES E. SAFLEY, Grand Supt. of Juvenile Temples, I. O. G. T., for Minnesota, was born at Red Oak Grove, Cedar County, Ia. Her parents, Robert Safley and Helen Fairbairn, were both Scotch. She was educated at the public schools, at Cornell College, Mt. Vernon, and by private study. She taught, commencing at seventeen, for twenty years in Iowa, two years in Wisconsin, and then settled in Cottonwood Co., Minn., where, after teaching two years, she was elected County Superintendent of Schools, which position she held four years. She is a member of the Presbyterian Church, and of the I. O. G. T. She has held various offices in subordinate lodges,



those of D. C. T., D. S. J. T., and D. Lecturer and Organizer in District Lodge. In Grand Lodge she is now serving her seventh term as G. S. J. T. She is also a member of the W. C. T. U., and has held the offices of Local, County and District President. She was State Supt. of the Dept. of School Savings Banks one year, and originated the idea of savings banks in connection with the J. T. in the I. O. G. T. She is President of the Woman's Relief Corps. Her work for Prohibition has been mainly the education of children in the principles of total abstinence and Prohibition. She was one of the County Supts. of Schools to introduce the work of scientific temperance instruction into the schools of Minnesota.

ALFRED H. BACKUS, an ardent and rising member of the Good Templar Order, was born in the town of Carlton, Minn., Feb. 4, 1876. His father, Rev. J. E. U. Backus, is well known in the history of the temperance movement as one of the original founders of the I. O. G. T. in Central New York in 1851, an organization which has since been successfully planted in every part of the civilized world, and has been the instrument, with God's blessing, of reclaiming thousands, and of educating tens of thousands in the principles of temperance and Prohibition. His youngest son early followed in his father's footsteps as a promoter in this great organization. When but a young boy his parents moved to New York State, and while pursuing his academic studies at Rome, N. Y., he was awarded a first prize for the best essay on the injurious effects of tobacco. At the age of 16 he became County Secretary of Oneida County Lodge, I. O. G. T., and continued to fill that position until his popularity and success as a public speaker were the means of calling him out into the field as a Lecturer and Organizer for the Order. He has seen splendid results from his efforts in this line of duty. Though still young he has been listened to with marked attention, and has won the confidence and respect of all with whom he has thus been brought into contact.



REV. JOSEPH DAVENPORT MILLARD, A.M., of Pleasanton, Manistee County, Mich., was born in Washington County, O., Jan. 25, 1826.



His parents were Joseph Tillinghast Millard, a native of Rhode Island, and Lauria Warren, descended from the Davenports of early New England colonial history. Born in poverty, he worked his own way through the preparatory, collegiate and theological departments of Oberlin College, Ohio, graduating in arts in 1858, and in theology in 1861. Entering the ministry of the Congregational Church in 1862, he was pastor at Wacousta, Pleasanton, Frankfort, and again at Pleasanton, all in Michigan, until failing health compelled

him to retire in 1891. The period of his two pastorates at Pleasanton together amounted to about twenty years. In early years he was associated with the Liberty and Free Soil political parties, and joined the Republican party at its organization. Despairing of needed reforms, chief among them Prohibition, being secured through that party, he left it in 1884, and joined the Prohibition Party. In the succeeding election, in the Prohibition amendment campaign of 1887, and the election of 1888, he took an active part. In 1888 and again in 1892 he was the Prohibition candidate for the State Legislature. He always spoke fearlessly on behalf of temperance, Prohibition, and political and national righteousness.

MARY EVANS MORGAN COOK was born in Johnstown, Pa., Sept. 10, 1831, the daughter of Rev. Jesse and Catherine



King Morgan, a father of marked amiability and gentleness of disposition, a mother of strong character. She was educated by her mother at the common schools of Pittsburg, Pa., and by private tutors. She began teaching at the age of eighteen and continued the work in public and high schools, with the exception of a few years' married life, until the age of 38. She was a member of the Baptist Church from 1843, till 1876, when she united with the Methodist Episcopal Church, with which she is still connected. At 13 she signed the total

abstinence pledge, and joined the Washingtonians. In 1852 she became a "Watcher," in 1858 a Good Templar, and in 1876 a Royal Templar in Clarion Co., Pa. She was one of the pioneers in this county in temperance education, the first local superintendent in scientific temperance instruction, and was among the first women sent as delegates to a County Prohibition Convention. She has been a worker in the W. C. T. U. since it was first organized, and has been identified with many of the leading departments of local and county work. She is at present more particularly connected with evangelistic social purity and prison work. What work she has done through the press has been of a local character.

MRS. MAY R. DICKSON THORNLEY, of London, Ont., President of the Ontario W. C. T. U., was born in Drummond-



ville, Sept. 18, 1851, the daughter of the Rev. George N. A. F. T. Dickson and Mrs. Fanny Baker Dickson. Her father was a well-known and much-respected Methodist minister, who took an active interest in all temperance and Christian work. She was educated at Hamilton Ladies' College and Victoria University, Cobourg. She was married to Mr. Joseph H. Thornley, (now deceased) of Philadelphia, and spent her married life mainly at Ocean Grove, N. J., where she first united with the W. C. T. U., and also became an active sympathizer of the

Prohibition Party. Her residence is now in London, Ont. Her work for years past has been principally with the W. C. T. U., though she is also a member of the Royal Templars of Temperance, and an active member of the Methodist Church. She has been six times elected President of the London W. C. T. U., which position she now holds. She was elected President of the Province of Ontario W. C. T. U., in Chatham in 1893, and still occupies that position. For years she was the principal contributor of the W. C. T. U. department of the London "Home Guard." The W. C. T. U. of Ontario have good reason to be proud of their efficient President.

THOMAS WHEELER SMITH, of Guilford, N.Y., one of the "coming men" in the Temperance Reform in his locality, was born



in Newark Valley, Tioga Co., N. Y., Dec. 26, 1858. He is a son of William H. and Olive Angeline Smith. His father was a farmer in moderate circumstances, with a large family; his mother died when he was 8 years of age, and he lived with his grandparents until after he had attained maturity. He had not much advantages of an early education, beyond the common schools of the locality and a term at Lowell's Business College, Binghamton. He began business life as a telegraph operator on the N. Y. O. and W. Railway, and is now in the Car Accountant's office of

the same Company. He is a man of energy, intelligence and much zeal in temperance work, and has been active and effective in promoting its interests. He joined the G. T. Order in 1877, and has filled all the offices in his local lodge. He is County C. T., and a Deputy G. C. T. During the past few years he has addressed many public meetings in the interests of Good Templary and Prohibition, and the press has spoken very favorably of him as an interesting and earnest speaker. He is a member of the Prohibition Party, and has been honored with several nominations. In the fall of 1894 he was the selected candidate for Member of the Assembly. He is a member of the M. E. Church, and Pres. of the Epworth League.

REV. JOHN MACLEAN, M.A., Ph.D., son of John Maclean and Alice Stevenson, was born at Kilmarnock, Ayrshire, Scotland, Oct. 30, 1851.



He was educated at the Burgh Academy, Dumbarton, Scotland, and Victoria University, Cobourg, Ont. He entered the Methodist ministry in 1873, and spent nine years (1880-1889) among the Blood Indians of the North-West. He is a high authority on their language and customs, has written several books on the Indians, and will publish this winter "Canadian Native Talk," a large and comprehensive work on the native races. He has belonged to the I. O. G. T., R. T. of T., Blue Ribbon movement and Prohibition Alliance. He

has been a District Deputy of the R. T. of T., and was President of the North-West Territories Branch of the Dominion Alliance in 1892. He spoke frequently in the early Dunkin and Scott Act campaigns in Ontario. He studied specially, 1886-91, the permit system of the North-West Territories, wrote in the newspapers on this and kindred subjects, and, as a member of the Board of Education in the North-West Territories, was the means of introducing a text book on temperance for teachers, and having the subject taught in the schools. Mr. Maclean was Journal Secretary of the Manitoba Conference for four years, Secretary of Conference in 1892, and is now President. Wife, Sarah Annie Barker.

MRS. MATILDA B. CARSE, the well-known Chicago W. C. T. U. worker, philanthropist and financier, is of Scotch-Irish origin. One of her ancestors was the founder of the first hospital established in Belfast, Ireland.



She has been a resident of Chicago almost continuously since 1858, and is thoroughly identified with the great philanthropic interests of that city. Her husband, Thos. Carse, was a railroad manager in Louisville, Ky., during the civil war; he died in Paris, France, in June, 1870, leaving her with three boys under seven yrs. of age. She returned to Chicago, and in June, 1874, her youngest son was run over by a wagon driven by an intoxicated German,

and instantly killed. This tragic death caused the mother to resolve to devote her life to the alleviation of the poor and suffering, and of helping rid the country of the drink traffic curse. She has been Pres. of the Chicago Central W. C. T. U. since 1878; was the originator of the Wom. Tem. Pub. Ass., a successful joint stock company composed entirely of women; it has a capital stock of \$125,000, and has 135 persons on its pay roll. To her energy and efforts, also, may be credited the great Wom. Tem. Temple in Chicago; the ground is valued at a million, and the building cost \$1,200,000; the rentals will bring an annual income of over \$200,000. She is endeavoring to secure the entire ownership of the stock for the W. C. T. U.

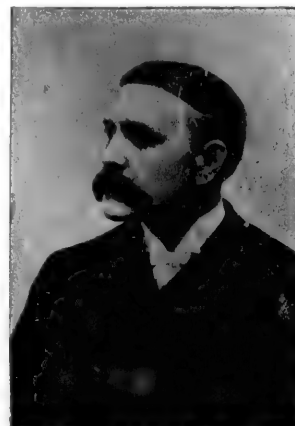
JAMES THOMSON was born in Perth, Scotland, April 21st, 1827. His youthful education was limited.



In 1855 he came to Toronto, where he still resides. He commenced temperance work in 1859, when he joined the Toronto Temperance Reformation Society, of which he afterwards became President. Shortly afterwards he united with the I. O. G. T.; was twice City Deputy for Toronto, and for a number of years a Provincial Deputy of that Order. In 1881, with the late Frederick Fenton, then County Crown Attorney, he assisted in creating a public agitation which resulted in the formation of what is now known as the "Law and Order League," of which, since its

organization, he has been Treasurer. In 1892, at the organization of the National Association of Advanced Prohibitionists, he was chosen and continues to be Treasurer. As editor, for a brief period, of the "Canada Citizen," he strongly advocated pressing for a measure of Provincial Prohibition as the initial step to its adoption by the Dominion, and this ultimately led to the appeal, as to the respective powers of the two Legislatures, to the Privy Council. He, assisted by the late Richard Snelling, L.L.D., succeeded in having the sale of liquor prohibited at the Toronto Industrial Exhibitions; was married in 1855 to Helen Stevenson, of Edinburgh, Scotland; has a family of three sons and one daughter.

WILLIAM STAYLEY PORTER, J. P., a well-known temperance worker, merchant, and postmaster, of Port Maitland, Yarmouth Co., Nova Scotia, was born in that place, Nov. 7, 1842.



He belongs to a thorough temperance family. His grandfather, Josiah Porter, one of the pioneers of that Province, was one of the originators and the first signer of the total abstinence pledge of the Beaver River (N. S.) Total Abstinence Society, organized April 25, 1828, which has had a continuous existence ever since. It is now, undoubtedly, the oldest continuous Total-Abstinence Society in America. It has a hall of its own, and still holds its regular meetings, and has been the means of rearing up three

generations of thorough total abstainers in that locality. Mr. Porter is a member of that Society; so was his father, and so are his children. His residence is in the immediate vicinity of Beaver River. He is a prosperous merchant, the postmaster of the locality, a Justice of the Peace of years standing, a member of the County Council, a school trustee, and manager of the Maitland Telephone Company. He became an active S. of T. early in life, and is leading officer in the G. T. Order. For years past he has been Secy. of Yarmouth Co. Tem. Con. In politics he is a Liberal, and has been invited to become their candidate for Parliamentary honors, but declined. He was married in 1867 to Miss Julia Perry.

ANSON HORACE DRAKE, an active Temperance and Prohibition worker, was born near Oswego, N. Y., Jan. 25, 1863.



The son of Anson L. and Martha E. Gray Drake. He received a district school education, as he states himself, "much against my boyish will, and in spite of my cunning to prevent it." He is a member of the First Episcopal Church, and a Prohibitionist "on Sundays and election days." Too many temperance people are good enough Prohibitionists on Sundays and Church Conference days, but vote some other party ticket on election days. That is one of the greatest sources of weakness of the Prohibition movement. He is an active member of the

V. M. C. A., of the Knights of the Maccabees, and of the I.O.G.T. It is now in connection with the latter Order that most of his temperance work is being done. He has not long been identified with the organization, but has been an office bearer, as he has also been in the other organizations. He is now the C. Deputy for his county, and in that position has before him a good sphere of usefulness. He is doing what he can by precept, persuasion, and other means within his command to induce those with whom he comes in contact to choose the path of righteousness and temperance. He is now pursuing the excellent Good Templar course of study, and expects to become a graduate in due time.

REV. C. HENRY MEAD, D. D., the well-known and popular temperance worker, preacher and singer, was born in New



York city January 27th, 1841. Few men have become more widely and popularly known. He is a many-sided, magnetic, mirth-making, musical and heart-loving man. He has been a resident of Horsham, N. Y., for many years, but his field of work has been all over the States and Canada. He is a minister of the M. E. Church, Franklin College, Ohio, gave him the degree of D. D. in 1891. He was several winters in the South, a special missionary of the National Temperance Society among the Freedmen, and wonderful success attended his labors.

In 1879 he established, at Silver Lake, N. Y., the first distinct Temperance Assembly ever held, and there organized the noted Silver Lake Quartet, of which he has ever since been the conductor, and with which he has travelled widely throughout the country. Many of its best songs, both words and music, were written by him. He is also known as a popular writer for "The Christian Herald" and other religious and temperance journals. He has recently been elected Field Secy. of the Nat. Temp. So., to succeed the late John N. Stearns. He cast his last Rep. vote for Gen. Grant in 1868; has voted the Prohibition Party ticket ever since; has attended all State and National Prohibition Conventions.

REV. WILLIAM McDONAGH was born near the town of Enniskillen, Ireland. His parents were members of the Wesleyan



Methodist Church, and largely through their godly example he early became a member of the church, and a total abstainer from all intoxicants. When about 17 he came to Montreal, where his father died. During a short stay in Brockville he became a member of the Rechabites, and then began a life contest with the liquor traffic. Settling down at Toronto in 1850, he studied privately, then at Victoria University, and was ordained a minister of the Methodist Church. He has been five times a member of the General Conference, many years

Chairman of Districts, and once President of London Conference. In 1851 he joined the Sons of Temperance in Toronto, and took part in the municipal and other contests in which temperance was prominent. His hearing John B. Gough and Neal Dow during these years inspired him with an undying zeal. In all his fields he has stood fearlessly for this reform, frequently taking part in Dunkin and Scott Act campaigns, though he has suffered persecution and great loss thereby. He is now a member of the General Conference Temperance Committee, an Advanced Prohibitionist, and a Royal Templar of Temperance.

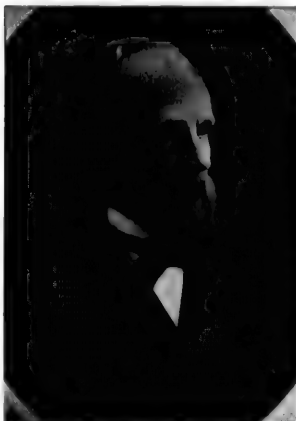
REV. F. CHISHOLM, pastor of the Methodist Church, Cataraqui, Ont., was born near Cocksville, County of Peel, Ont.,



April 26, 1840. He is the grandson of a U. E. Loyalist. His parents on both sides were Scotch. He was educated at the Oakwood Grammar School, and the Port Hope Academy. Previous to his entering the ministry of the late M. E. Church in 1861, he taught school. He represented the I.O.G.T. at the Conference of representatives of Temperance Organizations with the Joint Committee of the Senate and House of Commons in the framing of the Canada Temperance Act. For several years, by consent of his Conference, he acted as general agent of

the I. O. G. T., visiting almost every school section in Ontario in the interests of Prohibition, and few have done more to create a healthy public sentiment on the subject. He did heroic service in the Dunkin and Scott Act campaigns in several counties, successfully meeting J. J. Hawkins, of Brantford, and E. King Dodds, of Toronto, the latter declaring that Mr. Chisholm was one of the best debaters the Temperance Party had in the field. He is considered in the Montreal Conference of his Church an authority on ecclesiastical law. He is a profound, eloquent and effective speaker. He married the only daughter of A. Lockwood, of Phillipsville, and has one son and one daughter.

GIDEON TABOR STEWART, of Norwalk, Ohio, one of the most prominent members of the Prohibition Party in the United States, was born in



Johnstown, N.Y. Aug. 7, 1824. His grandparents, both paternal and maternal, were among the earliest settlers of Schenectady, N. Y. One of them opened the first English School and Academy there. His mother was a sister of the celebrated American lawyer, Nicholas Hill, Jr. His parents moved to Ohio, and he entered Oberlin College, but he left it to enter the study of law. He was admitted to the State Bar in 1846, and to the Supreme Court in 1866. He has practiced law at Norwalk 35 years. He was County Audi-

tor three terms. He was for a time one of the proprietors of the "Toledo Blade," and of the "Commercial," and, during the civil war he owned and published the Dubuque "Daily Times," the only daily "Union" paper published in the north half of Iowa. He returned to Ohio and resumed his law practice at Norwalk, where he now resides. He has three sons, who are prominent business men in Norwalk and Cleveland. He has given much of his life to the temperance work (always without compensation) and thousands of dollars of his earnings. He was three terms G. C. T. of the G. T. of Ohio, and has been repeatedly selected by the Prohibition Party as their candidate for various important positions.

MRS. MARY D. MARSH, of Milton, Penn., a very earnest W. C. T. U. worker and distributor of temperance literature, was born in Union Co.



Penn., July 13, 1839, the daughter of Charles and Catherine Baker. Her early years were spent in the country, where, during the summer months, she delighted to ramble among the hills and brooks, and she imbibed a love for nature, becoming a landscape painter and a teacher of it to private classes. She was married at an early age to Isaac Marsh, an inventor and patentee. Since then their home has been at Milton, North Co., Penn. She has been an active member of the Lutheran Church, and a Sunday school teacher for over 25 years.

Her attention was strongly directed to the manifold evils of the drink traffic early by an unfortunate marriage of a near relative, and by the many painful evidences that even boys, reared under the influences of the Church and Sunday School, are not safe when exposed to its temptations. She has used every influence within her reach of helping along the Prohibition cause. She claims to be one of the first of the Prohibition Party, as far as an unfranchised woman can be. She has tried to do well her share in educating public sentiment, and has been instrumental in distributing a large amount of temperance literature to farmers and others at fairs. It may well be said of her, "She has done what she could."

MISS MARGARET A. SUDDUTH, of Chicago, managing editor of the "Union Signal," the great W.C.T.U. organ, was born in Mason Co., Ill.



July 29th, 1859. Her father, Dr. James McC. Sudduth, was a highly esteemed Christian and temperance worker in Central Ill. Failing health compelled the removal of the family to Southern California, where they are now influential and useful members of the community. She entered the State Normal University at fifteen, and graduated from Wesleyan University at Bloomington in 1880, and took a teacher's special course in literature and history at Wellesley College, Mass. Suffering from an eye trouble she was thus interrupted in her studies and gave herself to active Christian temperance service. She went abroad in May, 1886, and spent fourteen months in Europe, travelling through England, Germany, Italy, Austria and Switzerland. She acted, during that time, as special correspondent to the Bloomington newspapers and the "Union Signal." She spent considerable time investigating the causes of drunkenness in the countries visited. Returning, she became a member of the editorial staff of the Wom. Tem. Pub. Ass. in Chicago. In recognition of her literary ability and fine judgment she was appointed in Jan., 1892, managing editor of the "Union Signal," the most influential woman's weekly journal now published.

GEORGE HARMAN LEES was born in Hamilton, Ont., Nov. 12, 1860. His father, Wm. H. Lees, is a Canadian, and a prosperous merchant, and his mother, Isabella Harman, of English birth, and great intellectual force. He was educated at the Hamilton public schools, Collegiate Institute, and Business College. After a few years in the retail trade of jeweller and watchmaker he engaged in the manufacture of jewellery, and has been eminently successful. He is a Presbyterian of liberal views. In October, 1873, he joined Reliance Lodge, I. O. G. T. Five years later he identified himself with the Royal Templars of Temperance as a charter member of Sovereign Council; was elected a member of the Dominion Board of Directors in 1890, of the Finance Committee in 1891-2, Dominion Vice-Councilor in 1894, and Grand Councilor of Ontario in 1895. He is Adjutant-General of the Knights of the Dominion. He identifies himself with every movement for the destruction of the drink traffic. In politics he has Conservative leanings, but is an advanced Prohibitionist, and will vote Prohibition first. In Jan., 1894, he was elected to the City Council, and inspired the movement resulting in the reduction of licenses; was re-elected in 1895. He is an organizer and worker rather than a speaker. In 1883 he was married to Lizzie Stuart; they have two sons and one daughter.



LEWIS EDWIN YORK, B. S., was born at Randolph, Portage County, O., Oct. 2nd, 1869, being the son of John Buchtel



York and Margaret Glock York. He received his primary education at the district and town schools of his native county, and his collegiate and special education at Alleghany College, at King's School of Oratory, and at Mount Union College. In religion he is identified with the Methodist Church, and in politics he works and votes with the Prohibition Party. He has never had any political distinctions conferred upon him, but has made a good record as a speaker on Prohibition, as well as on other themes. He represented Mount Union College in

the Inter-Collegiate oratorical contest at Springfield, O., in 1893, and so well did he acquit himself on that occasion that he won the first place among the numerous competitors who took part in the trial. He also represented the State of Ohio in the Inter-State Prohibition and oratorical contest which took place at North Harvey in June, 1893. He has trained a large number of classes for the Demorest medal contests in temperance elocution, and in this way has doubtless aided the cause of temperance and prohibition to a considerable extent, by preparing his pupils to present truths on these great questions in an impressive manner. He resides at Newton Falls, Ohio.

MRS. ELIZABETH MARY MORGAN SCHRAM, a leading W. C. T. U. worker in Fergus, Ont., was born in Montreal in



1855, the daughter of John Colquhoun Platt and Sarah Sawyer, his wife. She was educated in Montreal. She has been for years an active worker in the W. C. T. U. ranks, having filled the offices of President, Recording Secretary and Corresponding Secretary in the local unions, and President of the County Union. She has also been a good working member of the I. O. G. T. She is a ready writer and a persuasive speaker, and has done good service in promoting the cause on the platform, at the Conventions, through the press, and not at all

the least in the family circle. She is in full sympathy with the Prohibition Party, and though deprived of the use of the ballot, she claims that she feels more strongly on this question than on any other. She favors no half-way measures, believing that nothing short of a total Prohibition law, with officers behind it in full sympathy with its enforcement, will ever accomplish the great work. She is now rearing and training three sons, whom she is fully persuaded, will well represent her views on this great reform when that time comes. Canada has thousands of grand mothers whose sons are the rising hope of the country.

MRS. SAMUEL CLEMENTS, Superintendent of W. C. T. U. evangelistic work for the State of Pennsylvania, was born in Philadelphia, Sept. 22,



1832, the daughter of William and Sarah Newbold. Her father was a descendant of Michael Newbold, one of the pioneer settlers from England in New Jersey. One of the members of the Newbold family, as a member of the Governor's Council, drafted and presented the first Bill for the abolition of slavery in New Jersey. She received an excellent early education, completing it by attending a course of lectures in science at Yale College, by such men as the two Sillmans, Prof. Dana and others. In 1863 she was married to Rev.

Samuel Clements, D. D., a prominent clergyman of the Protestant Episcopal Church, of which she was a member. For years she shared in his parochial duties and then in the cause of education. She is in with the Prohibition Party movement, using her every influence in its behalf. She was Co. Supt. of the Social Purity movement, and Nat. Supt. of Purity in Literature and Art, and is now State Supt. of Evangelical Work, which position she has well filled for years. In 1894 she visited England, Germany, Austria and Italy. In England she was invited to occupy London pulpits as one of the W. C. T. U. speakers, in June of that year, but had to return home too soon. Her address is Lansdown, Pa.

WELLESLEY J. GATES, of Halifax, one of the best known and most active "Sons" in Nova Scotia, was born at "The Pines," Annapolis



Co., N. S., March 31st, 1837. He has been a life-long temperance worker, and shows no signs of growing weary in well-doing. He joined "Gough's Cold Water Army" in St. John, N. B., when ten years of age. Sir Leonard Tilley, ex-Governor of that Province, was in charge of the Portland wing of 500 at that time. He became a Cadet of Temperance at Nictoux, N. S., in 1851, and on April 5, 1854, he became the youngest charter member of Phoenix Division, S. of T. at Bridgewater, N. S., in which he still continues his

membership. He became a member of the Grand Division of Nova Scotia in 1860, and of the National Division at the Toronto session in 1886. He has been a faithful attendant at nearly all the sessions since. He was a representative from his Province to the great Prohibition Convention in 1886. He visited Great Britain that year, taking part in a number of temperance and other demonstrations there. He has organized a number of Divisions, Bands of Hope, and other similar societies. In the lodge room, on the platform, and through the press, he has been untiringly lending a helping hand to the great movement. He was married Aug. 31, 1860, to Mary, only child of Capt. John W. Locke.

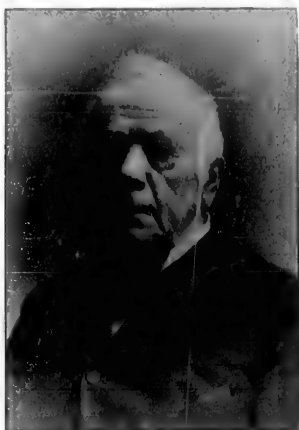
REV. W. J. KIRBY, of Charlottetown, P. E. I., one of the best known Sons of Temperance in that Province, was born in



Lynn, Norfolk, England, April 8th, 1852, and was educated at Harrow-on-the-Hill and London. He came to Canada when a young man and entered the Methodist ministry in New Brunswick in 1875. He was ordained in 1879. Since that time his time and energies have all been devoted to ministerial work, and he has always considered the promotion of the temperance movement a legitimate part of that work. In politics he is Independent, with strong leanings to a Prohibition Party if there was one in his Province. He has been

a member of the S. of T., the G. T., and the Temple of Honor and Temperance. He became a member of the Grand Division of New Brunswick in 1878, when stationed at St. John, and since his residence in P. E. Island has been elected respectively G. W. Chaplain, Supt. of Juvenile Work, and G. W. Patriarch. In 1894 he became a member of the National Division, and was made M. W. Chaplain. In his church, in the N. B. and P. E. I. Conference, he has taken an active interest in the work among the young, believing the cause of Prohibition can best be helped forward by proper training there. He is married, his wife being also a native of England. They have a son and a daughter living.

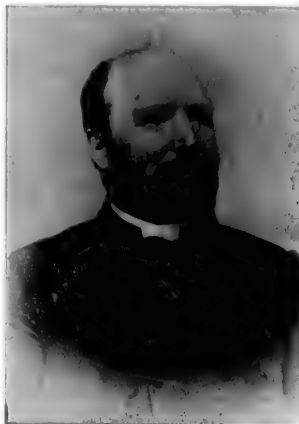
JOSEPH W. BRUCE was born in Lennox, Madison Co., New York, July 3rd, 1821. As his name indicates he is of



Scotch origin, his grandfather emigrating to this country from Scotland. His mother was of German descent. A farmer from his youth, identified him strongly with the laboring classes. Politically, he was an ardent Republican, and was earnest in the advocacy of its principles, but deeming the party had forsaken principles, and was cursed by bosses and ruled by policy, he withdrew, and in the early seventies he cast in his lot with the Prohibition Party, and has given his best efforts for its success. His voice is "still for war" upon the

saloons and against its supporters. Has attended all the Prohibition Conventions in his State, save one, since identifying himself with the party. He has been a delegate to three National Conventions of the party (1876, 1880, 1888); was a member of the Prohibition National Committee for two years. The party have recognized Mr. Bruce's loyalty, and have honored him by nominating him for State Treasurer, and in 1891 selected him as its candidate for Governor. Mr. Bruce is a member of the Congregational Church. He has retired from his farm labors, and resides in Canastota, New York State.

REV. ALFRED ELI GREEN, a pioneer in the G. T. movement in British Columbia, was born at Tiffeld, Northamptonshire,



England, July 16th, 1850, the son of Thomas and Rebecca Green. He emigrated from his native land when a boy of eighteen, and resided first in Rochester, N. Y., and later on in Kansas, then a very new country. In 1874 he moved to British Columbia, where he has resided ever since. He became a G. T. in Kansas, and found but two lodges, in isolated localities, when he made his home in British Columbia. He began to build up the Order with much zeal and success. In 1891 he was elected G. C. T. of the Grand Lodge of that Province, and filled that im-

portant office for three terms. He was the representative to the Int. Sup. Lodge at Des Moines, Iowa, in 1893; is also a prominent member of the R. T. In 1877 he was appointed by the Methodist Church a missionary among the Indians near the Alaska boundary, hundreds of miles distant from all white population, among a people whom he not only had to instruct in the Gospel, but how to use soap, to dress, to build houses, and to care for the sick. While laboring there he was married to Miss E. J. Gilbert, whose father was one of the first G. C. T. in the Province. He now resides at Eburne, B. C., and is doing what he can to promote the principles of righteousness and temperance.

WILLIAM EMORY CRAYTON, editor of "The Lima Clipper," and at present Secretary of the Executive Committee of



the Prohibition Party of Ohio, was born in Rockingham County, Va., March 16, 1851. His school life was brief and spent mainly in a log school-house at Singer's Glen, although he believes all of life is a school. In 1868, with his parents, he removed to Allen County, O., where he learned and worked at the carpenter trade till 1889. In politics he was a Democrat, casting his first vote for Horace Greely in 1872. Being a temperance man, he "scratched" candidates known to be favorable to the liquor business, and soon learned that he was out of

his element in the old parties. When the Prohibition National Convention endorsed woman suffrage, he became identified with that party and began an active, earnest effort to bring their principles to a successful issue. In 1889, without capital or experience, he established the "Lima Clipper," the first party Prohibition paper in that part of Ohio, and which has become a power for good through his persistent efforts. Mr. Crayton does not belong to any denomination, claiming that true religion cannot be circumscribed by man-made creeds, and that the reformer's work should be to lift the people to a higher plane of moral, social and political equality, rather than to disseminate sectarian strife.

REV. GEORGE H. NELSON, a rising Methodist preacher, now of Hemlock Lake, N. Y., was born in New Albion, Cattaraugus Co., N. Y., Oct. 13, 1869. His parents are Charles P. and Mary M. Nelson, natives of Sweden, who emigrated to America in 1857. He received a limited early education, and is now preparing for College at Gen. West. Seminary, Lima, N. Y., and is stationed as "Student-Pastor" at Hemlock Lake. He is in active sympathy with the whole temperance and Prohibition movement. He joined the G. T. at the age of 17, and entered zealously into its work. He has held nearly every office in the subordinate lodge, and advocates its claims on the public



platforms. He was a representative to the annual session of the G. L. of N. Y. State, held at Kingston in Aug., 1894. The following Sept. he was elected C. D. by his county lodge. He was converted at the age of 22, and united with the M. E. Church. Shortly after he was licensed to preach, and entered on his life work with much hope and good prospects of future usefulness and success. In Oct., 1893, he was stationed at Black Creek, N. Y., where he also engaged in G. T. and Prohibition work with acceptance and success. Being yet a young man he does not lay claim to be a "Prohibition Leader," but gives good prospects of being able to step into the ranks and fill up the gap as the present leaders fall out in the course of nature.

ROBERT PAXTON was born in Tweedmouth, on the borders of England and Scotland, July 11, 1852, came to Canada in 1857, settled in the township of Puslinch, Wellington County, where he attended the public school till 14, when he went to Lucknow, Bruce County, and clerked for seven years in a general store. He then started in business for himself at Kinslow, eight miles from Lucknow, was postmaster during his 13 years residence there, and made his business a financial success. In 1887 he moved to Otterville, in the County of Oxford, went into private banking, and has established an excellent business. He is also postmaster and local manager of the Bell

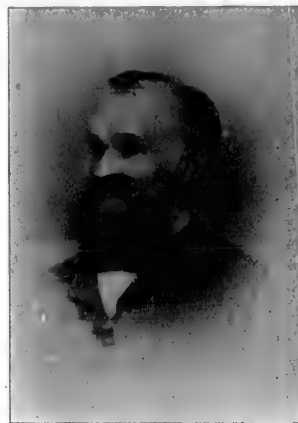


Telephone Company, and is connected with a number of other financial enterprises. He is a commissioner for taking affidavits, a notary public, and an issuer of marriage licenses. He was married in 1876 to Margaret Dineen, and has three boys and three girls. He has taken a strong stand on the temperance question all his life. It was he who practically fought the constitutionality of the Local Option Act through the various Courts, becoming personally responsible for a large amount of money, and, after four years of litigation, came out victorious. He has been for several terms S. C. of Otter Council, No. 34, R. T. of T. He is a Presbyterian and Reformer, a member of I.O.O.F. and A.O.U.W.

W. E. YOUNANS, son of Arthur Youmans, was born in Prince Edward County, Ontario, in 1841. He was educated at Pictou Grammar School, and taught for seven years. In 1867 he removed to St. Thomas, where he still resides. He is a step-son of Mrs. Letitia Youmans, the Honorary President of the Dominion W. C. T. U. At 12 years of age he first signed the temperance pledge at the close of a lecture delivered in Pictou by John B. Gough. He has never tasted liquor as a beverage, yet, for example's sake, has signed every temperance pledge presented to him. He is a charter member of St. Thomas Council, No. 35, Royal Templars of Temperance. He was married to Annie B. Thompson in 1870. He is a member of the First Methodist Church, St. Thomas; was for twenty-three years its Sunday School Superintendent, and ten years its Recording Steward, and is now a member of the Trustee and Quarterly Boards. He was a delegate to the first General Conference of the Methodist Church, held at Toronto in 1882. In 1881 he was elected Secretary of the Elgin Branch of the Ontario Alliance, and continued to serve in that capacity during the Scott Act campaign. He is a Reformer in politics, yet votes for no candidate who is not a pronounced Prohibitionist. His wife is President of the St. Thomas W. C. T. U., and is an earnest temperance worker.



JAMES MILLER, Esq., postmaster of Ulverton, P. Quebec, and President of Drummond Co. Alliance, was born in Richmond, P. Q., May 24th, 1834. His parents emigrated from Ireland and came to Quebec in 1832, the first year of the memorable cholera plague there. They moved to Richmond, then a small hamlet of four or five houses, but now an important and flourishing town. Here they reared a family of twelve children. He received a liberal education in his native village, and in 1851 got a situation in a country store at Ulverton. Of this he afterwards became a partner, then the proprietor, and for many years he has conducted a large and successful business. In early life he became interested in the temperance movement, and he has endeavored to advance its interests with vigilance and perseverance ever since. He took an active part in petitioning the Council to refuse all liquor licenses, and for over thirty years no such licenses have been granted within the limits of the municipality. He also took an active interest in the Scott Act campaigns in the county. In 1852 he was a charter member of a S. of T. Division in his locality, the first temperance organization in the county. Later he became a G. T. He is a member of the Methodist Church and a S. S. Supt. In politics he is a Liberal, and has faith that when that party comes in power a Prohibition law will be obtained.



WM. F. TAIT, M.D., G. W. T., of Illinois, was born on farm "Carty-Soup," near Cretoun, Kirkcubrightshire, Scotland,



June 21, 1836. His parents, Wm. and Mary A. Tait, came to Illinois in September, 1839, where he was brought up on a farm. His literary education was an "irregular" course in Knox College, Ill., Galesburg and Monmouth College, Monmouth, Ill., and in Lee-Center Institute. Taught in public schools from 1857-61, and began to study medicine in March, 1860. He entered the U. S. army in 1862 and served both in field and hospital until 1865. In March, 1866, he graduated from the Physio-Medical Institute, Cincinnati, O. He was Professor of

Anatomy and Physiology in his Alma Mater from 1866 to 1870, and Professor of Surgery in the same college from 1870 to 1894, a . . . been an active practitioner all these years. He united with the Sons of Temperance in 1850, with the I. O. G. T. in 1860; with the Templars of Honor and Temperance in 1881. Was two years Grand Treasurer of the I. O. G. T. of Illinois, and is now completing his fourth year as Grand Worthy Templar of the Illinois Templars of Honor and Temperance. Was married June 21st, 1866, to Rhoda Orianna Sperry, at Camden, New York. Of his three daughters, one, with his wife, have preceded him to heaven. He is a ruling elder in the Presbyterian Church.

MRS. ADA M. BITTENBENDER, of Lincoln, Neb., Pres. of "Uncle Sam's Anti-Drunkard Factory Concern," was born in



Macedonia, Penn., Aug. 3rd, 1848. Her parents were Daniel Cole, an inventor and Union veteran soldier, and Emily Matheson, his wife. They were of English lineage, and their American ancestors were among the early New England colonists, the descendants of whom furnished many a Revolutionary soldier. She was a graduate of Lowell's Commercial College, at Binghamton, N. Y., the Pennsylvania State Normal School, at Bloomsburg, and the Fraebel Normal Institute, at Washington, D. C. She was a school teacher before marriage.

She married Henry Clay Bittenbender, of Bloomsburg, in 1878, and moved to Nebraska. She took an active part in church work, agricultural affairs, temperance and the Woman Suffrage movements. She is a member of the Presbyterian Church. Since 1884 she has been affiliated with the Prohibition Party. She was licensed to practice law, and became her husband's law partner in 1882, settling at Lincoln. For five years she was Supt. of Legislation and Petitions of the National W. C. T. U., and for four years its attorney. She is the author of "The National Prohibitory Guide," and "Uncle Sam's Drunkard Factories." The concern of which she is President was organized to publish the latter book.

MRS. HARRIET ELIZA HAMMOND, of Cleveland, Ohio, the well-known editor of the "Ohio W. C. T. U. Messenger," was



born in Cheshire, Mass. Her parents moved to Chautauqua Co., N. Y., during her childhood. Here she was educated, and began teaching at the age of fifteen. Four years later she married Mr. Hammond, a M. E. minister, and for twenty-five years she was his faithful help-meet in his ministerial work. For eight years she had charge of the W. F. M. S. of the Cleveland District, doing much efficient work as a speaker and organizer, also doing considerable temperance and other work. Her husband's health failing, after thirty-seven years of active

ministerial work, they moved to Cleveland, making it their permanent home. She has since devoted herself more largely to temperance work. She is an able and persuasive speaker, and her services have been in great demand, both for the platform and the pulpit, not only for temperance, but for Christian Endeavor, Epworth League and Y. M. C. A. work. She has taken a prominent position in the W. C. T. U., the Equal Franchise and the Prohibition Party movements, doing also efficiently the work of an evangelist. "The Messenger," under her control, has been successful and powerful for good. She is also Vice-President of the Cleveland Sorosis, the largest woman's club in the State.

REV. JOHN THOMAS NORTHWOOD BRAITHWAITE, M.A., of Lakeside, Ohio, is of English birth and parentage, having



been born in Yorkshire, Eng., Sept. 30, 1854. His parents were Richard and Mary Braithwaite. He received his primary education at the public schools of Lawrence County, N. Y., and Greenville County, Ont., and his collegiate course was taken at Albert College, Belleville, Ont., and Baldwin University, Berea, O. He also pursued post-graduate studies at Boston University and Institute of Technology, Boston, Mass. He is a member and minister of the Methodist Episcopal Church. He is identified in temperance and political work with

the Prohibition Party, and is also a member of the I. O. G. T., having joined the latter at the early age of 15. He is also connected with other reform associations. He has done county work on the platform for the Prohibition Party since 1883. He has also done work through the press in the same direction, having been correspondent of different temperance papers. His ministerial connection is with the North Ohio Conference of his Church, and he has filled the position of Journal Secretary of the Conference of the District Epworth League, with the exception of one year, ever since its organization. He taught the sciences in Baldwin University prior to attending Boston University.

WILLIAM MUNNS was born April 17, 1854, in the County of York, Ont. His father was of Irish descent, and his mother of Scotch descent.



On leaving home at the age of 15 years he signed, at his mother's request, a temperance pledge, and united, in 1870, with the Sons of Temperance, in the village of Drayton, Ont., and becoming more and more impressed with the evils of intemperance he became an active worker in the Dunkin Act and Scott Act campaigns, both upon the platform and through the press. He was largely instrumental in the organization of "Canada's New Party" in 1888, of which he was the Secretary for upwards of three years, giving large-

ly of both time and means in advocating the principles of the new organization. He is a member of the Royal Templars, and has always taken an active, self-sacrificing part in all temperance reforms. He was married October 26th, 1875, to Miss Maggie Hunter, Mt. Albert, Ontario, and has three daughters and one son. He is an out-and-out advocate of Total Prohibition, and strongly opposed to all license legislation. At present he is to be classed among the advanced Prohibitionists of the Dominion of Canada, believing, as he does, that Prohibition is the one great issue of paramount importance in Canadian politics.

MRS. HANNAH JOHNSTON BAILEY, Superintendent of the Department of Peace and Arbitration of the World's and National W. C. T. U.,



was born in Cornwall-on-the-Hudson, N. Y., July 5th, 1839. Her parents were David and Letitia Clark Johnston. She was educated in her native locality. She is a member of the Society of Friends, popularly known as "Quakers." She has been intimately identified with various great philanthropic and reform movements, such as the W. C. T. U., the Prohibition Party, the W. F. M. U. of the Friends' Church, U. P. U., Am. P. S., W. Nat. Ind. Ass., Society for the Prevention of Cruelty to Animals, and Women's National Council. For years

she has labored to promote these principles on the platform, through the press, and by personal efforts, and much good has resulted therefrom. In connection with her work she has filled these important positions, among others: Supt. of Peace Dept. in W. C. T. U.; Vice-Pres. in Universal Peace Union; Director in the American Peace Society; Treas., National Council of Women of the United States; Supt. in Women's National Indian Association. She was also judge in the Liberal Arts at the great World's Fair at Chicago in 1893. Few women have been called upon to exercise their varied talents in so many different spheres of usefulness.

MRS. ABIGAIL J. HADLEY, of Clarksville, Clinton County, Ohio, a highly esteemed Quakeress and pioneer Crusader, was born in Randolph



Co., N. C., Oct. 14, 1830. Her parents were Hezekiah S. and Abigail Clark. The family belonged to the Society of Friends as far back as the family record extends, some of them coming over from England with Wm. Penn, the founder of Pennsylvania. Her parents moved to Indiana when she was but five years old, and lived on a farm. There, while spinning and weaving their home-made cloths, she learned many of her lessons, keeping a book placed where she could get occasional glances at it. She began teaching a country school at

18, and continued to do so until married to David S. Hadley, of Clinton Co., Ohio, Oct. 17, 1853. She has, from girlhood, been an active member of the "Friends Society," or Quakers. She has been Secy. of a number of the very large Yearly Meetings, and a representative to the Monthly and Quarterly Meetings for many years. Her life-long sympathies have been with the temperance and Prohibition work. It is said of her that "she was a Crusader ten years before there was a Crusade." As early as 1863 she began to give tract readings and hold prayer-meetings in saloons. The work resulted in closing more than one saloon. When the W. C. T. U. was organized she was its first Pres. in her local Union.

MR. JAMES KENNEDY, of San Francisco, P. G. C. T. of Oregon I. O. G. T., was born in Parish Kiltegan, Co. Wicklow, Ireland, in 1846.



His father was Matthew Kennedy and his mother Catherine Pearson, of English descent. They were farmers. He married Miss Mary A. Ovington, daughter of Mr. R. Ovington, a highly respected and well-to-do farmer. They have one daughter, living with her mother in Boston. He was educated in the public school of his native place, and emigrated to Boston, Mass., in 1867. Here he became a salesman in a grocery, where he first learned the terrible evil of the use of liquor. He moved to the Pacific coast in 1879, and was for several years manager for F. P. Collier, publisher, in Los Angeles, and Portland, Ore. Assisted by his efforts the Good Templar Order became a power for good in the State of Oregon. He was elected G. C. T. in 1892, and was twice re-elected. At the State Prohibition Convention in 1894, he was nominated their candidate for Governor, and polled a large and respectable vote. He is at present the junior partner of the firm of Park & Kennedy, Safe and Scale Co., 1,236 Market street, San Francisco, Cal. He is an uncompromising Prohibitionist, and devotes all his spare time to the promotion of the temperance cause. He is now District C. T. of the Good Templars, and a contributing member of the W. C. T. U.

REV. WILLIAM CURTIS STILES, D. B., was born in Stoneham, Maine, June 14, 1855. He is a



lineal descendent on his mother's side of the Irish Moores, of whom Tom Moore was one. He is a graduate of Tuft's Divinity School, from which he received his degree in 1875. He was Secy., and then Pres., of the Brooklyn Citizens' League that began the agitation in that city for the enforcement of the liquor laws. This experience led him into the Prohibition Party during the St. John campaign. In the Fisk campaign he stumped New Hampshire with Dr. Edgar L. Carr, the gubernatorial candidate of the party, and in every town he spoke there was a gain in the vote. A

Republican paper said that no such speeches had ever been heard before in the State. Mr. Stiles is now (1895) President of the Prohibition Club of 250 members in Jackson, Mich. He has held prominent pastorates in the Congregational denomination in Brooklyn, N. Y.; St. Louis, Mo., and Jackson. He is the author of a novel, "The Raven and the Dove," and a frequent contributor to magazines and reviews. Much of his literary work has been done under the pseudonym of "Max." He was one of the office editors and definers of the Funk & Wagnalls Co.'s Standard Dictionary. His wife is a Massachusetts woman from Cape Cod, daughter of Benj. and Mary Newcome, of Welfleet.

REV. CHARLES WESLEY CUSHING, A. M., D. D., a prominent minister, educationist and temperance reformer, was



born at Burke, Vt., June 6th, 1825, the son of Matthew and Rosina Woodruff Cushing. He received an excellent early educational training, but in consequence of impaired health could not take a regular University course. He received the degree of A. M., without request, from Wesleyan University. He was licensed as a Methodist minister in 1848, and has since filled a number of important stations and offices. He was for years Principal of Newbury Seminary and Female College, and of several other similar institutions. He declined the Presidency of the State University at Madison, Wis., when it was first opened, and of Alleghany College at Meadville, Pa. In 1878 he was appointed to the mission work in Italy by the Bishops of his Church, but could not go because of partial paralysis of the eyes. He was married in 1850 to Thirza Johnson Dyer, and to her care and good judgment he owes a large share of his improved health and efficiency obtained; they have four daughters and two sons. In 1882 he organized "The American Reformer," and for three years was associated with Prof. A. A. Hopkins and Wm. McEachell in its editorial management; it was afterwards merged with the "N. Y. Voice." He is a fearless advocate for the Nat. Prohibition of the drink traffic.

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MARTIN WARD SHEPHERD, of Riceville, Prescott Co., Ont., though yet a young man, has during the past few years



done earnest and efficient work in his own district in behalf of temperance and Prohibition. He was born in Riceville, Aug. 20, 1870, the son of Martin Shepherd and Louisa Hannah Delmer, his wife. He was educated in his own locality, and graduated from the County Model School at the head of his class. He then commenced teaching, and followed that profession for six years. Recently he resigned in order to attend Victoria University, Toronto, to prepare himself for the Methodist ministry. He has been prominently identified with the R. T.

of T. for some years, taking a very active part in his local council, and being one of the officers of the District Council, which included in its jurisdiction the counties Glengary, Stormont, Dundas, Prescott and Russell. In this work he is indefatigable, doing good service in the lodge room, among his associates, with his pen and on the platform. In politics he is independent, strongly favoring the election of reliable temperance men, irrespective of party. During the last Provincial election, as Secretary of his District Council, he got information of all the candidates regarding the Prohibition question, and aided to the extent of his influence such as could be relied upon.

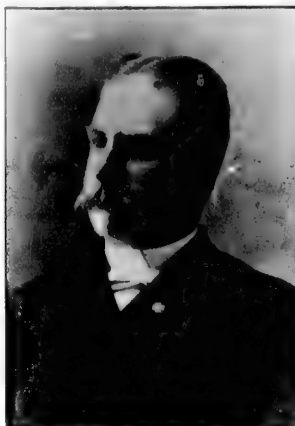
JOHN H. NEWSBAUM, a very active and prominent temperance worker in his own county, was born in Chittenango, Madison Co., N. Y., Oct.



8, 1860. His parents were Bartle and Dora Newsbaum, both natives of Germany. He was educated in the Yates Union Free School. He is a member of the Methodist Episcopal Church. He has taken a deep interest in the temperance work and spent much time and energy in the promotion of its interests. He became a member of the Good Templar Order when twenty years of age, joining Memphis Lodge, No. 68, in 1880, and is now a member of Fulton Lodge, No. 424. Besides holding various positions in the subordinate

lodge, he has been C. T. of his county lodge. He was County Deputy for two terms and is at present C. C. T. of Oswego Co., N. Y. As a county officer he has been active, earnest and untiring to build up the interests of the cause and Order. He has well done his share in building it up to the present prosperous condition it now occupies in the county. He is an ardent supporter of the Prohibition Party, having voted that ticket for years, whenever he has had the opportunity. Whatever he can do to outlaw or abolish the liquor traffic he does most heartily. He was married Feb. 12, 1885, to Miss Zoa Palmer, who has been a help-meet indeed to him in all his work. His address is Fulton, N. Y.

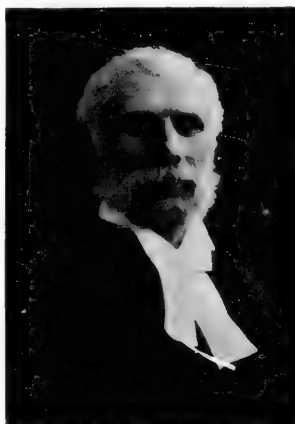
REV. FRANK HAMILTON was born in Syracuse, N. Y., May 28th, 1850. He inherits the characteristics of both his



parents, Chauncey Hamilton and Lavinia Margaret Van Wagenen, who were of sturdy New England stock, believing that whatever is right is to be sustained to the last. He was educated at the public schools of Syracuse, N. Y. At the age of 25 he was converted in Trenton, N. J., and immediately united with the M. E. Church. He was admitted to the Central N. Y. Conference Oct. 14th, 1888, when he was ordained Deacon. On Oct. 9th, 1892, he was ordained Elder. From the first he took a stand for Prohibition. In

1891 he was initiated into the Independent Order of Good Templars. He has held the positions of County Chief Templar of Madison County, D. G. C. T. of the State of New York, and County Deputy of Cortland County Lodge. From the time of his conversion he put himself on record as a foe to the liquor traffic by fearlessly, from pulpit and platform, advocating the extermination of the curse by individual as well as collective effort. On some charges, by the circulation of a remonstrance and by other means, he has been able to close up the saloons. His motto is the ultimate overthrow of the liquor traffic and its future Prohibition.

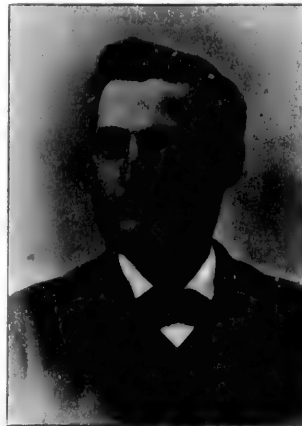
JOHN J. MACLAREN, Q.C., D.C.L., LL.D., of Toronto, one of the best known lawyers and temperance workers in Canada, was born at



Lachute, Que., July 1, 1842. His parents were John and Janet McLaren, natives of Scotland. He graduated in Arts in Victoria University, Cobourg, Ont., in 1862, as gold medalist, the highest honor of the university, and graduated in law at McGill University, Montreal. He has been a leading member of the Bar of Quebec and Ontario for many years, having conducted some of the most important cases before the Courts of the country. He successfully defended the constitutionality of the Canada Tem-

perance Act in the Canadian Supreme Court and before the Privy Council in England, where he was opposed by the Hon. Judah P. Benjamin, then the leader of the English Bar. He represented the Provinces of Ontario and Manitoba before the Supreme Court and the Imperial Privy Council in 1895, on the question submitted by the Provincial and Dominion Governments as to the right of the Provinces to prohibit. He is a Methodist, a member of successive Annual and General Conferences. He is Chairman of the Executive of the Dom. Prohibition Alliance, and was Chairman of the Prohibition Plebiscite for Ontario in 1894. He is an authority in Canada on all law questions referring to Prohibition legislation.

WILLIS P. HENDRICK, of Richville, N. Y., was born at that place, Dec. 2nd, 1856. His father is Stephen R. Hendrick,



a native of East Hampton, Mass., and his mother was Helen E. Lynde, of Vermont stock. After being graduated at the Richville High School in 1875, he spent three years at Oberlin, Ohio, College. He is a member and Clerk of the First Congregational Church in Richville; Secretary of the Y. P. S. C. E., and Superintendent of a flourishing Sunday School. He is somewhat independent in politics, though known as a Democrat, and was appointed President by the commencement of his first administration, and re-

commissioned on Mr. Cleveland's again taking office. He is a Warden in Ridgville Lodge, A. F. & A. M.; a D. H. C. R. of the Foresters, and holds offices in subordinate and county lodges of the I. O. G. T. He was made Secy. of the State Prohibition Amendment Convention held at Syracuse in 1890, and immediately afterwards took the platform in the interest of the non-partisan movement. He is serving his fourth term as C. C. T. of the I. O. G. T. for St. Lawrence Co., and during his administration the Order has doubled in membership. In April, 1894, he established the "St. Lawrence Templar," which he edits at a personal sacrifice in the interests of temperance and Good Templary.

RICHARD WELLINGTON WILLIAMS was born at Montreal, July 15th, 1853, son of Richard Williams and Anne M.



Gendle, both of Tavistock, Eng. His father died the year after his birth, and he removed to Nicolet County, studied at Nicolet College, and was apprenticed to the drug business at Three Rivers in 1870. He was graduated from the Montreal College of Pharmacy as a medalist in 1877. He then took a partnership in the drug store in which he had been apprenticed, and later became sole proprietor. He joined the I. O. G. T. in 1871; took the G. L. degree in 1878; was Grand Treasurer from 1881 to 1886; G. C. Templar in 1886 and 1887; G.

E. S. in 1889; twice representative to Supreme Lodge, and since 1892 has been Deputy R. W. G. Templar for Quebec. He was elected to the Provincial Council of Pharmacy for ten years; appointed Examiner nine successive years; was Second Vice-President one year, and First four years, and is now President. A member of the City Council and Board of Trade; Vice-President of the St. Maurice Tool and Axe Works (Limited). In 1879 married Alice J. Lambly, and has one son and four daughters. A member of St. Andrew's Presbyterian Church, and has been Sec. Treas. and Chairman of Managers. In politics is Independent. A D. S. C. R. of the I. O. F., and P. D. D. G. M. of the A. F. & A. M.

ALBERT H. WALKER, of Brooklyn, N. Y., a prominent Good Templar and Prohibition worker, was born at Tufon-



borough, N. H., May 17, 1845. He was educated in the best schools of his locality. He has been actively identified with the temperance work from early boyhood. At the age of 14 he was initiated into the Sons of Temperance division at Wolfborough, and was for several years an active member of that Order. In 1868 he became a resident of Maine and took an active part in the great Prohibition contest in that pioneer Prohibition State. In 1873 he joined the Good Templar Order at Lewiston, Me., and has been an active and prominent

member in its ranks ever since. He held the highest offices in the subordinate and county lodges while a resident of Maine. In 1882 he moved to Brooklyn, N. Y., and has continued his aggressive work for Good Templary and Temperance ever since. He has been the means of organizing a large number of new lodges, besides much strengthening those already in existence. He is also an active member of the Prohibition Party. He has been chairman of the General Committee of the party in Kings Co., and also President of the Brooklyn Temperance League. He has devoted much time to the promotion of the temperance reform through the southern part of New York State.

MRS. MARY E. MEHAFFY, of Herring P. O., Ohio, well known as an educator and temperance worker, was born in Green



County, O., in 1834. Her parents were Mr. and Mrs. Joseph Richardson. They moved to near Lima, the county seat of Allen Co., when she was but two years old. The locality was then an almost unbroken wilderness with just enough clearing to build a log house, into which they moved before the doors and windows were fixed in place. The wild beasts howled around, and the big log fire inside kept them at bay. Her father was one of the first school teachers in that county, and was the principal educator for years. She began teaching when 16 years old,

and continued to do so until married. The family have always been deeply interested in the educational interests of the county. She has been deeply interested in the Prohibition Party movement since its first existence, and is also a warm advocate of the equal franchise reform. She sent a letter of cordial greeting to the first county organization of that party. She was one of the active participants in the great Ohio Crusade work, and has been deeply interested in the work of that "Child of the Crusade" — the W. C. T. U., ever since 1885. She has occupied the position of State Vice-President. She has taken an active interest in the movement of scientific instruction in the schools.

"MOTHER STEWART," of Springfield, O., whose name will go down in history as the leader of the first great Woman's



Crusade, was born in Picketown, Ohio, April 25, 1816. Her parents were James and Rebecca Daniel. Her parents died before she was 12 years of age and she was thrown on her own resources. She acquired sufficient education to teach, and later on reached a good position among the educators of her native State. She became a member of the Methodist Church in her 16th year, and during all her long and eventful life has been noted for her philanthropic, patriotic and Christian work. She joined the Good Templar Order in 1858 and was a use-

ful member in its ranks. When the great civil war came on her husband, Hiram Stewart, and his two sons went to the front as volunteers. She at first devoted her time to gathering supplies and forwarding them to the sick and wounded. She finally went herself and became the nurse and friend to the "boys in blue." It was from them she got the name of "Mother Stewart," by which she will always be familiarly known to the world. She early took an interest in the "Woman's Movement" in the temperance work. In January, 1872, she addressed a large audience in her own city, and obtained a pledge of a large number of women to stand by the drunkards' wives in prosecuting the liquor sellers.

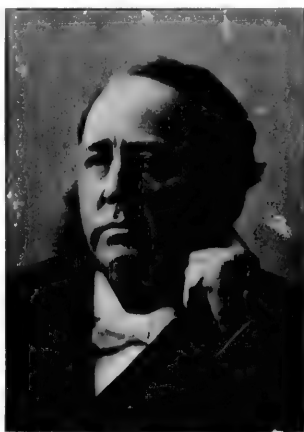
REV. O. J. BLACKFORD, of Brighton, Mich., a well-known minister, temperance writer and speaker, was born in Baldwin



city, Kas., Sept. 1st, 1867. His father, Rev. Ira Blackford, was a descendent from the Scottish nobleman bearing that name, and his mother, Leah M. Blake, had in her veins the Lee blood, which in early days figured so conspicuously in Maine and Virginia, and which was so prominent in the first American Congress. He was educated at Garnett and Lawrence, Kas.; he also received several years of private tutelage to fit him for his present calling. He is a minister of the Gospel at Brighton, Mich., and being a thorough linguist, is looked upon as

authority in his Conference on matters pertaining to Hebrew, Greek, Chaldean or Latin languages. For several years he has been a prominent temperance worker. He has been an enthusiastic and effective member of the G. T. Order. He was for two years the Grand Secy. of that Order for Lake Superior Grand Lodge. He declined the office of G. C. T. because of great demands on his time. He was the leader in prosecuting the first case in his State for violating the law relative to bondsmen for liquor licenses, which became a case of more than ordinary State interest. One of the leading temperance journals pronounces him "The Temperance Orator of his State." His address is Brighton, Mich.

JOSEPH COOK was born at Ticonderoga, N. Y. Jan. 26th, 1838. He was educated at Phillips Academy, Andover, Mass.,



Yale College, and Harvard, graduating from the latter with high honors in 1865. He next spent four years at Andover Theological Seminary, giving special attention to advanced religious and philosophical thought. In 1871 he went abroad, studying for two years with Tholuck, Julius Muller, Dörner and Kuno Fisher, after which he travelled in Italy, Greece, Turkey, Syria and Egypt. Returning, he took up his residence at Boston, and entered upon his special work as a lecturer on the relations of religion and science.

Through his lectures Mr. Cook has become a recognized champion of orthodoxy, known and honored throughout the Christian world. Eleven volumes of his lectures have been published in the United States and thirteen in England. In Boston Mr. Cook has delivered one hundred and ninety-four lectures on the most difficult philosophical, scientific, social, and political topics. Eminent as a lecturer on philosophy and religion, he is none the less as a distinguished and powerful advocate of total abstinence and Prohibition. Here he stands beside Neal Dow, Frances Willard and John G. Woolley in the front rank. His lecture on "Alcohol and the Human Brain," is a classic with the temperance reformers.

ISABEL, LADY HENRY SOMERSET, the eldest daughter of Earl and Countess Somers, of Eastnor Castle, Ledbury, England,



was born in 1851. At her father's death she succeeded to the inheritance of his vast estates and immense wealth. Born to an inheritance of culture, refinement and wealth she was married in 1872 to Lord Somerset, second son of the Duke of Beaufort, and in 1874 her only son was born. Her life was passed in the gayest of England's aristocratic society, and with this she seemed content until 1885, when deep spiritual longings awoke within her heart. She listened to the heavenly voice, and turning aside from the gaieties of fashionable life, to Eastnor Castle, she sought by prayer and study of the Scriptures to learn the will of God. She came forth from that period of prayer and Bible study a consecrated daughter of the King. The duty of seeking the welfare of her large tenantry having deeply impressed her heart, she was confronted at once by the drink problem. In 1885, at the little village of Ledbury, with forty of her tenants, she signed the pledge. She had nearly one hundred thousand tenants in East London, and for these her heart was moved with the compassion of a mother, and she went forth to seek and save the lost. She is to-day President of the British Women's Temperance Association, and Vice-President-at-large of the World's Women's Christian Temperance Union.

MARY D. FERGUSON, Supt. of N. Y. State W. C. T. U., Dept. of Soldiers and Sailors, and Pres. of Onondaga Co., N. Y., W.



C. T. U., was born in Poughkeepsie, Dutchess Co., N. Y. While quite young her parents, Elam and Catherine Dunbar, moved to Cortland County. She finished her education at the Homer Academy, and was married to Alonzo H. Ferguson when 21 years of age. The first years of their married life were spent in Wilkesberry and Williamsport, Pa., where Mrs. Ferguson was very active in Church and Sabbath School work. About this time she identified herself with the Order of Good Templars, and is still a member; also of the Council of Royal

Templars of Temperance. In 1873 Mr. and Mrs. Ferguson, with their four children, moved to Syracuse, at which time she united with Park Presbyterian Church. About sixteen years ago she began to realize more fully than ever the growing evil of intemperance and the need of earnest workers in the field. Observation convinced her that this was the neglected work of the Church, and she concluded to make it her special life work. Mrs. Ferguson, being relieved from household cares, is giving nearly her entire time to Gospel Temperance work, and with great success. She is often called to speak upon the subject of Prohibition, as well as her special department in connection with the W. C. T. U.

WILLIAM BOWMAN, ESQ., an old and much respected citizen of London, Ont., is one of the best known and most reliable temperance



and Christian workers of the Province. He was born in Liverpool, England, March 18, 1820, and received his education in that city. He has been a resident of London, Ont., for many years and has always taken a prominent position in business and in moral and social reform movements. He has been for some time Superintendent of the London and Port Stanley Railway and an influential alderman of the city. He is an active and zealous member of the Methodist Church. For about twenty years he has been Superintendent of Dundas Street Center Methodist Sunday School, and previously occupied similar positions in other churches, both in Canada and England. He is also an able local preacher, and a class leader for many years. He has long been a staunch temperance worker. Being an able speaker and an excellent writer he has used voice and pen effectively in the promotion of the Prohibition movement. He took a prominent part in the great Plebiscite campaign of 1893, in which his own city gave a sweeping popular verdict for Prohibition. He is a member of the Executive Committee of the London and Western Ontario Prohibition Union. He has done much in influencing the church to which he belongs to take a noble stand on all moral reforms.

REV. JOHN F. GOUCHER, D.D., of Baltimore, Md., President of the large Woman's College in that city, was born in Wanesboro, Pa., June 7th, 1845, the youngest son of Dr. John Goucher. He graduated from Dickinson College in 1868, since which the degrees of A. M. and D. D. have been conferred on him by the same institution. He married Miss Mary C. Fisher, of Baltimore Co., who has been a worthy help-meet to him in all his noble work. Five children have been born to them, three of whom are now living. He entered the ministry of the M. E. Church in 1869, and has been a very successful worker ever since. He was very successful in his pastoral work and in church building,



paying special attention to the missionary and educational movements of the Church. He has been a member of the General Conference for years, and of some of its most important committees. Years ago he began to take a deep interest in the education of the colored people South, and took a prominent part in the establishment of Morgan College, Baltimore, for that purpose, as well as similar schools elsewhere. In 1881 he projected and directed the organization of the Anglo-Japanese College at Tokio, which has been very successful. He is a member of the Bd. of Trustees of the Anglo-Chinese College at Foochow. For the past five years he has been connected with the Baltimore Woman's College as President.

JOHN TELFAIR FIELD, of St. Louis, Mo., a well-known Prohibition worker of that city, was born in the city of New York,



Dec. 3, 1838. He was prepared to enter the Sophomore class at Rutgers Coll., but ill health prevented. He moved to St. Louis in 1885 and was for a time engaged in mercantile business, since which he has been mostly engaged in gold and silver mining. In January, 1863, he married Miss Mary Adelaide Childs, now a prominent W. C. T. U. worker in St. Louis. They are both members of the Centenary M. E. Church, South, having been converted in February, 1857. He is a member of the Prohibition Party, casting his first vote on that

ticket for Hon. J. P. St. John in 1884, having previously been a Democrat. In 1890 he was the Prohibition candidate for Congress, from 9th (now the 12th) District of Missouri, which candidacy cost him a very lucrative position as secretary of the Granite Mountain Mining Co. He esteems political independence and principles of more value than dollars and cents. In 1892 he was the Prohibition candidate for Mayor of St. Louis, and in 1894 was one of the Prohibition Presidential electors for his State. His work consists chiefly in writing for "The National," of St. Louis, and other Prohibition papers. He has been a very active worker for the advancement of temperance and a liberal contributor financially. He looks for the final triumph of the Right.

REV. DANIEL DORCHESTER, D.D., of Melrose, Mass., distinguished author and worker, was born in Duxbury, Mass.,



March 11th, 1827. He was educated at Norwich Academy and the Wesleyan University, both in Connecticut. From the latter institution he received the degrees of M. A. and D. D. When 20 years old he entered the ministry of the M. E. Church, and preached nine years in Connecticut, since which he has been in leading cities in Massachusetts. He was elected to the State Senate of Connecticut, and the House of Representatives of Massachusetts. He was also appointed Chairman of Commissioners on Idiocy in Con-

necticut, to enquire into their number and condition, and the possibility of improvement. In 1889 President Harrison appointed him Supt. of the Indian Schools of the U. S., which position he held for nearly five years, travelling 66,000 miles and visiting over 100 Indian Reservations, discharging his duties energetically and judiciously. He has been a very popular author. His great work, "The Liquor Problem in All Ages," is considered the most comprehensive and instructive treatise of the whole question, in a single volume, yet published. Among his other books are: "The Problem of Religious Progress," "Christianity in the United States," "Romanism vs. The School Question." His labors in the temperance reform have been very valuable, and he has the fellowship of all temperance people.

REV. JOHN D. KNOX, of Topeka, Kansas, a well-known preacher, editor and temperance worker, was born in Belmont Co.,



O., Oct. 28th, 1828, the son of John and Mary Davis Knox. He was educated at Jefferson College and Duff's Commercial School. At the age of 17 he joined the M. E. Church, and in 1850 entered the Pittsburg Conference as a minister. In 1865 he was transferred to the Kansas Conference. He has been a hearty temperance worker, in the pulpit, in his pastoral duties, on the platform, in the lodge room, and through the press. He took a very active and prominent part in the great contest for Constitutional Prohibition in Kansas which resulted so

successfully. He served as the first Secretary of the Kansas State Temperance Society. In addition to his home work he has travelled quite extensively, and addressed audiences in behalf of Prohibition in Ireland, England and Egypt. For four years he was editor of the "Kansas Methodist," and has been a frequent contributor to the press in behalf of temperance advancement. In politics he is a Republican. He has been a member of the Sons of Temperance, a prominent official in the I. O. Oddfellows, received eleven degrees in Masonry, was Treasurer of the Freedman's Relief Association of Kansas, served as Supt. of Public Instruction, and was Honorary Commissioner to the Austrian Universal Exposition at Vienna.

SIR SAMUEL LEONARD TILLEY, K. C. M., G. C. B., of St. John, and ex-Lieut.-Governor of New Brunswick, is one of the



oldest and most prominent of the public Prohibitionists of the Dominion of Canada. He was born in Gage Town, Queen's Co., N. B., May 8th, 1818, and educated in the Grammar School of his native town. He spent some years in successful business in St. John, N. B., and has by his energy and ability obtained more positions of trust and honor than probably any other man in his native Province. He was for years a member of the N. B. Provincial Parliament before Confederation, and finally became Premier of the Provincial Government. Later

on he became a member of the Dominion Parliament. He was for years a member of the Dominion Government, and ably filled the positions of Hon. Minister of Customs, and Hon. Minister of Finance. Retiring, he was appointed Lieut.-Governor of his native Province, and filled that position two terms. He has been a life-long temperance worker; is one of the oldest members of the S. of T. in the Order, having filled the highest positions in his local Division, the Gd. Div., and the Int. Div. His heart has always been true to the cause and Order. In 1855, when Premier, he introduced and carried through Parliament the first Prohibition law enacted in Canada. It went into force in 1856, but was repealed by the next Parliament.

MISS JESSIE E. ACKERMAN, the World's Missionary of the W. C. T. U., has become well known, by reputation at least,



to all intelligent workers in that great organization. She is an American by birth, but may well claim, as did John Wesley, that "the World is my parish." She has been recently spoken of as "The one woman who has twice travelled round the world, laboring in the great cause of human progress—temperance, Christianity, and the uplifting of humanity." John G. Woolley describes her as the "second greatest woman in America," putting, of course, Frances Willard in the first rank. As a traveller, lecturer, organizer, and reformer,

her record has been truly wonderful. Space can only be found here to give a synopsis of some of the statistics in connection with it. She has been seven years devoted to this work, and has travelled 150,000 miles, visited 510 cities, given 560 addresses, and 976 lectures. She has filled 210 pulpits and visited 910 saloons. She has initiated 940 Good Templars, and induced 9,986 to join the W. C. T. U., besides getting 21,840 men to sign the pledge. She has formed 260 local W. C. T. U.'s, 2 colonial, and 2 national. Has been presented to 2 Kings, 10 Asiatic Princes, 2 Sultans, 3 Princesses, 2 Rajahs, 1 Emperor and Empress, 2 Queens, 2 Governors, and has been a member of 10 deputations to Parliaments. She has travelled by camel-carts, sedan chairs, etc. Her address is Carlisle, Pa.

FRANCES ELIZABETH WILLARD, LL. D., reformer and philanthropist, was born near Rochester, N. Y., Sept. 28, 1839.



She inherited from her parents, Josiah Willard and Mary Thompson Hill, many notable gifts, and grew up at Forest Farm, Wis. At 18 she entered the Northwestern Female College, graduating with valedictory honors in 1859. Then followed 16 years of successful teaching in public schools and colleges. Her career as an educator was most brilliant and successful. Stirred by the temperance crusade in Ohio in 1873, she accepted in 1874 the call of the Chicago W. C. T. U., and gave herself up to gospel temperance work, with "marked success." From this

point Miss Willard's rise in position, power, and popularity was phenomenal. She became a convert to woman suffrage in 1876, assisted Mr. Moody in evangelistic services in 1877, helped found the "Union Signal" in 1882, was elected President of the National W. C. T. U. in 1879. She was elected President of the World's W. C. T. U. in 1887, and still holds this high position. Joseph Cook calls her "the most widely known and the best beloved woman in America." Her published volumes are: "Nineteen Beautiful Years," "Hints and Helps in Temperance Work," "How to Win," "Woman in the Pulpit," "Woman and Temperance," "Glimpses of Fifty Years," "A Classic Town," and "A Young Journalist."

THOMAS HYDE LORD TALLCOTT, of Glastonbury, Hartford Co., Conn., is not only one of the most prominent temperance workers in his State, but one of the highest officials in three leading National Temperance Orders, and one of the founders of the Prohibition Party. He was born May 14, 1829, in Glastonbury, the son of Asa and Polly Lord Tallcott. The family are among the oldest in Conn., descended from John Tallcott, who came from England in 1632, and settled in Newtown (now Cambridge), Mass.; moved to Hartford, Conn., in 1636, and built the first frame house in that place. Deacon Benjamin Tallcott, his great great grandfather, built the first frame house in Glastonbury, and surrounded it with palisades as a protection from Indians. It was in this house the subject of this sketch was born, and in which he now resides. He was married in 1858 to Lucy Agnes Hill, of Boston, who died in 1885, leaving one son, T. H. L. Tallcott, Jr., born June 9, 1860. Mr. Tallcott has been a practising attorney and trial judge for many years. He is a P. G. W. Patriarch, S. of T., P. G. C. T. of Good Templars, P. W. T. of Temple of Honor, besides similar positions in other Orders. He planted the Good Templar Order in Rhode Island, and has organized over a hundred lodges, working in N. and S. Carolina, Connecticut and elsewhere. He is a Congregationalist, an ordained preacher, and an evangelist.



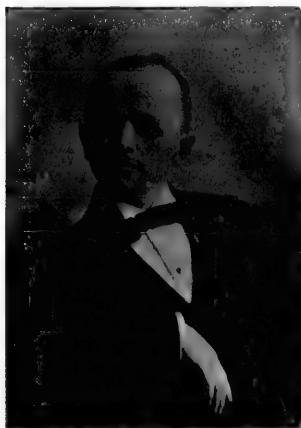
REV. JOHN WESLEY BELL, B. D., was born of Irish Canadian parents (father, John Bell) in the County of Peterborough,



Ont., Sept. 10th, 1847. He received his education at the common schools, Peterborough College, and University of Toronto, degree in 1877. He worked on a farm in his younger days developed a physical strength of great service. He served as a volunteer during the Fenian troubles of 1866; later obtained a military school certificate, and was commissioned as an officer. He served his church with honor and distinction on several fields in Ontario and Manitoba, including Winnipeg, and was

four times Chairman of his District. During all his ministry he took a great interest in the temperance question, and in his college vacations made lecturing tours. He has so mastered the question that few people understand its various phases better. As a speaker he is at all times interesting, and not infrequently eloquent. Since 1890 he has devoted his time wholly to temperance work, as Missionary Supt. for Ont. of the R. T. of T., and has proved a most efficient officer. He was married first in 1879 to Maggie V. Robison, who died in 1885, and second in 1887 to Mary P. Hancock; of this union he has two children. He is an Independent Conservative in politics, placing Prohibition first.

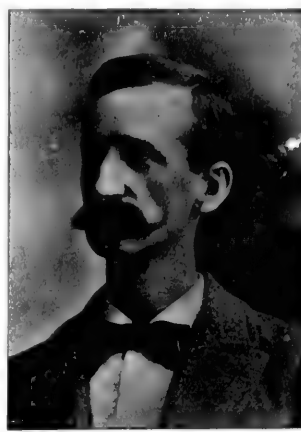
HON. HOMER LEVI CASTLE, the son of Dr. A. B. and Mary W. Castle, was born July 20th, 1850, at Clyde, Ohio.



Beginning his education at the public school, he afterwards received diplomas from Beaver College and the University of Michigan, graduating from Ann Arbor in 1881. In 1883 he was admitted to the Bar, where his sound judgment, untiring vigilance, and boundless expediency, soon brought him to the front. In 1886 he was married to Bell R. Kinkaid. In 1894 Mr. Castle was the Prohibition nominee for Lieutenant-Governor of Pennsylvania, and his vote, which was the largest ever given a straight Prohibitionist in the

State, fully attested the wide reach of his popularity. As an orator he ranks among the first in the State of Pennsylvania, being easy and commanding in manner, fearless but merciful in his denunciation, clear in his grasp of thought, and logical in his method of stating it. His mind is comprehensive, and his knowledge broad and general. He is striking in his originality, and has the rare gift of combining humor with earnestness, which holds the ear of those who disagree with him in his views, and makes them willing and attentive listeners to truths which waken and stir the conscience.

CHARLES E. STOKES, editor of "The St. Louis National," was born at Cape Girardeau, Mo., Nov. 23, 1852. His father, of



Ireland, and his mother, of Pittsburgh, Pa., went to Cape Girardeau in the early thirties, removing to Dunklin Co. in 1861. He lived on a farm the principal part of the time up to 1872. His education was obtained more from his father's library than from attendance at school, which, however, he did attend for three short periods. He clerked in a country store for some time. In 1873 he engaged in the newspaper business, and has been following that ever since. In 1875 he went to Dexter, Stoddard Co., and established the "Enterprise-Messenger," which he

published for twenty years. He sold the paper in 1894, went to St. Louis and took charge of the "Missouri Voice," now the "St. Louis National." He was for many years a Democrat, and at one time a member of the State Central Committee, but left the party on account of its whiskey record. He has been a total abstinence, and an advocate of temperance and Prohibition from boyhood, and, while a Democrat, would not support whiskey men for office. He was elected Mayor of Dexter in 1889 as a known Prohibitionist, and was twice re-elected. He was elected Chairman of the Prohibition State Central Committee in 1894. He is an ardent advocate of equal suffrage.

PHINEAS ADELBERT BURDICK, now deceased, spent an active and useful life in the cause of God and humanity.



He was born in De Ruyter, Madison Co., N. Y., Sept. 7, 1817, and died in Alfred, N. Y., July 3, 1893. He was reared on a farm that has now been in the possession of the family for over a hundred years. He was a very diligent student and was graduated from De Ruyter Institute in 1860, the valedictorian of his class. He became a Licentiate in the Seventh Day Baptist Church. He was married Jan. 25, 1872, to Miss Ella Clarke, daughter of Rev. Joshua Clarke, of his native place. After his conversion he became a very active and useful man. One friend

writes of him that, "Probably no man has ever done more in sixteen years to free men from the curse of rum. His wonderful command of language, his rare ability to read human nature, his matchless eloquence, and Christ-like love for the fallen, made him a most successful reformer. Many who were well acquainted with him said they knew of no person who was his equal. For months he often would speak, over and over again from the same platform, and always to large and spell-bound audiences. All that time he was a great sufferer in consequence of a badly injured limb, which finally closed his wonderfully useful life's work."

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REV. ALBERT MILTON RICHARDSON, A.M., was born in Franklin, Mass., July 28, 1822. He was educated at Oberlin College, Ohio. He



has been a life-long member of the Congregational Church, and an active and successful minister in it for fifty years, having labored for twenty years in Northern Ohio, several years in Jamaica, and since 1870 in Lawrence, Kas., where he resides, and its vicinity. He was a Republican until temperance became a political issue. He has voted the National Prohibition ticket since 1876. Was a member in 1874 of the State Convention that first nominated a temperance ticket, and chairman of a similar Convention in 1876. When the Kansas State Tem-

perance Union was organized, he was chosen First Vice-President and General Manager of the campaign of 1880 for the Prohibitory Constitutional Amendment. It may be truthfully said that the success of that amendment was largely due to his indefatigable labors and wise leadership. He was chairman of the Convention that organized the Prohibition Party in Kansas in 1884, and chairman of its State Committee for five years, until 1890, when he became its candidate for Governor. He has been a Vice-President of every National Prohibition Convention since 1880. He has done a large amount of lecturing and organizing, much of it gratuitously, and written numerous articles for magazines and newspapers.

MRS. ANNA W. FUREY, of Wanamie, Luzerne Co., Pa., was born in Upper Fairfield Township, (Fairfield Center P. O.),



Lycoming Co., Pa., March 30, 1859. Her parents were William Wilson (deceased June 20th, 1893), and Sarah J. Wilson. She was educated at the public school near her home, and at the Muncy, Pa., Lycoming Co. Normal School. She is a member of the Methodist Episcopal Church, and politically in favor of the Prohibition Party. She is connected with the W. C. T. U., the Sons of Temperance, the W. F. M. S., and the Epworth League. She has held the offices of Recording Secretary of the W. C. T. U. of Luzerne County, Associate Patriarch of the Sons of Temperance, Superintendent of Bands for the Wyoming Conference Woman's Foreign Missionary Society of the M. E. Church, and First Vice-President of Wanamie Chapter of the Epworth's League. She has done considerable platform work by speaking upon temperance and Prohibition at a number of places in Luzerne County. She has been delegate to Pennsylvania State Conventions of the W. C. T. U., and has frequently taken part in County Conventions of that Society, reading articles or giving addresses. She was formerly a member of the G. T. Order. She works along various lines of temperance reform. She has done some correspondence for the press, such as preparing W.C.T.U. bulletins.

w deceased, spent and humanity. He was born in De Ruyter, Madison Co., N. Y., Sept. 7, 1847, and died in Alfred, N. Y., July 18, 1893. He was reared on a farm that has now been in the possession of the family for over a hundred years. He was a very different student and was graduated from De Ruyter Institute in 1869, the valedictorian of his class. He became a Licensee in the Seventh Day Baptist Church. He was married Jan. 25, 1872, to Miss Ella Clarke, daughter of Rev. Joshua Clarke, of his native place. After his conversion he became a very active and useful man. One friend er done more in six- months. His wonderful human nature, his fallen, made him well acquainted with equal. For months from the same platitudes. All that quence of a badly derfully useful life

MRS. C. AUGUSTA GOODALE FAIRCHILD was born at Coldenham, a suburb of Newburgh-on-the-Hudson, N. Y., the daughter of James Harvey and Mary Gale-Goodale, both of English descent. She was educated at Seward Institute, Florida, N. Y., and was a graduate of the class of 1876. Ex-Secretary, the Hon. W. H. Seward, was for years President of the Institute, which bears his name. She joined the Methodist Church at an early age, her family having been connected with it for four generations. In 1884 she was married to Rev. William T. Fairchild, a Methodist minister serving in the Newark Conference. She became an active member of the W. C. T. U. and an en-



thusiastic advocate of its cause. In 1889 she was appointed its Organizer for New York State, and was also the State Supt. of the Dept. of Mercy. Shortly after her marriage she removed to her husband's charge in Monroe Co., Penn., and was at once appointed W.C.T.U. Organizer and County Pres. Later on they were moved to New Jersey. For thirteen years she has been an officer of her home County (Orange, N. Y.) W. C. T. U., and though not a resident still retains the office of Secretary. She has also held District offices in the Woman's Missionary Soc'y and the Epworth League. She has a ready pen, and has written popular articles for the religious and temperance press since a school girl.

JAMES STANLEY DURKEE, Free Baptist minister, and Grand Chief Templar of the Grand Lodge, I. O. G. T., of Nova Scotia, was born in Carleton, Yarmouth County, N. S., Nov. 21st, 1867. He is a son of James Durkee and Elizabeth S. Dennis. He attended the district school at Carleton, and afterwards at Batavia (N. Y.) Union School, where he graduated in 1890, being valedictorian of his class. He also spent one year at Kenka College, New York. He was then out of school three years on account of ill-health. Mr. Durkee is now in the Junior Class at Bates College, Lewiston, Me. In religion he is a Free Baptist, and in politics an Independent. He is a



member of the I. O. G. T., S. of T., R. T., and of I. O. O. F., and at present the G. C. T. of the G. L. of Nova Scotia. He has been Lecturer for the Wes. Dis. Lodge, I. O. G. T., and was strongly urged to become G. L. Lecturer, and has spoken in several of the Eastern States on Prohibition, and has written for the temperance periodicals. Mr. Durkee received license from the Free Baptist Conference, and has since been pastor at Port Maitland and Beaver River, and served other churches very acceptably. He is an eloquent preacher, and an excellent platform speaker. His many friends predict for him a bright future as a pulpit orator and Prohibition leader.

REV. M. EARL DUNHAM, D.D., Ph.D., LL.D., a son of Rev. Moses and Roxana Dunham, of the M. E. Church, and grandson of Rev. Samuel Dunham, of the Protestant Methodist Church, was born in Herkimer Co., N. Y., Feb'y 6th, 1825. He graduated from Hamilton College, Clinton, N. Y., in 1847 an A. B., and three years later took the degree of A. M. He was for twelve years a popular and successful educator, holding during that time the Principalship of New Berlin and Saranac Academies. During that period he married Miss Harriet M. Hughston, a lady of culture and ability. Near the close of his teaching he made a profession of religion and



joined the Presbyterian Church. A year later he entered the ministry. For more than thirty years he held his connection with the Presbyterian Church. Twice he was a delegate to the P. Gen. Assembly of America, and held other important positions. Eight years ago he united with the Congregational Church, and is now pastor of Plymouth Church, Utica, N. Y. He has been elected a member of the National Council. His wife died in 1859, and in 1862 he married Miss Lydia J. M. Johnston, a zealous co-worker with him in all good work. He has been a life-long temperance worker, a prominent G. T., a member of the State G. L. and of the Int. Sup. Grand Lodge. He is a voluminous and popular writer.

REV. C. W. WATCH, of Brighton, Ont., Superintendent of the Social Purity Department, R. T. of T., for the Province, was born in Woolich, Kent, England, in 1850. When 23 years of age he came to America, and the next year became a resident of Toronto, Ont. He at once took an active part in temperance work. He was soon a Director of the Toronto Temperance Reformation Society, and became a lecturer for the Ontario Temperance League. In 1875 he entered the Methodist ministry, and has since occupied important stations in his Conference. He is also a member of the General Conference of the Dominion. He has been an enthusiastic worker with the young people, and is a member of the Epworth League Board of the Gen. Conference. He is also a member of the Provincial Sunday School Ass. He has taken a deep interest in the child-saving work; in receiving poor and friendless children and placing them in homes for adoption. He is an advanced Prohibitionist, and has taken an active hand in the various campaigns that have come within his reach, aiding both by voice and pen. He is a Royal Templar, and a well-known officer in the Grand Council of Ontario. He is also editor of the Social Purity Department of "The Weekly Templar," of Hamilton, Ont. He is also an active member of the Ontario Prisoner's Aid Association.



JULIUS C. HUGHES, of Richmond, Mo., a well-known and zealous Prohibition worker, was born at Canton, Lewis Co., Mo., Sept. 22, 1851; the son of John Neal and Catherine Murdoch Hughes, both natives of Kentucky. He is a member of the Christian Church, joining when 15 years of age. He always took an active interest in politics since the Presidential election of 1860, when he was but 8 years of age. He was a member of the Democrat Party, but in 1888 allied himself with the Prohibitionists, losing faith in the others on the temperance question; has since worked heartily in sympathy with that party; was a delegate to the National Prohibition Convention in 1892, and has been a member of the State Executive Committee since 1890; was Chairman of the State Pro. Con. in 1890, and was its nominee for Supt. of Public Schools, and the nominee for Congress in 1894. He has been a member of the Good Templars, but of no other Order. He was married in 1878 to Marie King, of Ray Co., Mo. He taught school for some years, and studied law, being admitted to the Bar in 1874. He published a paper in Richmond for over two years, and afterwards practiced law in Kansas City, but in 1885 gave that up on account of ill health, since which he has been engaged in farming. He has contributed liberally of time and means to advance the cause of Prohibition.



ALDEN W. YOUNG, of Oswego, N. Y., son of Rufus P. and Martha J. Young, was born in South Richmond, Oswego Co., N. Y., Aug. 19th, 1854, and removed to Oswego city when ten years old; was educated at the district and public schools; has been a member of the First Baptist Church in Oswego for twenty-three years, and is deeply interested in Y. M. C. A. work. Politically he is a Prohibitionist; became a member of the S. of T. when 17 years of age, and has been an active member of the Brotherhood of Locomotive Engineers for some years; has never been a candidate for any prominent office in his church, though frequently requested to do so; has served the Grand Division, Sons of Temperance, as Grand Scribe and Grand Patriarch, declining re-election to both offices. As a Christian, he has endeavored to awaken the Church to active war upon the liquor traffic; and as a Son of Temperance, he has aimed to point out the inconsistency of trying to rescue men and women from drunkenness, and yet perpetuating the traffic by legal sanction. He is not a platform speaker, but does some press work as chairman of the County Committee, and is virtually the editor of a Prohibition paper issued monthly by the Committee. He has been in the employ of the N. Y., O. & W. R. R. for upwards of twenty years.



REV. HENRY AUSTIN MINER, editor of the "North-Western Mail," Madison, Wis., was born in Halifax, Vt., July 1, 1820. He was graduated from Williams College in 1843, and from Bangor Theological Seminary in 1848. In 1857 he became pastor of a Congregational church at Menasha, Wis. In 1858 he was married to Miss Harriet Pond Rice, whose uncle, Enoch Pond, D.D., was at the head of Bangor Theological Seminary for more than 40 years. He was ten years pastor at Menasha, three years at Monroe, two years at Columbus, and was then called to the Superintendency of Home Missions for the Southern District of the State. Ten



years later he began the publication of "Our Church Work" at Madison, Wis., a monthly, which obtained a large circulation. In 1891 he became editor and publisher of the "North-Western Mail," the State organ of the Prohibition Party. It has a large circulation and has done well its share in educating public opinion up to the high standard it has attained in Wisconsin. By voice and pen his influence for good has been widely and successfully exerted. He has been prominently identified with higher educational movements, having held various positions for several years on the Board of Trusts of Ripon, Beloit and Downer Colleges. He has been Vice-President of the latter for ten years.

REV. JAMES SANSAN REAGER, the popular pastor of the Epworth Memorial M. E. Church, of Cleveland, Ohio, was born in



Wheeling, W. Va., April 14th, 1842, and educated in Cincinnati, Ohio. During the great rebellion he was a soldier in the Union Army, and has ever since been fighting in the ranks of the Temperance Army. His fearless position on this great issue has brought down strong opposition on him. He has been stoned and egged because of his efforts, but he has continued to make his influence felt in every community where it has been his duty to labor. He has used every legitimate agency within his power against the legalized drink traffic—agitation, education, and legislation; being convinced that total Prohibition, with a strong public sentiment behind it to ensure its enforcement, is the only true solution of the temperance question. He has been twenty-five years a M. E. minister, and is now pastor of the great "Epworth Memorial" Church, of Cleveland, Ohio. In the great Prohibition Amendment campaigns in Michigan and Ohio he took an earnest and active part, speaking sometimes every day and evening for weeks, besides his Sunday ministrations and other efforts. He has the satisfaction of knowing that whatever may be the results of past and present agitations he has done faithfully his duty in the cause of God and humanity. He looks for a grand triumph.

JUDGE JOSEPH JAMIESON, of Guelph, Ont., County Judge of Wellington County, is one of the best known and most



respected temperance workers in Canada. He was born on a farm in the township of South Sherbrooke, Lanark Co., Ont., March 15, 1839. He was educated at the Perth Grammar School, for many years considered one of the best of its class in Canada. He studied law, and was a successful practitioner and a leading politician in the town of Almonte for many years, also a prominent member of the Methodist Church and a lay preacher. He was a member of the Conservative Party, and was its standard-bearer in several important election campaigns. In the general election of June, 1882, he was elected the representative of North Lanark and occupied that position until elevated to the Bench in 1891. He was a staunch temperance worker for many years and a prominent S. of T. In Parliament he was the leader of the Prohibitionists for several years, until his retirement from the House. He introduced and carried through several important amendments to the Canada Temperance Act. He also introduced an important resolution affirming Prohibition the true remedy for the drink traffic and the duty of Parliament to enact such a law. Some of his speeches in Parliament are among the excellent contributions to Canadian Prohibition literature.

GEORGE J. SCAMMELL, of Orange City, Fla., Chairman of the Prohibition Executive Committee of Velusia County, in



that State, was born in Baltimore, Md., March 3, 1836. His parents, Geo. Scammell and Hannah Garnet, were natives of Yorkshire, Eng., and emigrated to America about three years before his birth. He was educated in the public schools. In 1874 he became a member of the M. E. Church and was duly accredited as a local preacher. He moved to Florida in 1876. He was then in politics a Democrat, but shortly after became a member of the Prohibition Party, and has been a strong advocate for that great reform ever since,

writing and speaking in behalf of the movement whenever suitable opportunities presented themselves. In 1893 he changed his membership to the Congregational Church, partly on account of temperance matters. He still retains his official relation as a local preacher and deacon, doing what he can in the pulpit, on the platform, in the social circle, with his pen and voice, in the promotion of the great temperance movement. His conviction is strong that if men will rightly consider their obligations to God and man they must be active Prohibitionists. He longs to see a Prohibition law, with a Prohibition Party behind it to enforce it.

REV. T. J. BISSELL, M. A., Ph. D., D. D., is of Huguenot stock, with published genealogy and coat-of-arms. He was born



at Hartwick, N. Y., July 23rd, 1834, but was left an orphan at six. At eighteen he graduated from the College Preparatory School, Franklin, N. Y., as class valedictorian, and at twenty-one with honors at the Wesleyan University, Conn. After a year as Principal at Sandwich, Massachusetts, where he married Miss Mary J. Bourne, he entered the ministry of the M. E. Church, and has taken high rank, serving two terms in the city of Rochester; ten years as Presiding Elder; delegate to the General Conference of 1884, and three times as reserve delegate;

twelve years as trustee of the Genesee Seminary; nine years trustee, and three as President of the Silver Lake Assembly Corporation, besides other local trusts. At eight years of age he joined the C. of T., and in youth the "Sons" and the G. T. He has been a most pronounced Prohibitionist; three times a candidate on the N. Y. State ticket; chairman of the N. Y. delegation at the famous Pittsburg Convention; three years member of the State Executive Com., and four years of the Nat. Com. Working for forty years with voice and pen, he, nevertheless, considers his best service for the cause was that of securing from Miss Frances E. Willard, in 1875, her first political temperance address.

JAY ODELL, of Cleveland, Ohio, a well-known business man in that city, and an out-and-out Prohibitionist, was born in the town



of Otsego, N. Y., March 23, 1816. In 1828 his parents, Elias Odell and Amelia Betts Odell, moved to Gungah County, O., where he was educated and spent several years as a farmer. In 1852 he moved to Cleveland and engaged in the business of abstracting land titles for sales and loans. When fifteen years of age he made a public profession of faith in Christ and became a member of the Presbyterian Church. He is now a Congregationalist. In politics he has always been an "Abolitionist," first of slavery and now of alcohol. His first vote was given in

1840 for a candidate of the old "Liberty Party"—James G. Burney. He joined the Republican Party at its formation and remained in its ranks until 1868, when he severed his connection because of what he deemed its lack of loyalty to the Prohibition movement. From that time he declares he has been "a fanatical enemy of the popular barbarism of the Government giving shelter, legal sanction and protection to the liquor traffic, the enemy of the Home and the State." In April, 1869, he aided in the organization of the State Prohibition Party at Crestline, O., and in August of that year of the National Prohibition Party at Chicago, Ill. Since then he has been "a diligent missionary, preaching the law of human rights."

WILLIAM COCHRAN, of Oswego, N. Y., one of the most active and best known Good Templar and temperance workers



in his county, was born in Dalry, Scotland, April 23rd, 1847. He emigrated to America in 1870, settling in the city of Oswego. He was a Church member and a Sunday School teacher in Scotland, and soon after settling in his new home he became a teacher, librarian and trustee in the Presbyterian Church. In 1877 he put his hand to the plough as a temperance worker and has been prominent and zealous in that work ever since. He joined the Good Templars the next year, and has done excellent service in the subordinate and county lodges.

His wife and five children are also members of the Order. He was Lodge Deputy for three terms, and has been County Deputy and Chief Templar of the county lodge. He has visited the lodge throughout the county, encouraging workers and helping organize lodges. He is also a Royal Templar and has been Select Councilor for four years. He is also a working member of Oswego Temperance Union, and its leader of music every Sunday afternoon for sixteen years. He is actively identified with the Prohibition Party and Vice-President of the Oswego Club. In 1864 he visited his native land, after an absence of 25 years, and visited a good many of the Good Templar lodges there.

ALPHONSO A. HOPKINS, of Rochester, N. Y., a well-known author, editor, poet and lecturer, was born in Burlington



Flats, Otsego Co., N. Y., March 27th, 1843. He began teaching in early life, and taught four years. He then held a clerkship in the Military Department of State at Albany two years, and was Legislative correspondent three winters for the daily press. He was married in 1867, and assumed the literary editorship of "Moore's Rural New Yorker" in Rochester, then one of the most popular journals of its class in the country. In 1871 he established, and for fourteen years edited and published the "American Rural Home" at Rochester. He lectured

on literary and temperance courses frequently during that time. From 1884 to 1889 he was kept continuously on the Temperance platform, being Field Manager of the Prohibition Lecture Bureau in New York, and later of the National Prohibition Committee. He assisted in the establishment of Harriman, the well-known Prohibition town in Tennessee, and was made Vice-Pres. of the Temperance University there, having the chair of Political Economy and Prohibition, which he still holds. He became an avowed Prohibitionist in 1872. He is author of four valuable temperance books, "Wealth and Waste," "Life of General C. B. Fisk," "His Prison Bars," and "Sinner and Saint."

JONATHAN MACK VANNORMAN, M. D., was born near Hamilton, Ont., Sept. 1st, 1823. He inherited from his parents,



Isaac VanNorman and Catherine Cummins VanNorman, many noble traits of character. His father was a farmer and millwright, and also a local preacher in the Methodist Church. His mother was a sweet spirited singer in Israel. At an early age he embraced their faith, and died honored and loved July 9th, 1893, at the age of 71. Dr. J. M. VanNorman received his literary education in Victoria College, Cobourg, Ontario, and graduated in medicine with high honors in McGill University, Montreal, in 1850. During the first years

of his practice in Burlington, Ont., he joined the S. of T., and also the I. O. G. T., and was elected G. C. T. of the latter in 1858. Removing to Detroit, Mich., in 1860, he was elected G. C. T. in 1862. The Doctor and his good wife, Sara Eliza Emor VanNorman, were beautiful singers, and also indefatigable workers in the W. C. T. U. and Royal Templars of Temperance. They removed to Cleveland, O., in 1889, where two years later his wife died. After removing to Ohio the Doctor was elected Grand Secretary of the R. T. of T., and Associate Supreme Medical Examiner of the U. S. The last years of his life were wholly devoted to Prohibition and Christian work, lecturing, writing, and the singing of Prohibition and Gospel songs with his nephew, Dr. H. B. VanNorman.

CALVIN H. STAMBAUGH, sixth son of Wm. and Sarah Stambaugh, was born in Trumbull Co., Ohio, September 8th, 1851.



Entered Hiram College to prepare for the Christian ministry; health failing, he returned to the farm, where he began the culture of small fruits, which he still follows. Joined the Prohibition Party at its organization; throwing into the cause all the earnestness of his young manhood, he soon became a trusted leader in the councils of his party; cast his first vote for Prohibition in 1872, and has never supported any other party. His labors for the cause have been arduous and self-sacrificing. Several times he was tendered lucrative offices in the

Republican ranks, but with an unswerving faith in the principles and ultimate triumph of his party, he chose temporary defeat in defence of right rather than present victory in defence of wrong. He has been a member of the Ohio Prohibition State Cen. Com. consecutively since 1890, and of the State Ex. Com. since 1893; was the nominee for Congress from his district (19th) in 1894. As a public speaker he has but few superiors; clear, logical, earnest, he wins at once the attention and respect of friend and foe. Broad in his views, fearless in speech, an untiring worker, he stands an uncompromising foe of legalized wrong, as he has ever been an unfailing friend of liberty and the common people.

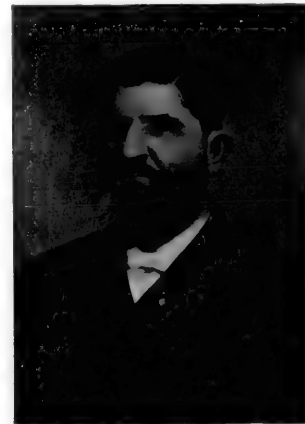
MRS. JAMES C. CROSBY was born in Cornwall, England, in 1857. Her present home is at Wausau, County of Duchesne, State of New York.



At the age of seventeen years she became a member of the Independent Order of Good Templars, and since that time has been in active connection with various temperance organizations. She is at present a R. W. D. G. T. of the I. O. G. T., and also a member of the Woman's Christian Temperance Union, and is always ready to do her part of temperance work, either in Lodge or Union. Her work in the various offices to which she has been elected has been faithfully and efficiently done, and to the satisfaction of

those who have thus reposed their confidence in her. She is at present Lodge Deputy of the I. O. G. T. as well as President of the Woman's Christian Temperance Union. Loyalty to the temperance cause is her motto, which actuates her in her relation to that work. Mrs. Crosby seems, to some extent, to have inherited her love for temperance principles and work. She has an uncle in England, whose life work has been for temperance, having been connected with the movement for forty-four years. He has taken over three thousand signatures to the temperance pledge, and this by no means represents all the efficient work he has done.

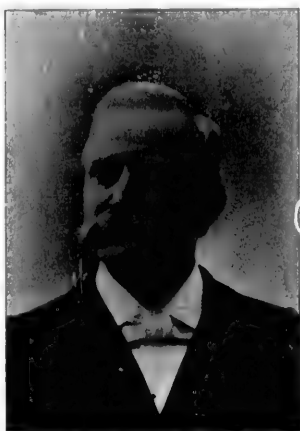
REV. ALBERT N. SEE was born at Beem's Point, Chautauque Lake, N. Y., June 28, 1840. The family moved to Crawford Co., Pa., near Titusville, in 1846.



He was reared on a farm and in the lumber woods. He spent two years in the oil business, and two years and two months as a soldier, in Company I, 136, and Company K, 150, Pennsylvania Volunteers, the last as President's Guard. He united with the M. E. Church in 1854. Joined the Conference in 1867; has been pastor of ten churches; Presiding elder five years, Secretary of Trustees of Kansas Wesleyan University ten years, its agent two years, editor of religious, educational and temperance newspapers seven

years, and temperance evangelist one year. Has made numerous temperance addresses, and been in the front of the temperance battle in Iowa and Kansas for more than a quarter of a century. United with the I. O. G. T. in 1854; has been G. V. T. and G. C. of Kansas, also Representative to R. W. G. L. and D. R. W. G. T. for Kansas. Has organized twenty-four Lodges in Kansas; has been a member of the S. of T., and of the U. O. A. T., also of their Grand Bodies, in Kansas, and has aided every temperance movement in reach. His father was of Dutch-Yankee and his mother of English-Yankee descent. He married Miss Cynthia A. Northrop Nov. 18, 1863. She is a true helper in church and temperance work.

HON. J. PIERCE ST. JOHN, one of the best known Prohibition leaders in America, was born near



Brockville, Franklin Co., Ind., Feb. 25, 1833. He is a lawyer by profession, and a member of the Congregational Church. He was married to Susan J. Parker, March 28, 1860, who has been a helpful companion and help-meet to him ever since. Was first elected Governor of Kansas in 1878, and re-elected in 1880, and took an active part in enforcing Prohibition in that State; was nominated for a third term in 1882, and defeated by the liquor element of the Republican Party for his loyal devotion to the temperance cause; was nominated candidate of the Prohibition

Party for President in 1884, and received 150,000 votes. He served during the Civil War as Capt. of 68th Illinois Infantry, and Lieut.-Col., 143rd Illinois Infantry. He has lectured, during the past 12 years, all over the States and Canada; has travelled 240,000 miles by rail, and never on a train that had a car off the track; has made 3,600 public speeches, and never was sick an hour, and missed but four appointments. He is a radical Prohibitionist, favors equal suffrage to both sexes, free trade, government control of railways, telegraphs, etc., the election of President and Senators direct by the people, and unlimited coinage of gold and silver, without consulting any other nation about it.

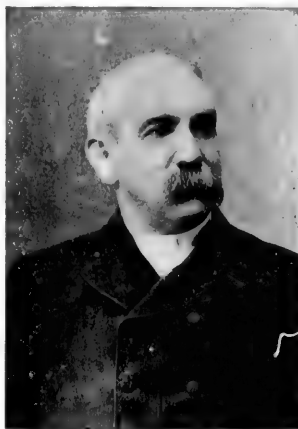
JOHN DALE, of Omaha, Neb., a well-known business man and moral reformer, is an Englishman by birth. He was born in



Yorkshire, Oct. 31, 1832. When about two years of age his parents emigrated and settled in Toronto, Can., where his mother died not long after. He lived for some years with an uncle in the country, and was there converted and became a member of the Methodist Church. His father afterwards moved to Buffalo, where he was educated. Later on he went westward. In 1865 he was ordained as a local preacher in the Methodist Church at Kankakee, Ill., and in the same State, at Sterling, was ordained a local deacon in 1874. He moved to Omaha in

1885, and has been successful in business there since. While diligent in business he has also been fervent in spirit, serving the Lord. He has been an active Sunday School and Epworth League worker, and an acceptable and useful lay preacher. He has also been a Prohibitionist, in every sense of the word, for the past twenty years, and expects to die in the faith. In 1888, the Prohibition Party of the State, recognizing his ability and popularity, nominated him as their candidate for State Governor. He has also been a lay member of his own annual Conference (Methodist), and a delegate to the General Conference. In the home, in business, in the moral reform movement, and in the Church, he has done well his duty.

COL. GEORGE W. BAIN, well known as the "Silver-Tongued Orator" of the temperance movement in America, is one of



the best known and most popular of all the temperance advocates of to-day. He was born in Lexington, Kentucky, Sept. 24th, 1840, and was educated in a County Academy of his native State. He was an active Sunday School worker in his early days, and as Superintendent of the Methodist Sunday School in Lexington he met with marked success. It is, however, as a temperance worker and popular lecturer that he is best known. He commenced his public work in connection with the I. O. G. T. He filled various positions in the

Order, from door-keeper of his subordinate lodge to G. C. T. of the Grand Lodge of his State. He has also been very successful as an organizer, some of his lodges organized reporting over 400 charter members. He was also successful as editor of "The Good Templar's Advocate" of his State. He has long been a prominent figure in the Int. Sup. Lodge. He has been a pillar of strength, too, in the Prohibition Party, and his friends urged his acceptance of the position of candidate for the Vice-Presidency, but he very properly considers his life-work is most effective as an agitator and educator on the public platform. Calls are sent from every State and every Canadian Province for him as a lecturer.

DR. D. H. MANN, of Brooklyn, N. Y., is now well known the temperance world over as the chief officer of the I. O. G. T.



He was born in Franklin, Delaware Co., N. Y., the son of Dr. Mann, a very successful and much respected physician. He was given excellent educational advantages and then trained in his father's profession. He graduated from the Albany Medical College at the age of 23, and the next year commenced practice at Delancy, near his native place. He was very successful in his country practice for years, and in 1880 moved to Brooklyn, where he has since resided. He has become better known as a temperance worker, however, than as a physician. He was

for years a leading member of the S. of T., to which Order he still belongs, but it is in connection with the Good Templars that he has come into the most world-wide prominence. He has been for many years an active worker in that Order. In 1881 he was elected Grand Counselor of the Grand Lodge of New York, and in 1885 G. C. T., which office he very successfully filled for eight consecutive terms, during which time the Order in that State made splendid progress. Recognizing his excellent ability, the International Supreme Lodge elected him its chief officer in 1893 and he has since been re-elected. He is recognized as the right man in the right place in that position. He is a good organizer, doing effective work wherever he goes.

ANDREW GRASSLEY, of St. Louis, Mo., a well-known Prohibition worker and writer of that city, is a native of Switzerland, born in the Canton of Gales, June 25th, 1848. His parents emigrated to America when he was four years of age. He received a good common school education, imbibed temperance principles at an early age, and has been an earnest worker in the ranks ever since. He was married to Rosa L. Bemis in the city of St. Louis in 1867, and united with the North Presbyterian Church of that city, of which he is now a Ruling Elder. He was also a Sunday School Superintendent for some years. Until 1888 he was a member of the Republican Party, and



then allied himself with the Prohibitionists; was a nominee of the latter party for Congress for the Third District of Missouri, and is now Chairman of the Central Prohibition Committee of St. Louis. He is a carpenter, and has been engaged in the building business for years. For three years he was President of the local union of his craft. He has also been a prominent officer of the Knights of Honor; is a member of the I. O. G. T. and has been an officer in his lodge. A few years ago he established "The Missouri Voice," a weekly Prohibition journal, which he maintained for a time. It has been succeeded by "The National," of St. Louis, which is now published by The Reform Publishing Company. His faith is strong in the final success of the Prohibition movement.

MRS. MARY JEAN GREENE, Vice-Pres. of the California State W. C. T. U., and a well-known educator, lecturer and author, was born in Poultney, Vt., where her early days were spent, and where she received an excellent education. She graduated, at the head of her class, from Castleton Seminary, Vt., and qualified herself for teaching. She taught successfully for several years. In 1865 she was married to E. G. Greene, who became a prominent business man and a member of the State Legislature. In 1872 she entered the Crusade work with her accustomed energy and zeal, and served four years as State Secy. of the Vermont W. C. T. U., and four years as



President. They then moved to California, where she entered the lecture field, and has ever since occupied prominent positions in educational and moral reform work. She has taken a prominent part in securing laws providing for scientific temperance instruction in schools, both in Vermont and California. She has prepared valuable educational books on this subject, which have been of great value. She was Associate Princ. in the Professional Training School for Teachers and Kindergartners in the city of San Jose, and has taught elsewhere with excellent success. She is descended from a line of preachers and scholars, both on her father's and mother's side, and often fills a pulpit with much acceptance and profit.

MRS. HELEN M. STODDARD, of Dallas, Texas, Pres. of the State W. C. T. U., was born at Sheboygan Falls, Wisconsin, July 27, 1850. She was graduated from Genesee Wesleyan Seminary, Lima, N. Y., in 1871, with valedictory honors. In 1873 she married S. D. Stoddard, of Hemlock Lake, N. Y. They moved to Nebraska; two sons were born to them, one of whom died in infancy. Her husband died in 1878. Left a widow in her young womanhood, with a son to support and educate, she met the bereavement bravely and heroically, winning for herself not only a livelihood, but a home as well, and carried out her plans of educating her son and a niece,



and assisted in educating others. She was a teacher for years, seven of which were in connection with Wesleyan College, now Fort Worth University, Texas. One who took a deep interest in that institution remarks: "It is safe to say that no youthful mind ever came into intimate contact with the mind of this true teacher without having received lasting benefit." She joined the Good Templars at 14 years of age. She united with the W. C. T. U. years ago, and has been indefatigable in her efforts to promote its success in Texas. She was elected State Pres. in 1891, and has travelled over the State in its interest, undergoing privations, hardships, anxieties, and disappointments, in a truly heroic spirit, well worthy of the excellent success that has attended her work.

JAMES A. PROUT was born in the Parish of Warbstow, Cornwall, England, February 13th, 1851. His father and mother, John Prout and Ann Gregory, were descendants of the ancient Britons. At the age of 16 he came to Canada, and soon had charge of large numbers of men engaged in building railroads. In this vocation he was engaged in the mining districts of Michigan, where the revolting scenes in the infamous dens that infested the mining regions, the difficulties caused by the drink curse among his men, and the murders and crimes committed, caused him to be deeply interested in the temperance movement. He became an active member of the I. O. G. T., the Sons of



Temperance, Royal Templars, and other temperance societies. He resided in Port Huron, Mich., for ten years; an active member of the M. E. Church. He moved to the Prohibition town of Harvey, Ill., in 1891. When the Prohibition Church was organized in the Women's Christian Temperance Union Temple, of Chicago, he was made one of the trustees. He is a party Prohibitionist, and has done effectual work for the cause of his choice. An eloquent speaker, the fire of his enthusiasm and love for humanity wins many to the cause of Prohibition. He advocates labor reform and woman's suffrage. He married Susana E. McMullen, of Mildmay, Ont., February 27th, 1878.

PROHIBITION LEADERS.

WILLIAM A. SIMONS was born in Brooklyn, N. Y., April 17th, 1849. His father, L. D. Simons, was well known in religious and political circles in that city. He was educated at the common schools and Lyceum Institute, of Brooklyn, and Albany, N. Y., Seminary. He joined the Sons of Temperance in 1866, serving as Worthy Patriarch when 21 years of age. He became a member of Sala Lodge, I. O. G. T., Brooklyn, in 1872, serving as Chief Templar and Lodge Deputy for several years. He was Co. Chief Templar of King's County in 1876; assisted in organizing a lodge in East Rockaway, Queen's County, his present home; was first Chief Templar, and has been Lodge Deputy for several years; has also been County Deputy of



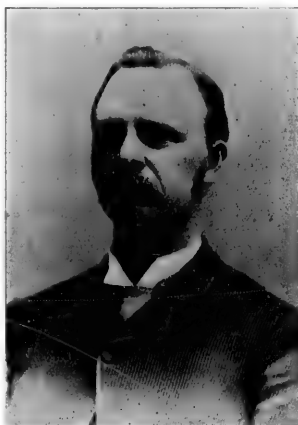
Queen's County, and is now County Counselor; was Grand Lodge Marshal of New York in 1893-4. He is a member of the Prohibition County Committee of Queen's Co., and has been the Party candidate for member of the Assembly twice, also for Justice of the Peace and Excise Commissioner, polling twenty-five per cent. of the total vote for the latter office. He united with Lafayette Ave. Presbyterian Church, Brooklyn, that of Dr. Cuyler, from whom he imbibed his strong temperance principles when 17 years of age. He assisted in organizing the Congregational Church at his present home; was nine years its Clerk, and has been several years Superintendent of its Sunday School.

FRED. C. WHITE, son of Samuel S. and Sylvania Spicer White, was born at Whitesville, N. Y., in 1871. After leaving the public schools he entered Alfred University where, after frequent interruptions by farm work and school teaching, he graduated with the degree of A. B., and with valedictory honors in 1895. At college he became a member of the Orophilian Lyceum at a time when its session room was ringing with the speeches of such men as S. H. Davis, now I. S. L. Lecturer of the I. O. G. T.; his brother, now President Booth C. Davis, of Alfred University, and other capable speakers. Young White was fired with a desire for ability in public speaking, and soon



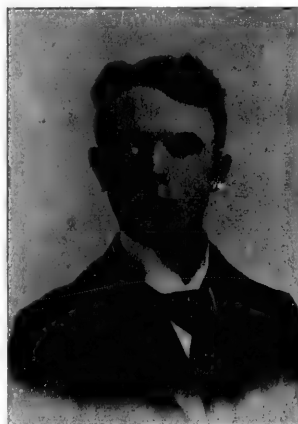
became a good debater. As lecturer for the Farmers' Alliance he enjoyed a good reputation in Western New York and North-Western Pennsylvania. He has long been a hard worker in the G. T. Order, and is now serving his second term as Co. C. T. of Alleghany County. In the G. T. lecture work he was in demand for three years before he was of age, for his telling campaign speeches. Mr. White is now Principal of the Whitesville Union School. He was an enthusiastic Y. M. C. A. worker at college; is a member of the Baptist Church; active in Christian Endeavor and Sunday School work; an earnest student of social science, and a Democrat in politics.

FRANKLIN PIERCE LEFFERTS, M. D., was born at Feasterville, Bucks Co., Pa., March 17, 1854. He is the eldest son of Henry D. and Susanna L. Lefferts, both of whom are of Holland descent. Brought up on a farm, he obtained his education at the public schools, at Doylestown Seminary, and a private school in New Britain, Pa. At 18 he was teaching school, and in 1875 he began the study of medicine under A. H. Clayton, M. D., of Richboro'. He graduated from the Hahnemann Medical College in Philadelphia in 1873. On graduation, the Doctor located in Belvidere, N. J., where, by strict attention to his profession, he has built up an extensive practice. In youth



he gave his heart to God and his life to the Church. He is now an elder in the Second Presbyterian Church of Belvidere; a most earnest, active, and esteemed layman. Formerly a Democrat, that party's position on the liquor traffic was more than the Doctor's conscience could stand, so in 1884 he cast his lot with the Prohibition Party, since which time he has been a tireless worker for its interests. He was candidate for the Assembly in 1891 and 1892. He was elected County Chairman in 1893. Was nominated for Mayor of Belvidere, N. J., in 1894, and was defeated by twelve votes. He was elected in 1895 by twelve plurality, for the same office, on a straight Prohibition ticket.

AUSTIN MAISTASO COFFIN was born Aug. 14, 1871, near Greenfield, Ind. He comes from a family that traces their history back for more than ten centuries. When he was two years old his parents removed to Hopkins, Mo., where Austin was raised. He worked his way through the High School, and then through the Missouri Wesleyan College. He has always been known as a social reformer and worker for Prohibition, and when the Inter-State Junior Prohibition League was organized in September, 1894, he was unanimously elected President. When he was elected President there were only about five Leagues represented, and a total attendance of about



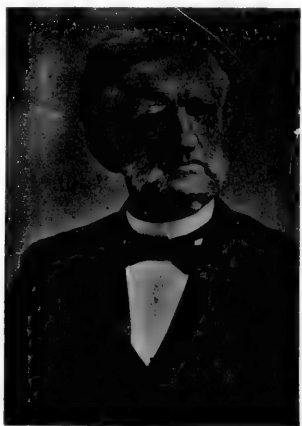
60 Prohibition workers. Mr. Coffin at once entered into the work with the vim and push which makes the world move, and on Nov. 29 of the same year he called to order the second Inter-State Convention of Juniors, this time with four States represented and about three hundred young Prohibitionists in attendance. He conceived the idea of having their own special medal in the Inter-State contests. This proved a grand success. He has never received one cent for any of his work, and in many instances has helped to pay the expenses of others in the work. He works for a time at his profession, then goes out in the interest of the cause, sacrificing both time and money.

STAPLETON CALDECOTT, ESQ., one of the best known business men and Christian and philanthropic workers in Toronto,



was born in Chester, Eng., Sept. 15, 1836. He was educated in England, but has been a resident and an active business man in Montreal and Toronto for many years. He is now President of the Toronto Board of Trade. He is head of the well-known wholesale drygoods firm of Caldecott, Burton & Spence, Toronto. He is a prominent worker in the Church of England, a member of the Synod and of its Executive Committee, and Treasurer of Wycliffe College, Toronto. He is also Chairman of the Board of the Victoria Industrial School, located at Mimico, near Toronto, successor of the late ex-Mayor Howland, of precious memory. The school has been established for the benevolent and patriotic purpose of reforming and educating incorrigible boys from all parts of the Province. He is a director in the Y. M. C. A., and of the B. Loan and Savings Co. In politics he is a member of the Liberal Party and a pronounced free trader. He is a temperance worker "from away back." In 1859, associated with Mr. Douglas, a brother of the late Rev. Geo. Douglas, D.D., Mr. Beckett and other old time temperance workers in Montreal, the first Dominion Alliance was formed. He is a lifelong total abstainer, and an Hon. Mem. of the Toronto Pro. Soc.

REV. HERRICK JOHNSON, D. D., was born at Kaughnawaga, N. Y. State, on September 12th, 1832.



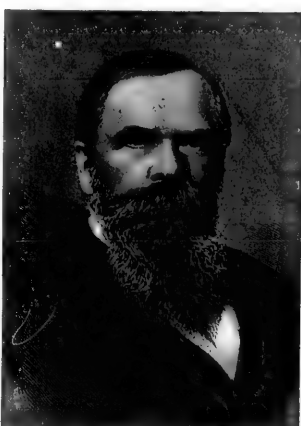
He was educated at Jamestown Academy, N.Y.; Hudson Grammar School, Ohio; Hamilton College, and the Auburn Theological Seminary. He is now Professor of Pastoral Theology and Sacred Rhetoric in the McCormick Seminary, Chicago, and is a recognized leader in the Presbyterian Church. He has taken a very prominent part in all the higher educational work of that denomination. As trustee of Lake Forest University; member of the American Tract, Bible, and National Temperance Societies; of the Sunday School, and American Sabbath Unions, he has exerted a wide and beneficent influence upon the nation. His sermons are widely read, and his works, "Christianity's Challenge," "Revivals," and "Talks about Theaters," have given him much favor with all interested in the progress of evangelical religion. Formerly a Republican, he became a convert to the Prohibition Party some ten years ago, and he has rendered it great service, both by voice and pen. He has been Pres. of the Presbyterian Board of Aid for Colleges since its foundation; was for years a director of the Union Theo. Sem., N.Y.; was for a time Pres. of the Presb'n Bd. of Ministerial Education, and a member of the Presb'n Bds. of Publication and of Ministerial Relief in Philadelphia.

MISS EMMA L. SWARTZ, Beresford, S. D., State Evangelist W. C. T. U., was born in Lycoming County, Pa. She was educated at Pine Grove Academy in that State, and the Normal at Trenton, N. J., and spent some time as a teacher. She was converted before the age of 15 years, and soon became actively engaged in Christian work. Subsequently she went to Chicago, where she united with the Second Baptist Church and engaged in Bible work, inaugurated by Mr. Moody. She spent seven years of happy service in this work, receiving a most thorough training in Bible study and practical Christian work, visiting mostly among the poor, holding cottage



prayer-meetings, giving Bible readings, and other such service. In 1883 she went to Dakota, and two years later was elected Territorial Evangelist of the W. C. T. U., which office she continued to hold until the Territory was divided, when she was elected State Evangelist of South Dakota, in which work she has been very successful, giving temperance lectures, holding revival meetings, giving Bible readings and preaching. As a result of her labors scores have been converted and are leading better lives. From childhood she had a strong desire for missionary work, and these desires have been thus partially gratified. She is also Secretary for the Wom. Bap. For. Mis. So. of the West. Address, Beresford, S. D.

GENERAL JOHN BIDWELL was born in Chautauque County, N. Y., August 5, 1819, of New England parentage. He was educated at the Kingsville Academy, Astabula Co., Ohio. In 1841 he went with the first party of white men to California, by way of the Sierras, and was closely identified with the opening up of the State. He was elected to the first Senate of California in 1849. At the Charlestown Democratic Convention in 1860 he stood alone in the California delegation, and remained loyal to the Union. During the war he commanded the Fifth Brigade, California militia. In 1864 he was a delegate to the National Republican Convention, was elected to the thirty-ninth Congress and made Chairman of the Committee on Agriculture. In 1875 he was nominated for Governor on an Anti-Monopoly ticket, was a member of the Anti-Chinese Convention at Sacramento in 1886, and four years later Prohibition candidate for Governor. In 1892 he was nominated by the Prohibition Party for President of the United States. At one time he was engaged in wine-making, but learning that all wines had to be rectified with alcohol, went out of the business forever. He resides with his wife on their ranch of 25,000 acres near Chico. The General is known and beloved throughout California for his charities, benefactions and public spirit.



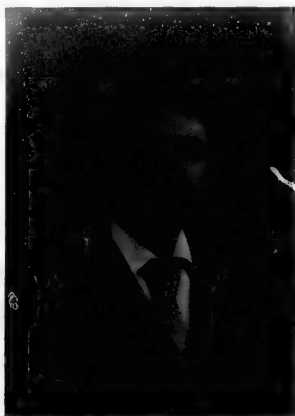
REV. D. M. MIHELL, M.A., B.Th., of St. George, Ont., a well-known and popular Baptist minister, was born in Beamsville, Lincoln Co., Ont.,



Sept. 23, 1850, the son of Henry Mihell and Margaret Morgan, his wife. He received his preliminary training for the ministry in the Baptist College at Woodstock, and took a non-resident course of study in Wesleyan University, Bloomington, Ill. Besides the degrees of M.A. and Ph. B., he has also received that of B. Th., from McMaster University (Baptist) of Toronto. He has been four years Sec.-Treas. of the Baptist Convention of the Provinces of Ontario and Quebec. Politically, he has been in sympathy with the Liberal Party, but, like

"nearly every other minister and member of his denomination in the Province, the strongest 'plank' in his personal political platform is Prohibition. He would willingly co-operate with true men of every party to hasten the day of its success. He is a member of the Royal Templars of Temperance, and was at one time a Select Councilor. He has also belonged to other similar bodies, and has taken an active hand in some important local campaigns, but his principal work in behalf of the temperance movement has been in his own pulpit and in connection with his own church duties. Here he has faithfully used his opportunities in behalf of that and similar moral and social reforms.

REV. HENRY A. DELANO, the popular and well-known pastor of First Baptist Church in Evanston, Illinois, was born in



Oneida, N. Y., in 1848, the son of Wm. H. Delano, for nearly sixty years a successful Baptist minister and a fearless advocate of the abolition of slavery and the drink traffic. He inherited much of his father's radicalism and intense zeal for the promotion of temperance and other great reforms. He is a graduate of Denison University, Ohio, and afterwards took a theological course at Rochester. For many years he has been a very successful evangelist and pastor, and the seals to his ministry have been very

many. As the result of his labors about 800 converts have been baptized. He has also written much and well, both poetry and prose. His pastorates have been: Mount Morris, N. Y.; Zanesville, O.; Norwich, N. Y., and Evanston, Ill. At Zanesville he was leader of the Murphy Movement, associated with Rev. Edward Payson Hammond, and the results were felt for good throughout the city. He has been, for years, in active sympathy with the "Third Party Movement." He has been twice nominated by the Prohibit'n Party as candidate for the Assembly, and once for Congress. Few men have been more fearless and outspoken in their hostility to the whole drink traffic. Hon. John P. St. John, Prof. A. A. Hopkins, and others of their class, esteem him as a man "in dead earnest" in his work.

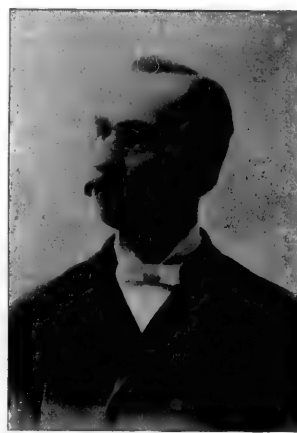
JOHN W. WESTLAKE SPRY, of St. John's, Newfoundland, G. S. of the S. of T. for that Province, was born at Carbonear, Conception Bay,



Aug. 18, 1840. His father was editor of the "Sentinel," of that place, and a few years later moved to St. John's, the capital of the Island. There he was educated. He is a member of St. Andrew's Presbyterian Church; is not active in political matters only so far as temperance legislation is concerned. He has been in the active temperance ranks since early boyhood, becoming a member of the Cold Water Army at the age of 10, and has always respected its three-fold pledge, against alcohol, tobacco and profanity.

Later on he became a S. of T., and for the past five years has been the G. Scribe of the Grand Division. He has been also a frequent contributor to the press in behalf of the temperance cause, and has been active and successful in planting and strengthening divisions of the Sons throughout the Province; has assisted in canvassing for the adoption of local option laws enacted by the Legislature, and in the judicious distribution of temperance literature throughout the country. He has given special attention to the young, and the introduction in the schools of Dr. B. W. Richardson's excellent Temperance Lesson Book. In every line of effective temperance work Mr. Spry has shown great activity and zeal.

REV. MIRAM W. GIFFORD, Ph. D., the popular pastor of First M. E. Church, Howell, Michigan, is a native of the Province



of Ontario, but of Puritanic and Revolutionary stock. He was born in Newcastle, Ont., June 3rd, 1851. He is a self-made man, having made his own way in the world since twelve years of age. Not being able to carry out his cherished plans for completing a college course of education, he set himself resolutely to the task of personally mastering a course, and after years of patient effort received, on examination, the degrees of Ph. B. and Ph. D. In early life he identified himself with the temperance movement, and has always since done

what he could for its advancement. His work on the platform on these lines has been chiefly in the cause of Local Option and Constitutional Amendment. On the platform and through the press he has taken a leading stand regarding "The Sin of the License System." He began his work as a Methodist minister at the age of 20, and that has been his great life work. In the pulpit, as well as on the platform, he has been very popular and successful. He is also an author of considerable note. Among his published works, which have been extensively circulated, are, "Baptism in a Nutshell," "Ingersollism Unmasked," "Laws of the Soul, or the Science of Religion and the Future Life," the last of which has attracted considerable attention.

REV. ALPHEUS HAGAN SEMBOWER, M. A., of Salem, N. J., was born of German parents in a log cabin in Alleghany Co., Md., March 6, 1832.



He had few early educational advantages, but made up that deficiency by diligent private study. He began teaching when 18 years of age, and continued it for thirteen years. While Supt. of Public Schools in Johnstown, Pa., he commenced preaching, and seven years later devoted himself entirely to the ministry in connection with the Baptist Church. Since that time he has occupied several important stations, and is now in his twelfth year in Salem, N. J. For twenty-one years he was a member of the Bd. of Cur-

ators of the University of Lewisburg, and now of Bucknell University, from which he received his degree of M. A. He has also been seven years on the Bd. of Control of South Jersey Institute. He is married, and has two sons in business at Reading, Pa. He has been a life-long abstainer, and thinks he was born a Prohibitionist. He became a Son of Temperance in boyhood, and also a member of the Temple of Honor. Of the last he has been a member of the Supreme Council thirty years, and has filled the highest position at its disposal. He is also a Good Templar. He has voted the Prohibition Party ticket wherever there was opportunity. He has also written a good deal for the press in behalf of the temperance cause.

MRS. E. NORINE LAW, of Detroit, evangelist, lecturer and vocalist, was born Jan. 26, 1862, at New Boston, Illinois, the daughter of Michael Frazee, and Emmeline Randall, his wife. She was educated at Huntington, Ind., one of the best schools in the State, and since graduated with high honors in the Dean Wright course of study in Greek and English Bible study, together with collateral studies. She is an evangelist in the W. C. T. U., holding a diploma of efficiency. She has been a member of the Methodist Episcopal Church since ten years of age, and has been much blessed and encouraged at times in her work as an evangelist. In her the Prohibition Party "has all the

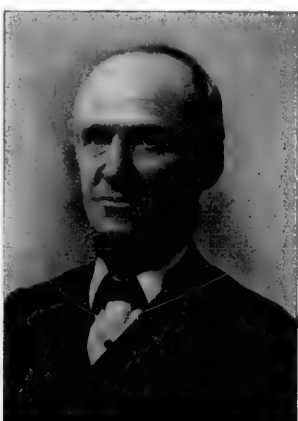


sympathies and support a ballotless woman can give." She has been a member of the W. C. T. U. since 1883, and has filled important offices in various Unions, local, district and State. She is State Organizer of Young Women's Unions in Mich., and also a Nat. Organizer and lecturer. She was for four years Pres. of the Upper Peninsula W. C. T. U. of Michigan. In the pulpit, on the platform and through the press she has been generally recognized as a strong and earnest advocate of the great Prohibition movement. Her time and efforts are largely devoted to temperance and Christian work. Her address is 1152 Fourteenth avenue, Detroit. The press speaks highly of her work in the localities she has visited.

MRS. ALMIRA L. PRINDLE, of Florence Crittenton Homes and Missions, New York, was born in Starksboro, Addition, Vt., near one of the foot hills of the Green Mountain range, March 28th, 1837. Her parents were Steph. and Lydia Green, members of the Society of Friends, or Quakers. She was educated in Nine Partners Boarding School, Dutchess County, New York, and afterwards taught school for ten years, mostly in the southern part of New York State. At the age of 26 she was married to C. G. Prindle, a noted botanist, horticulturist and hyperdizer. Their residence was in Charlotte, one of the beautiful lake towns in the Champlain Valley. From the birth of her only child she became an invalid, and remained so for nearly eight years. During those days of affliction she became so in love with Jesus and His cause that she resolved to spend the balance of her life in feeding His lambs, and seeking and saving the lost. Seventeen years of such a life of usefulness have since been spent, during which she has been a blessing to many, who delight to call her "Mother," by which name she is very widely known. She is a member of the W. C. T. U. and a member of kindred organizations, and has done a good deal of open air and gospel wagon work. She was a delegate to the World's W. C. T. U. Convention in London in 1895. She has been instrumental in planting two Girls' Homes, which are a great blessing.



THE LATE JOHN NEWTON STEARNS, of New York, so many years the well-known manager of the Nat. Temperance Pub. House, will long be remembered by this generation of temperance readers and workers. He was a man of great zeal and energy, and his success in the publication and spread of sound temperance literature will result in great good for many years to come. He was born in an old-fashioned farm house in New Ipswich, N. H., May 24th, 1829. His father was a sturdy farmer and a school teacher, rearing a family of seven children, of whom John was the youngest. He spent his early days on the farm, where he made himself "generally useful"; then he taught a country school, "boarding round"; then he became a successful book agent in the country, and later on editor of "Merry's Museum," a popular juvenile magazine, and after that the world-known agent of the N. T. P. S., and editor and author of temperance books, tracts, pamphlets and periodicals. He was in the temperance ranks from childhood; a member of the Cold Water Army in 1836, when seven years old; a Cadet of Temperance in 1839; a Band of Hope boy in 1842; a S. of T. in 1848; a G. T. in 1866, besides similar bodies. In all that his hand found to do in Temperance he did it with his might; he never grew weary in well doing. He died in April, 1895, highly respected and deeply lamented by his co-workers the temperance world over.



REV. G. O. HUESTIS was born in Cumberland County, N. S., Aug. 6, 1821. He is the son of James and Melinda Huestis,



of U. E. Loyalist descent. He entered the ministry of the Methodist Church in 1846, continued in the active work for forty-three years, retiring in 1889, but he still preaches every Sabbath. He has been a teetotaler since 1831 without once violating the pledge. He joined the S. of T., of which he is still a member, in 1848; has had the honor of being G. W. P. in three Provinces, and was M. W. Chaplain of the National Division from 1876 to 1878. His work for Prohibition has been long and extensive, as he lectured and preached on the subject for more

than forty years, and is still engaged in the work. In this connection it is worthy of note that he is said to have delivered more speeches at the Annual Conferences of the Methodist Church than any other man living in the Maritime Provinces of Canada. He has done some editorial work in connection with the temperance movement, and has written much for the press, both on temperance and religion. Some of his writings, chiefly in connection with Methodism, have been published by him in book form. In politics he is Independent, but has leanings in the direction of what he considers to be the right side.

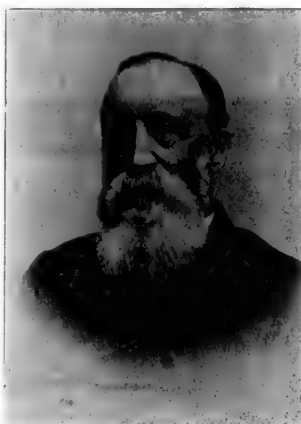
HENRY B. METCALF, of Pawtucket, R. I., was born in Boston, April 2nd, 1829, and educated at the public schools there.



Apprenticed to the wholesale dry-goods trade at fifteen, he continued in purely mercantile life until 1865. He is now engaged in the manufacture of covered buttons. He is in his twenty-second year of continuous service as Superintendent of a Sunday School in Pawtucket. He is President of the National Convention of Universalists, also a trustee of Tufts College, and Vice-President of its corporation. He was Senator in the Rhode Island Legislature in 1880, and a member of the town government of Pawtucket for two years. He has been for several

years a manager of the National Temperance Society. He acted with the Republican Party from 1856 to 1887, except in 1872, when he voted for Horace Greely for President. In 1889 he led a movement to unite disaffected Republicans, who could not be induced to join the Prohibition Party, under the name of the Law Enforcement Party. In the amendment campaigns of 1886 and 1889 Mr. Metcalf is generally accredited as leader. Since 1890 he has acted unreservedly with the Prohibition Party, and in 1893 and 1894 was its candidate for Governor. He has positive views on other questions of social and political reform, but believes the true method to promote broad reform is to first remove the drink traffic.

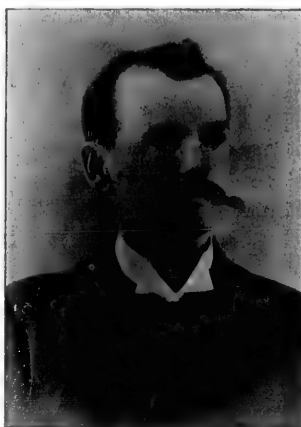
THOMAS HUTCHINGS, of Halifax, N. S., the veteran temperance lecturer and worker, is one of the best temperance



men in the Maritime Provinces of Canada. He was born in London, Eng., Oct. 24, 1828, and received his education after coming to Canada. He has been for over twenty years a local preacher in the Methodist Church, but the advancing of the temperance movement has been his life-long work. He became a S. of T. at St. John, N. B., when 20 years of age, and has been in the Order and "in the harness" ever since. Years later he became a resident of the Province of Quebec, and in 1861 he became a member of "Old Howard Division No. 1," of Montreal.

He then took the public platform and has been on it almost continuously ever since. He was for a time the agent of the Montreal Temperance Society, and of the G. D. S. of T. of the Prov. of Quebec. Later on he became a resident of Nova Scotia and in 1869 became a member of Chebucto Div. at Halifax, of which he is still a member. He is also a member of the Grand Division of that Province, and has filled the chair of G. W. P. For over twenty years he was agent and lecturer of the Order in Nova Scotia, and during that time has visited and lectured in every county and almost every school section in the Province. He has worked in a similar capacity in other eastern Provinces and the United States.

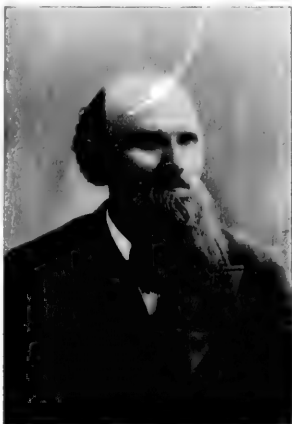
AARON CAMPBELL EASLEY, B. L., A. M., Sec.-Treas. of Add-Ran University, Thorp Springs, Texas, was born near Macon



City, Mo., March 12, 1864, the son of William Easley and Phoebe Teter, his wife. He was educated in the public schools of his native State and in Add-Ran University. Three years after he entered that University as janitor he was elected one of its professors and held that position five years. For the past three years he has been its Secretary and Treasurer. He is a member of the Disciples' Church, of the Y. M. C. A., and Christian Endeavor. He is also a zealous member of the Prohibition Party, but his time has been so fully occupied in other directions that

his work in its behalf has been quite local. He very modestly claims to be one of the "followers" rather than a leader in the Prohibition movement. During a recent local option election campaign in Hood County, of which he is a resident, he organized a dramatic company; they got up an excellent temperance play and presented it at several places in the county, with excellent and encouraging success. Where there is a State Prohibition campaign it is his intention to make a tour of the State with this play, as he is thoroughly convinced that by so doing great good can be accomplished in the promotion of the Prohibition principles.

REV. CHAS. H. ST. JOHN was born of Scotch parentage, near Auburn, N. Y., in 1843. Educated in theology, law, and medicine, he matriculated and read the Ph. B. course with the Illinois Wesleyan University.



For some years, as pastor, he occupied some of the leading pulpits in the Central Illinois Conference of the M. E. Church. Health failing, he removed to Denver, Col., in 1881, where he entered on the study of the law. In 1883 he was appointed special judge of the U. S. Pension Dept. In 1882, with others, he organized the State Temp. Union of Col., and was elected Pres., and the following year re-elected. In 1883 he, with the Exec. Com., issued the

call which resulted in the organization of the Prohibition Party in Colorado, and was the first of a number of delegates elected to the Nat. Con., which met at Pittsburg and nominated Hon. John P. St. John for President. Of abolition stock, a soldier for the Union, and out-time Republican, he left his party in Nov., 1866, publishing his reasons for so doing, and has since been working for Prohibition in the Prohibition Party, addressing vast audiences throughout the country, organizing Lodges, White Cross Leagues, Woman's Christian Temperance Unions, and Equal Suffrage Associations. In 1889 he and his wife were delegates to the World's Sunday School Convention, London, Eng. While absent he addressed large congregations in England on the temperance question.

HENRY ADAMS THOMPSON, D. D., LL. D., the third Vice-Presidential candidate of the Prohibition Party, was born in



Center County, Pa., March 23rd, 1837. His father was a Quaker, and his mother a Methodist, and he himself, at the age of 14, joined the United Brethren Church. He obtained his education in the common schools, working during the summer months on the farm, and attending school during the winter. He afterwards attended Jefferson College, Pa., graduating in 1858. He then began study at the Western Theological Seminary, Alleghany, Pa. In 1861 he became Professor of Mathematics at the Western College, West-

ern Iowa, and in 1872 he became President of Otterbein University, Westerville, Ohio, holding this position fourteen years. In 1873 his alma mater gave him the degree of D. D., and in 1886 Westfield (Ill.) College gave him the degree of LL. D. He left the Republican Party in 1874, and became a Prohibitionist, and in the same year was named candidate for Congress of the Prohibitionists of the Columbus District, Ohio. The next year he was Prohibition candidate for Lieut.-Governor of Ohio, and in 1887 for Governor. He was Chairman of the Nat. Prohibition Conven. in 1876, and has been Chairman of the Ohio State Proh. Com. for many years; has also been Pres. of the Nat. Proh. Alli. since its organization in 1877. He has written extensively on theological and temperance topics.

REV. EUGENIA ST. JOHN, now pastor of the Gordon Place Methodist Protestant Church, Kansas City, was born near



Elgin, Ill., of German and Scotch-Irish parentage. Among her American ancestry she numbers Commodore Perry, Col. Rice, of the Revolutionary War, and U. S. Senator Patterson, of New York. At 14 Mrs. St. John finished the graded and high school courses of her native town and began teaching. In 1869 she married the Rev. Charles H. St. John, and the couple took up their residence in Bloomington. On the failure of Mr. St. John's health, in 1880, his wife was immediately chosen by the church to take his place, and here

began her work as a licensed preacher. In 1887 she joined the Methodist Protestant Church, and was ordained a minister and an evangelist of the Kansas Conference, which she has since faithfully served. In 1892 she was elected to the General Conference at Westminster, Md., and was the first lady ministerial delegate seated in the General Conference in the United States. Originally a Republican in politics, she became a Prohibitionist. She was one of the first women of Illinois to plead for Prohibition, even Miss Willard being at that time an advocate of Local Option. She has been chosen a delegate to the National Women's Christian Temperance Union five times, and to the National Prohibition Convention three times.

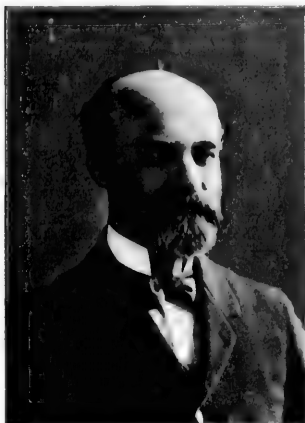
REV. S. A. GILLEY, S. T. P., was born in Farmersville, Cattaraugus Co., N. Y., April 21, 1845. His parents were James



Gilley and Betsey M. Ely. He was educated at Rushford (N. Y.) Academy, and the Genesee Valley Seminary. During the Civil War he served nearly three years in the Union Army. At its close he entered the ministry of the Wesleyan Methodist Church (American), a denomination noted for its radical principles of moral reform. He first supported the Republican Party, but in 1872 united with the Prohibition Party. He was President of the Wisconsin Conference of his Church for four years, and of the Iowa Conference several terms;

was three years Prof. of Theology in Wasioja Seminary, Minn.; has been a member of the General Conference several times, and is now editor of their Sunday School quarterlies. He has gained more than a State-wide reputation as a reform lecturer and writer. For many years he has written an average of a column a week for the Prohibition press, for which he has never received a penny of pay. He has been three times a Prohibition candidate for Congress. He is now a member of the National Central Committee, and is Major-General, commanding the Iowa corps of the Prohibition Army of the Blue and the Gray. He has a wife and five children. His residence is in the suburbs of Marengo, Iowa.

JOHN REDPATH DOUGALL was born in Montreal on the 17th day of August, 1841, his parents being John Dougall, merchant and journalist, and Elizabeth, daughter of John Redpath, contractor and manufacturer. He was educated at the High School and McGill University, of which he is a Fellow and an M.A. For eleven years he shared with his father the responsibility of management, and in 1871 assumed the entire control of the extensive interests of the Witness Publishing House. When a child he joined the Cold Water Army, and later the Temperance Committee, formed by the late Dr. Carpenter.



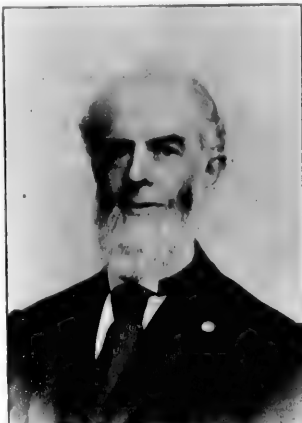
This movement inspired the demand upon Parliament resulting in the Canada Temperance Act of 1878, and out of this grew the Dominion Alliance for the legal suppression of the liquor traffic. Mr. Dougall is President of the Quebec Branch, and has been continuously on the Executive of the Dominion Alliance. Through steadfast devotion to high principles he has made the "Witness" a power for good in all the great moral movements of the day. Mr. Dougall, though rather retiring in disposition and manner, is a man of a high order of talent, of excellent executive ability, thoroughly conscientious and eminently patriotic. No public man enjoys in larger degree the confidence and love of the Canadian people.

RALPH S. THOMPSON, managing editor of "The New Era," was born in Edwards Co., Ill., in 1847—the first county in the nation to outlaw the dram shop. Here he was trained a Jeffersonian Democrat. He never attended school or college, and passed his boyhood on a farm. In 1865 he opened a drug store in the village of Albion, and in 1869 started the first newspaper in his county, learning to set type by himself, tending the store by day and working on the paper by night. About this time he turned out of his drug store all liquor and patent bitters. This radical position interfered with his business, and in 1873 he sacrificed all he had made and moved to Cincinnati.



In 1876 he moved to Springfield, taking charge of an agricultural paper and joining the Grange. From 1880 to 1884 he was lecturer of the Ohio State Grange. In 1881 he joined the Prohibition Party, and in 1885 he became editor of "The New Era." His strong stand on Prohibition injured his agricultural papers, and he again sacrificed the results of his labors. In 1886 The New Era Publishing Company was founded, and he was elected managing editor, which position he has since retained. His family were Unitarians. In 1871, however, he joined the Cumberland Presbyterian Church, but, on moving to Ohio, united with the Presbyterians.

D. W. HOOKER, G. C. T. of the Grand Lodge of New York, is a Vermonter by birth, and graduated at the Troy Conference Academy, Poughkeepsie, N. Y., in the class of '54. In 1860 he was initiated into LeRoy Lodge, No. 711, I. O. G. T., was soon Chief Templar, and under his leadership the lodge numbered 400 members. In 1872, while County Chief Templar, he was elected Grand Secretary, which office he held for nineteen years, until failing health forced him to decline reelection. He entirely re-organized the work of that office, and he is the author of the "Complete Books" for Secy., Financ'l Secy., and Treas. of Subordinate Lodge, and Cor. Secy. of the County Lodge, now used by all the lodges of New York State—the most practical system of accounts used by any Grand Lodge jurisdiction. He was subsequently elected Grand Counselor, and afterwards unanimously chosen Grand Chief Templar. He is active, energetic, a magnetic speaker, knows the Order from A to Z, and believes it not only the best school of Prohibition in the world, but one of the finest systems of general culture ever devised. In religion a Methodist, broad in his views; he is an earnest Sabbath School worker, and a great lover of Bible truth. His wife, a graduate of the same academic class, is of great assistance in his work. They have one son, a rising minister, Chief Templar of his lodge. Their home is one of the happiest in the land.



JOHN LLOYD THOMAS was born in Wilton Park, Durhamshire, Eng., April 22, 1857. He is the son of Rev. Isaac Thomas, a distinguished Welsh clergyman and Prohibition advocate. He speaks and reads the Welsh, and is proud of his nativity; received a common school education, and has worked for a living since he was 14 years old; in clerkship and business until 1866. He was then called unto G. T. work, and in West Virginia he organized 100 lodges in 6 months, adding 3,000 to the membership. In 1889 he became manager of the National Prohibition Bureau for Maryland, W. Virginia, Virginia, Delaware, N. and S. Carolina, and the Dist. of Columbia. That year he organized many counties in Maryland, State Cons. for Delaware and Virginia, and considerable important work in other States. A Republican at first, he held office under Garfield's administration, and was offered advancement under President Arthur, but declined. He joined the Prohibition Party fully in 1882. In 1884 he was instrumental in securing a Maryland delegation to the Pittsburg Convention which nominated St. John and Daniel. He was made a member of the Nat. Com.; has lectured in all parts of the States (except the South-West), and in Canada, on Prohibition. He now edits "The Constitution," which denies the constitutionality of laws licensing the drink traffic.



REV. WILLIAM A. MACKAY, B.A., D.D., Woodstock, Ont., born March 11, 1842, is the eldest of seven brothers, five of



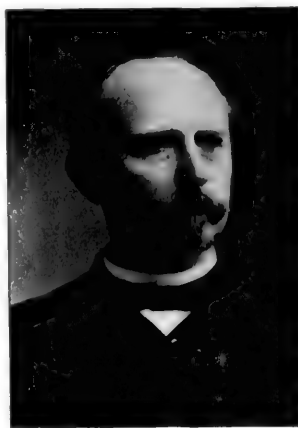
whom entered the ministry of the Presbyterian Church. From the age of 16 to 23 he taught school in Oxford, his native county. In 1869 he graduated in Toronto University with first-class honors. In 1870 he graduated in Knox College, and was licensed by the Toronto Presbytery to preach the Gospel. His first charge was Cheltenham and Mt. Pleasant, in Toronto Presbytery; his second was Baltimore and Cold-springs, in Peterborough Presbytery, and for the last eighteen years he has been pastor of Chadwell's Church, Woodstock, one of the largest Presbyterian congregations in the Province. A versatile writer, an earnest and effective speaker, fearless in his exposure of wrong, and thoroughly consecrated to his work, he has been for about one-quarter of a century a great power in advancing the temperance reform. Some of his temperance tracts have reached a circulation of 20,000 in three months. His book, "Outpourings of the Spirit," published by the Presby Board, Philadelphia, is widely circulated in the States. His work on "Baptism" has gone through fourteen editions. In 1893 the Senate of the Pres. Col., Montreal, conferred upon him the degree of D.D., in recognition of his theological scholarship, evinced in his works, and services to the church.

W. FRANK DAVIS was born Jan. 24, 1872, in Alligerville, Ulster Co., N. Y., his ancestry being among the early Dutch settlers.



He obtained his preliminary education at the free school of his native village, and Kingston Academy. After three years of successful teaching he attended Cortland Normal School, where he took advanced rank. In 1893 he entered the class of '96 in Amherst College, Mass., and is studying for the ministry of the Methodist Church. He became a member of the I. O. G. T. in 1892, and is now a member of Bowen Lodge, of Amherst. Since joining the Order he has been an active worker. He has held the offices of District Counselor and District Supt., and was elected Grand Marshal in 1894. He is also a Special Deputy G. C. T., and Deputy Grand Supt. of Juvenile Templars. He became a member of the International Supreme Lodge in 1894, and graduated from the Good Templar course of study at Boston in 1895. He is a Prohibitionist, and was one of the founders of the Amherst College Prohibition Club, holding, with other members, rallies in the fall campaign of 1895. He is a member of the Hampshire Co. Prohibition League, and was a delegate to the Convention in 1895 that nominated Kendall for Governor. He is a worker in the Epworth League, Christian Endeavor, White Cross Society, and King's Sons.

REV. HILLIARD FRANCIS CHREITZBERG, A. B., A. M., D. D., pastor of the Central Methodist Church, South Asheville, N. C., is the third son of Rev.



A. M. Chreitzberg, D. D., one of the ablest preachers in the S. C. Conference, and was born in Georgetown, S. C., in 1850. He was graduated from Wofford College, Spartanburg in 1873. He had a wonderful career of usefulness in South Carolina before being transferred to the North Carolina Conference. He joined the S. C. Conference in 1873, and served charges at Camden, Anderson, Charleston, Sumter, Newberry, Chester, and Columbia, and was appointed to his present pastorate in 1892, where his success has been almost phenomenal. He is an indefatigable temperance worker, and is said to have delivered more speeches on the subject in S. C. for the last ten years than any other man. In 1883 he was elected G. W. C. T. of the G. T. of S. C., and has since represented the G. L. at five different sessions of the R. W. G. L. of the World. For three years he was editor of "The Temperance Worker," the official organ of all the temperance associations of S. C., and has been termed "The Temperance Apostle" of that State. For several years he was Assistant Secy. of the S. C. Conference, and for six years its Secy. In 1876 he married Addie E. Kirby, of Detroit. He is a thoughtful, earnest, eloquent preacher.

ANDREW G. WOLFENBARGER was born in Virginia March 24, 1856. His father, Wm. Wolfenbarger, was a merchant,



a Whig politician, and for a time Sheriff of Pocahontas Co. Prior to the war the family came to Iowa, and young Wolfenbarger received a good common school education, and taught public school five years. He then entered journalism and removed to Nebraska in 1880, casting his first presidential vote for Garfield, and his second for St. John on the Prohibition ticket. At the first Prohibition Party Convention held in Nebraska he was chosen Secy.; afterwards Secy. of the State Com., and was re-elected four times, declining the fifth tender of the position. In 1887 he was named successor of the late John B. Finch on the Nat. Con. from Nebraska. In 1888 he headed the delegation from Nebraska to the Nat. Con. was a member of the Platform Com.; was also on the Exec. Com., on which he served four years. In 1892 he was temporary Secy. of the Nat. Con. at Cincinnati. Since 1885 he has been a widely-known and very popular platform speaker for Prohibition. He has spoken repeatedly in 25 States of the Union and in the Dominion of Canada, having delivered over 2,000 addresses on this supreme issue. He is a Methodist; a member of the Supreme Court Bar of Nebraska, and a regular practitioner in Lincoln, his home.

EDWARD S. CUMMER, of Toronto, was born near the village of Newtonbrook, York County, Ontario, in 1840. When



he was seven years of age the family removed to the Niagara Peninsula. He was educated at the common school, and the Aurora Grammar School, and taught successfully for seven years. For two years he managed the extensive general store at Glenora; for two years managed a co-operative store in Hamilton; for five years was engaged with a wholesale grocery and a real estate firm, and for another five was assistant to Rev. Dr. Stone in Methodist Episcopal Book Room in Hamilton; was Sup. Secy. of the I. O. F. for eight

years, and is now its book-keeper. He is a devoted member of the Methodist Church, and was nine years a Recording Steward in Hamilton. He never tasted a drop of intoxicating liquor. At the age of ten he joined the Cadets of Temperance, and at fourteen the Independent Order of Good Templars, continuing a worker in connection with it till the present. He has twice held the office of Grand Counselor, and was six times elected a representative of the Grand Lodge of Ontario to the Right Worthy Grand Lodge of the World. He was also for twenty years a working member of the Sons of Temperance. In 1862 he married Ann M., daughter of the late Rev. Thomas Rump.

MRS. ADA WALLACE UNRUH, National Lecturer and Organizer of the National W. C. T. U., was born Dec. 3, 1853, in



Porter Co., Ind., the daughter of John H. and Lucy Pierce Wallace. She was educated at Valparaiso Presbyterian College, Ind., and is a member of the Baptist Church. Politically her entire sympathies are now with the Prohibition Party. In her early days she was an ardent Republican, but since hope failed in that party ever espousing the cause of the complete overthrow of the liquor traffic, she is now a no less ardent Prohibitionist. She has spent many years of earnest effort to promote the Temperance movement, both by voice, and

pen, and by any other available means. She has been an active Good Templar, but her work for years past has been mainly in connection with the W. C. T. U. She also took a prominent position in the Kansas and Oregon State Loyal Temperance League. She has worked in a number of important Prohibition and Constitutional campaigns. She has also lectured extensively for the Prohibition Party and various other organizations who have applied for her services. She has written extensively for the press on Social Reform subjects, and conducted schools of method work in the Chataquas. Social purity work holds a special claim on her sympathies. She has advocated these principles at places and in days when it required special courage to do it.

MRS. ANN M. CUMMER, of Toronto, was born in Hamilton, Ont., 1840. Her father was the late Rev. Thomas Rump,



a minister of the Methodist Church, who came from England to Canada in 1838. She is the youngest daughter and the only member of the family born in Canada. At an early age the principles of temperance were impressed upon and found a lodgement in her mind, her father having been a devoted worker and an earnest advocate for the principles of "total abstinence for the individual and Prohibition for the State." When she reached the age of 16 years she became a member of the I. O. G. T., and has maintained an active connection with

that Order ever since that time. She has on two different occasions been honored by the Grand Lodge by being elected to the position of Grand Worthy Vice-Templar, having been a regular attendant, not only at subordinate, but at Grand Lodge sessions. From her earliest days her labors and her influence, as well as those of her husband, Mr. Edward S. Cummer, to whom she was married in 1862, have been for temperance and Prohibition. Mr. and Mrs. Cummer have no children. They reside at a comfortable home on Sherbourne street in the city of Toronto, Ontario. Their first meeting was in a Good Templar's lodge-room.

WALTER SCOTT WILLIAMS was born in the County of Prince Edward, Ont., May 24, 1833. His father, Isaac Williams,



was born in the same County; his grandfather, in Poughkeepsie, N. Y. His mother was Charlotte Herrington, a daughter of Moses Herrington, late of the County of Prince Edward. Walter was educated in the Normal School, Toronto; Fairfield Academy, Fairfield, N. Y., and at Victoria College, Cobourg, Ont. He studied law with Lewis Walbridge, O. C., and Solicitor General of Canada, and others. He resided in Belleville up to 1863, when he moved to Napanee, Ont., and practiced law until about 1889, when he moved to California. Mr. Williams was at-

torney for the Bank of B. N. A., at Napanee; Mayor in 1875, 1876 and 1877, and U. S. Consular Agent there for seven years. He was R. W. G. C. of the I. O. G. T. of the World during 1869 and 1870, and Right Worthy Grand Secretary from 1873 to 1880. He is also an Oddfellow and a Mason. Mr. Williams is genial, ambitious, energetic, full of work, and whatever he undertakes he accomplishes. He is now a resident of Berkeley, Cal.; is an attorney and counselor-at-law of the Sup. Court of California, and Inspector of a San Francisco Bank. He was, in Canada, a Reformer; in religion a Methodist. He adheres firmly to temperance principles. He was married to Elmira L. Huffman, Jan. 19th, 1857; has four daughters.

EDGAR T. SCOTT was born in Burlington, Vt. His father, James Scott, was of Scotch descent, and his mother, Delia



Hawkins, a woman of remarkable ability, was Welsh-English. A prominent writer said: "Major Scott gets his logic from the Scotch, his grit from the English, his fire from the Welsh." "The Little Red School House," Hinesburgh Academy, Burlington Institute, Vt., gave him his "schooling." At 15, Commencement Day, at the Academy, he won first prize on declamation. Called into the field in 1879, he engaged in moral suasion effort. His pledge roll contains nearly 200,000 names. His later work has been educational, the extir-

pation of the saloon, the up-building of a Home-Protection Party. He has lectured in 30 States, and Ontario, Canada. The "Union Signal," and "New Jersey Gazette," have published his correspondence for ten years. Among his lectures are "Our Country and Its Homes," "You Don't Go At It Right," "Inhumanity of the License System," "The Liquor Problem, Its Solution," "The Young Man in Chains," "Foot-Prints on the Bright Side of the Temperance Reform," "Does It Pay?" His speeches, and extracts from them, have been published in leaflet. One, "Is Alcohol King?" has had a sale of 25,000. Rev. J. B. Graw says: "Major Scott is an eloquent and earnest speaker, and full of magnetic power."

MRS. A. M. HODGES SCOTT is a native of Grand Isle, Vermont. She is of French and Welsh descent. Delavan, of



Albany, New York, the great temperance reformer, was a distant relative. Her mother was one of the noted Phelps family, of New England, who have been eminent as jurists on the Bench and Bar, and as statesmen. Like many other white ribboners, she was a school teacher. She became a member of the W. C. T. U. in 1875. She has been State and National Organizer, and a member of the National W. C. T. U. Lecture Bureau. With her husband, Major Scott, she has been associated in all his public temperance work, which has been very exten-

sive, as will be seen from the sketch herewith published. The press universally speak of her in terms of warm praise, designating her as dignified; winning; possessing a clear, penetrating, musical voice; witty; her argument compact, logical, and like the charge of a judge to a jury. At the Long Beach, Cal., Chautauqu Assembly of 1895 she was the only woman lecturer chosen to speak. Miss Frances E. Willard gave this opinion, terse but comprehensive, in "The Union Signal": "Major and Mrs. Scott make a team hard to beat." She also, uniquely and significantly, introduced her at the recent Baltimore Convention of the Woman's Christian Temperance Union as "The Major-General Scott."

FRANCES ADA DE GRAFF was born at South Corinth, N. Y., March 28, 1860. Her father, Seneca P. Denel, born at the



above named place, and her mother, Lucy E. Cheeseman, born in the town of Amsterdam, N. Y., are both of strong temperance principles. She always possessed a desire for knowledge, and was a regular attendant at the public schools until about her 17th year. In 1878 she married John G. De Graff, of Amsterdam, N. Y., where they reside. Four promising children bless their home. In the year 1885 she united with the Dutch Reformed Church, and since that time has been an active Christian worker. During the past year she has acted as Superintendent of

the Sunday School in her church, and has been for some time a member and regular attendant of the Young People's Society of Christian Endeavor. A few years ago she joined the Independent Order of Good Templars, and is now the Superintendent of Juvenile Temples in Montgomery County. She has always had a deep interest in the Women's Christian Temperance Union. When it was first organized in Montgomery County she was made the Superintendent of evangelistic work. Later on she was elected Recording Secretary of the county, and is now the President. In press work she has taken an active part, and is still a correspondent for one of the city papers.

HON. HENRY W. BLAIR, of Manchester, N. H., ex-U. S. Senator, is one of the best known Prohibition speakers, authors



and legislators of the United States. He was born in Campton, N. H., Dec. 6th, 1834. His parents died while he was young, and he was left mainly on his own resources. He earned money with which to pay his way at school. Later on he studied law, and was admitted to the Bar in 1859. During the great Civil War he served some time as an officer, and was twice severely wounded, and so disabled as to be mustered out in consequence. He was elected a member of the N. H. House of Representatives in 1866, and of the Senate

two years later. He was, later on, elected to the Nat. Congress, where he served for years and took a prominent position, especially on finances and other important reforms. In 1876 he introduced in Congress the movement providing for Nat. Prohibition, and made a very able and elaborate speech at that time, which has been an important addition to Prohibition literature. It struck at the manufacture and distribution anywhere throughout the nation, as well as the sale. His position was that the Prohibition of the sale by States merely is but a partial measure, and can never result in a complete success. A few years ago he published a great book, "The Temperance Movement, or the Conflict of Man With Alcohol."

VOLNEY B. CUSHING was born in Winterport, Me., Jan. 31, 1836. He was educated chiefly in the



common schools of Bangor, Maine, in which city he afterwards learned the hatter's trade, working there and in Boston, Mass. Removing to Iowa, in 1878, he pursued the study of theology and preached among the Unitarians, and became a public lecturer on general topics with much acceptance to the people of several Western States. On returning to Maine in 1885 he withdrew from the ministry, and has since given his entire time to the temperance reform, lecturing in the United States and Canada, and winning everywhere converts to the Prohibition cause. In 1898 he

was the Prohibition candidate for Governor of Maine, and made a three months' canvass of the State. In 1890 he became the Prohibition candidate for Congress in the Fourth District. For several years he was Chairman of the Maine Prohibition State Committee, and did much effective work for the cause, and he is now one of the members of the Prohibition National Committee from Maine. He is married and has one child, a boy, who is nine years of age. Mr. Cushing is still upon the temperance reform platform, and is one of the most widely known of all Prohibition advocates.

REV. C. W. TANEYHILL, A. B., pastor of Broadway M. E. Church, Toledo, Ohio, was born March 23,



1842, at Lewisburg, Pa.; moved to Ohio in 1858, but returned to Williamsport, Pa., and graduated in 1868 at Dickinson Seminary. He joined the Central Ohio Annual Conference of the M. E. Church the same year. He has been identified with reform movements all his public life. He spent two years in Tennessee as Pres. of Purdy College and as pastor in Memphis. He has been a stalwart Prohibitionist for eighteen years, never giving an uncertain sound on this subject. His address on "Goliath of the Still, and David of the Sheepfold," portrays

these personages in the facts of the present combined with the incidents of the past. This Goliath is proud, contemptuous, defiant, immense proportions, never been conquered. David, humble, trusting in the Lord of Israel, uses, for the overthrow of his foe, a smooth stone from the brook. Votes were formerly given by casting a pebble. The address, covering the rise, growth, and ultimate conquest of the Prohibition sentiment, as in analogy of the birth, life, scenes, death and resurrection of Jesus Christ, is a logical discourse, bristling with facts of dominant parties, double dealing, recreant church members, and various movements of political parties to destroy Prohibition. The climax represents the dram-shop closed, and the Church, from Bishops to class-leaders, acknowledging Christ enthroned.

MRS. M. M. WEEKS, of Laingsburg, Mich., State Lecturer of the Juvenile Department of W. C. T. U.,



was born near Syracuse, N. Y., the daughter of Cyrene Cook and Hepsa Folger, a Quakeress of English stock. She was educated at Falley Seminary, and married to Charles Weeks. They moved to Michigan in the fifties. She has long taken a foremost position in church and reform work, and is widely known as "The Children's Lecturer and Chalk Talker." In 1885, while leading in Band of Hope work, she designed and painted a large and striking allegorical picture, "The Two Paths," 10 feet square, which, with her

beautiful word pictures and unique methods of teaching, has made her famous in many States she has visited, and where her influences for good has been felt. In 1887 she was elected State Supt. of the Juvenile Dept. of the Mich. W. C. T. U., and in connection with the duties of that position she has reached and influences a great host of children and adults. At times she has builded better than she knew, having caught the spirit of the watchword of to-day,—"formation,"—not reformation. In impressing great temperance truths upon the plastic nature of youth the results can but be as far-reaching as eternity itself. She has painted several beautiful and instructive picture lectures which have become popular. She is an artist and a poet of ability and skill, and a heart-winning speaker.

D. L. POND, editor and publisher of "The News," Inman, Neb., and one of the stalwarts of the Prohibition movement in



that State, was born at Jewett, Green Co., N. Y. His parents were of New England stock, and early settlers of the picturesque Catskill Mountain region, on the Hudson River. He was three years in his country's service in the Union army during the great Civil War. He returned at its close and was married to Elizabeth Morse. They resided some years in their native State, and in 1880 became residents of Neb. He then spent some years as a colporteur for the Presbyterian Board of Publication, becoming intimately acquainted with the people. He has been interested

in a stock ranch in Holt County, and has for 30 years published the "Inman News," a thoroughly outspoken advocate of the Prohibition movement. His political creed has been thus defined: "Recognizing three liquor parties, fatally wrong on vital questions, we need a new party that will repeal bad laws and enact good laws, prohibit all that is bad and encourage all that is good. All news and transportation facilities of general utility should be owned and operated by the General Government, with enlisted men, in the interests of the people. Buy and sell gold and silver by weight, treat them as merchandise and divorce them from money. Issue legal tender treasury notes, based on the combined wealth of the nation."

JERVISE GAYLORD EVANS, D.D., LL.D., President of Hedding College, Abingdon, Ill., was born in Marshall Co., Ill., Dec. 10, 1833. He attended Peoria



attended Peoria Wesleyan Seminary, Judson College, and the Ohio Wesleyan University, and entered the M. E. ministry in 1854. He received his M. A. from Quincy College in 1870, his D.D. from Chaddock College in 1884, and his LL.D. from the Chicago College of Science in 1886. He has served twenty-three years as pastor, seven years as Secretary of his Conference (Illinois Central), and twelve years as President of Hedding College; was delegate to the Centennial Conference of Methodism, and several times to the General Conference.

At first a Free Soiler in politics, then a Republican, he became a Party Prohibitionist in 1886, and has since been a most enthusiastic and efficient supporter on the platform, in political conventions, and by his powerful pen. He was Chairman of the Illinois State Con. in 1888, and also of the State Del. to the Nat. Con. He was delegate also in 1892 to the National; was a member of the Nat. Sen. Com. from 1888 to 1892. In 1893 he was the candidate for U. S. Senator of the Prohibition Party of Illinois. His books, "The Woman Question," "The License System," "The Liquor Traffic Indicted," "The Christian Citizen," "Pleas for License," "Pulpit and Politics," are classics in our reform.

MARY A. WOODBRIDGE was born in 1830, in the old town of Nantucket. Her gentle Quaker mother was a sister of



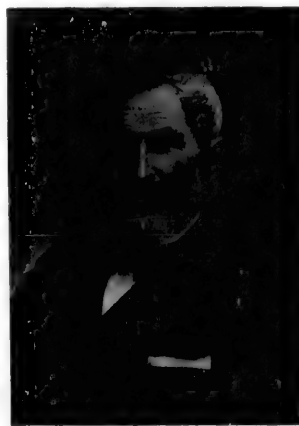
Mitchell, the astronomer, whose only daughter, Maria, became so famous. Her father, Isaac Brynton, was a sea captain, and afterwards a member of the Massachusetts Legislature. At the age of 17 she married Mr. F. W. Woodbridge, and, until her death, in 1894, their's was an ideal home. When the Crusade swept her State it was to her as a call from God to new duties. For five years she was President of the Ohio W. C. T. U., leading in the famous amendment campaign, and editing "The Amendment Herald." In 1877 she was elected Assistant Recording Secretary of the Nat. W. C. T. U., and in 1878 Recording Secretary. In 1880 she was appointed America's Secretary for the World's W. C. T. U.; in 1891 elected World's Secretary, and in 1893 was made Corresponding Secretary of the National, thus for eleven months holding a three-fold position of responsibility. At the zenith of her powers she departed; departed without a warning—at her desk one day, and the next stricken with death. She wielded a forceful pen, and was a strong, logical and inspiring speaker, while her executive ability was of the highest order. Her biography is rich with instruction and inspiration to all reformers.

MRS. CHARLOTTE S. WINCHELL, of Minneapolis, Minnesota, a well-known educator and temperance worker and writer, was born in Burlington Co., Vt., May 28, 1836, a daughter of Alonzo Innes and Eunice Vaughan. She was educated in the public schools of Michigan, and graduated from Albion College in 1856. She was an instructor at that College, and afterwards preceptress of the public schools of St. Clair. In 1863 she was married to Prof. N. H. Winchell, now State Geologist, and of the University of Minnesota. They have a family of two sons and three daughters, all residing at Minneapolis. She is a member of the Methodist Episcopal Church, and a life member of the



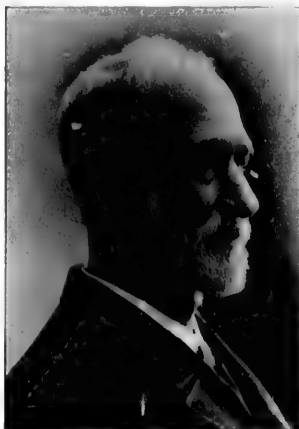
W. F. M. S. in connection with that church. She is in full sympathy with the Prohibition Party, though for twenty years a Republican. She has been very actively interested in W. C. T. U. work for many years. When a girl she imbibed strong temperance principles from "The Youths' Temperance Banner." In 1850 she organized a Teetotal Society for Young People, some of whose members have since been influential temperance workers in Michigan. When 18 years old she was an officer in the Good Templars, and strongly urged "legal suasion," in addition to the ordinary pledge, though without success. She has been a prominent contributor to the W. C. T. U. periodicals, and a Rep. from Minnesota to the World's Con. at London in 1895.

L. B. SILVER, of Cleveland, was born at Salem, Ohio, Oct. 26, 1827. His parents' names were William and Esther Silver, members of the Methodist Church.



When a youth he was immersed and united with the Baptist Church, and subsequently became one of its deacons. But, after noting the position the majority of Christians took on election day in regard to prohibiting the drink traffic, he investigated the Bible in regard to intemperance, and reaching the conclusion that it favored intemperance, he withdrew from all Church fellowship. Mr. Silver joined the S. of T. in 1849. In October, 1871, he was elected G. W. P. of the Grand Division, S. of T., of Ohio, also Chairman of the State Executive Com., which position he held until Oct., 1872, when he became P. G. W. P., a member of the Nat. Div., S. of T. of North America. At the State Tem. Alliance in Columbus, O., 1868, as a member of the Com. on Political Action, he presented a resolution in favor of a distinct political party, based on Prohibition. He was one of the signers of the call for the Chicago Convention, where the National Prohibition Party was organized in September, 1869. For the first two years after its organization Mr. Silver was Chairman of the State Committee of the Ohio Prohibition Party. He was on the State ticket twice, and was once nominated for Congress.

REV. JOHN RUSSEL, the first candidate of the Prohibition Party for Vice-Pres. of the United States, was born in Livingston Co., N. Y., Sept.



20, 1822, of Puritan descent. In 1838 the family removed to Michigan, where John attended district school, and improved himself by private reading and study. In 1843 he entered the Methodist ministry in the Detroit Conference, occupying good appointments and filling the Presiding Elder's office eight years, and being elected twice as delegate to the General Conference. He was also a delegate of the Detroit Conference to the second Ecumenical Conference of the Methodist Church in 1891. As a temperance

advocate and Prohibitionist he has long been well and widely known. For eight years he was Temp. Agent of his Conference; for twelve years head of the G. T. of Mich.; for two years head of the G. T. of the World, and for two years R. W. G. L. Lecturer; has lectured extensively throughout the United States and Canada; also in Great Britain and France. He is called the "Father of the Prohibition Party" because he published "The Peninsular Herald" in 1867, which first advocated a separate political party, and because he was instrumental in organizing the meeting of Prohibitionists in Detroit in 1867, at which the new party's organization in Mich. was born; was temporary Chairman of the Convention that founded the National Prohibition Party.

MRS. R. F. McDOWELL, P. G. S. J. T., Ohio, was born in Holmes County, O., Jan. 27, 1843. Her father, Hansel Fenell,



was a native of Virginia, belonged to the old Whig Party, and was a staunch Abolitionist, and a member of the M. E. Church. Her mother, Sarah Ruble, was born in Stubenville, O., and was a member of the Quaker Church. Mrs. McDowell's early life was spent on the farm. Her education was mostly acquired at the district school, except a few months spent at Spring Mountain Academy, in Coshocton Co., O. From childhood up she has always been a strong advocate of temperance. She was married in 1862 to Henry D. McDowell, a young lawyer, of Millers-

burg, O., who died in 1884, and has three children, all of whom are married. She has been an active worker in the Good Templar Order for thirteen years; held almost every office in the Subordinate Lodge. She helped to organize District Lodge No. 4; was the first Vice Templar of that Lodge, and at present is the District Lecturer; was elected to the office of G. S. J. T. in 1892; re-elected in 1893 and 1894, and has devoted the past three years to teaching the youth of Ohio to vote for prohibition of the liquor traffic. She is a member of the Women's Christian Temperance Union, and has held various offices in that Society, and is an active worker in the M. E. Church.

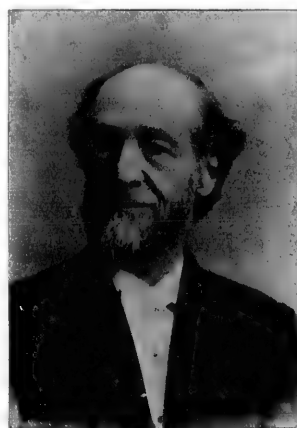
MRS. ELIZA J. THOMPSON, the "Mother Thompson" of the White Ribboners around the world, is also known as the "Crusade Mother." She



is of Virginian ancestry, the only daughter of a Governor of Ohio, and wife of a distinguished Judge, and when the Crusade fires broke out in Hillsboro, Ohio, Dec. 23, 1873, the women of that town turned to her instinctively as leader. She was surrounded in her earliest years by Christian influences whose voices were never forgotten through the long life now well past the threescore and ten of sacred writ. As daughter, wife, mother, grandmother, seeking no great things in life, Mother Thompson

was prepared by the great Leader himself as a leader for a supreme hour. It came about that being kept away from Dio Lewis' meeting on that historic night, by home cares, this faithful mother was all unprepared for the call that came to her from that great gathering. She was "not disobedient unto the heavenly vision," but armed with the Crusade Bible, and in the strength of the Crusade Psalm, she went forth, not knowing whither. But the Lord of Hosts guided her footsteps, and God there laid the foundation of the Woman's Christian Temperance Union. Mother Thompson continues with us unto this day, while from all over the broad earth countless children, born of her into this great reform, rise up to call her blessed.

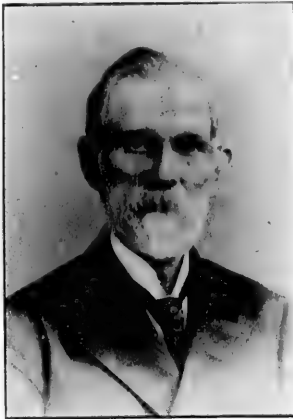
REV. CHARLES H. PAYNE, D.D., LL.D., the well-known Secretary of the Board of Education of the M. E. Church



(United States), is a well-known educator, minister, author and moral and social reformer. He is a native of Taunton, Massachusetts. His father died while he was a mere child, and he was thus left to work up his own way in the world. He was a teacher for some years, and afterwards graduated from the Wesleyan University of Middleton, Conn., and afterwards took a theological course. He entered the ministry of the M. E. Church in 1857, and was married the same year. For years he was very successful as a preacher and pastor, and filled some of the most important

and leading positions in the Church. He was always his own evangelist, and thousands have been converted through his instrumentality. He became President of the Ohio Wesleyan University in 1876, and filled that position with great ability and success for 12 years. During that time the number of students increased from 323 to nearly a thousand. A large number of the young men were converted there during his personally conducted revival services. In 1888 he was elected by the General Conference to the important position of Secretary of Education, which he now fills. He is also a well-known author. His "Guides and Guards in Character Building" has been a great blessing to many young men.

HART A. MASSEY has been from early manhood an advocate of temperance. He had a rich heritage of temperance principles from his father, Daniel Massey, of Northumberland Co., who, as a large employer of men in his lumbering operations, soon came to realize the enormity of the drink evil and became a total abstainer in 1834, holding temperance meetings in his own house, and becoming an active worker in the Washingtonian Movement. In those days whiskey flowed like water, and Mr. Daniel Massey took a decided stand against the universal drinking customs, when to take a stand required courage, and often meant sacrifice.



Hart A., his only surviving son, was born April 29th, 1823. When young he joined his father in efforts to promote temperance, and was associated with many employees in threshing and lumbering, but would not allow the use of liquor among the men. In 1851 Mr. H. A. Massey removed with his family to Newcastle, Ont., where he was connected with the S. of T., and with the I. O. G. T. As Justice of the Peace for many years he took strong ground in favor of temperance, and in his official reports affirmed that the prevalent crime was directly caused by the liquor traffic. Mr. Massey, the subject of this sketch, continues an ardent friend of temperance and Prohibition, contributing to the funds of the cause, taking part in its public meetings, and voting in its behalf.

REV. ALFRED SMITH, B. D., was born in Kent County, Delaware, July 28, 1852, being the son of William and Margaret Smith. He was educated at the public schools of his native State, the Maryland State Normal School, and Drew Theological Seminary. He became a member of the M. E. Church at 17. He was received into the Wilmington Conference as a preacher in 1879. He was junior preacher at Dorchester for two years, and filled the pastorate of Oxford four years; Cambridge four, and Middletown one year; in each case with great success, when he was appointed, in 1891, Presiding Elder of Easton District, a position which he still holds. He was elected to the General Conference in 1892. He has been a member of the Prohibition Party since 1884, and was Chairman of the First Congressional District of Maryland in 1888. Since espousing the cause in 1884 he has been in the pulpit, on the platform, and through the press, a most consistent advocate of Prohibition with a party behind it. His services have been in great demand for lectures under the auspices of the W. C. T. U., for sermons on temperance days at camp meetings, and for speeches in political meetings. He is an accomplished speaker, whether in the pulpit or on the platform, and aims at practical results. He married, in 1883, Janie M. Bratt, and to them have been born four sons and one daughter.



JAMES SMITH ROBERTSON, of Toronto, Ont., a well-known temperance worker and journalist, was born in Toronto, April 6, 1853, the son of John W. and Mary Robertson. He received a liberal education in the public schools of his native city, of which he has been nearly all his lifetime a resident. He is a member of the Presbyterian Church, and politically in sympathy with the Liberal Party. He has been nearly all his life time in the ranks of the temperance workers. In early boyhood he became a member of the Good Templars, and has ever since well maintained his allegiance to the cause and Order, occupying various important positions in its ranks. He was for some years a resident and business man in Whitby, and during that time the Dunkin Act and Scott Act campaigns were carried on in Ontario County, in both of which he took a prominent and effective part. He was one of the originators of the Canadian Temperance League, a very effective and successful organization, and has been its President for the past three years. It owes much of its success to his efforts. As a journalist, he has done good work for the cause. He was for a time editor of the "Canada Citizen," a well-known temperance journal, and has been a frequent contributor to others of its class. He is now editor of "Business," a new class journal, and Canadian correspondent to several leading American trade journals.



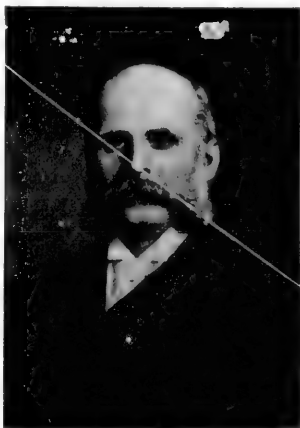
HERBERT LEROY SHERMAN, was born in Collingwood, Onon. Co., N. Y., of English-Spanish descent, being a distant relative of the famous W. T. Sherman. His father died when he was an infant, and his early life was somewhat checkered. He attended some good schools, and later went to live with a wealthy cousin in Titusville, Pa., where he attended the High School. In 1894 he and his mother removed to Gerry, N. Y., his present home, and here the whole tenor of his life was changed. His health, formerly poor, improved. He became interested in religious matters and joined the Protestant Methodist Church and the Y. P. S. C. E. In June, 1895, he was elected Secy. of the Genesee Union of C. E. He became a charter member of an I. O. G. T. lodge, and in August, 1894, he was elected a representative to the Grand Lodge at Kingston, and in August, 1895, represented Chau. Co. Lodge at Buffalo. He is a member of the American Detective Agency, and was for a time associate editor of one of the county papers. To-day he occupies the highest office of Templary in the county, being the youngest County Chief Templar in the State. He is a commissioned lecturer of the New York Grand Lodge. Although young in years he is recognized as an eloquent speaker, and one of the most influential Prohibitionists and temperance advocates in Western New York.



FRANK J. SIBLEY, of Atlanta, Ga., is well known throughout America as one of the most popular speakers and organizers in the Good Templar ranks. He was born in Royalton, N. Y., Aug. 11, 1847, and spent the earlier years of his life in his native State. He has been prominently identified with the G. T. Order for the past 25 years. He was a member of the Board of Managers of the Grand Lodge of New York from 1873 to 1875. From 1882 to 1885 he was G. C. T. of Nebraska, devoting himself to the promotion of the work in that State. Since 1893 he has been G. C. T. of the Grand Lodge of Georgia. He has been a popular and successful platform orator, and as such his services have been in demand all over the States and Canada. In that capacity he has travelled very extensively, made over two thousand temperance addresses, and organized hundreds of G. T. Lodges and Prohibition Clubs. He is noted for his eloquence, earnestness, originality, and sound and convincing logic. His book, "The Good Templar at Work," has been a standard work in the Order for years. He is a member of the Prohibition Party; was Secretary of the State Central Committee in N. Y. in 1877, of Kansas in 1886, and organized the Party in Nebraska in 1884, was State Organizer in Illinois in 1888, and is now a member of the National Committee from Georgia, also of the Executive Committee.



JOSHUA LEVERING was born in Baltimore, Sept. 12, 1845. In 1866 he became a partner with his father in the coffee importing business (E. Levering & Co.), and his father dying in 1870, the business is still carried on by the sons. In 1870 he was married to Martha W., daughter of Charles M. Keyser. They have four daughters and three sons. In 1888 Mrs. Levering died, and in 1892 Mr. Levering married Margaret, the sister of his first wife. Mr. Levering was converted in the year 1857, and joined the Seventh Baptist Church in Baltimore, and in 1871 became a constituent member of the Eutaw Place Baptist Church, and the Superintendent of its Sunday School in 1881, which position



he still holds. He is one of the originators and an officer of the American Baptist Education Society, also Vice-President for several years of the American Baptist Publication Society. He has occupied many prominent positions in the educational work of his Church, and been President of the Young Men's Christian Association of his city since 1885. Originally an Independent Democrat, he became a Prohibitionist in 1884, and voted for St. John that year. He was President of the State Prohibition Committee in 1892 and 1893, and delegate to the Nat. Con. of 1888 and 1892; has been Vice-Chairman of the State Exec. Com. for years. He ran for State Controller in 1891, receiving 5,443 votes.

REV. SAMUEL W. BACOTE, B.D., pastor of the First Colored Baptist Church, Kansas City, Mo., was born at Society Hill, S. C., on Feb. 1st, 1866. He was educated at Benedict College, S. C., Shaw University, N. C., and Richmond Theological Seminary, Va. He is a member of the Missionary Baptist Church, Society Hill, S. C., and of the Prohibition Party; has been Secretary of the South Carolina Temperance Union for a year, 1885; was President of Marion, Ala., Baptist Col. Preparatory School, and pastor of the Second Baptist Church 1892-95. Was unanimously elected to the pastorate of the First Col. Bapt. Church, Kansas City, Mo. Feb.,



1895. He was a member of the Advisory Council of the World's Parliament of Religions, 1895. He has done much effectual platform work for temperance and Prohibition, especially in South Carolina, and is widely and favorably known throughout the South as an apostle of temperance, having met and conquered bitter opposition in some of his public addresses. Among his best platform efforts are: "The Effects of Alcohol on the Human System," "The Value of Temperance," "Who are We?" and "The Evils of Intemperance." As pastor of one of the largest churches in the west, he wields, as an outspoken advocate of Prohibition, a wide and beneficent influence in our reform.

ANDREW B. HUCKINS, "The Sankey of Prohibition," was born in Lexington, Mich., Jan. 4, 1846. He received a common



school education, and, having had musical antecedents, was a member of the village choir at 10 years of age. He developed his talent in this line, and became a teacher of singing and band leader, and after removing in 1869 to Nebraska City, Neb., continued the latter work, leading one band for ten years. This band became somewhat famous, and was in great demand at State Fairs and other great demonstrations. He was a strong Republican until 1884, when he joined the Prohibition Party. His popularity as a singer grew, and his talents were enlisted in the temperance reform.

He travelled two years in this work with the Rev. F. F. Teeter, and afterwards four years with Jas. B. Montague, temperance evangelist, and five years of similar excellent service with A. G. Wolfenbarger. His musical voice has been employed for temperance and Prohibition in 26 States of the Union, and in the Dominion of Canada. It is said he has sung Prohibition to over a million people; has been an active member of the M. E. Church for a quarter of a century. He has been an active Sunday School teacher, and was chorister of the M. E. Church for twelve years in Nebraska City, where he now lives with his wife and four children.

REV. H. T. CROSSLEY, the evangelist, was born in York Co., Ont., Nov. 19, 1850, and is of English and Irish descent.



His boyhood was spent on a farm. At the age of 19 he received a first-class Provincial Certificate at the Toronto Normal School, and taught school for several years. He afterwards attended Victoria University. Religiously inclined from childhood, he was converted at 17 and joined the Methodist Church, and at 23 entered the ministry and spent ten years in the regular work. His ministry was fruitful in conversions, and his song services and pulpit and platform discourses soon created many demands for him outside his regular work. In 1884, by

Conference consent, he began his evangelistic work with his co-laborer, Rev. J. E. Hunter, and since that date they have labored from the Atlantic to the Pacific, in the Dominion and the U. S., with ever increasing success. Thousands have yearly been added to the church by their evangelistic services, and hundreds of the victims of strong drink reclaimed. Mr. Crossley is one of the most powerful advocates of temperance and Prohibition on the platform to-day. Broad, catholic and sympathetic as a man; clear, logical and convincing as a preacher, and universally popular as a singer, he wields a mighty influence for good. His new volume, "Practical Talks," is one of the most valuable presentations of practical Christian truth.

HANNA ALICE FOSTER, M.A., resides at Berea, O., and was born in Strongsville, Cuyahoga Co., O., Jan. 27, 1837.



Of the family of eight, five are college graduates, one now Hon. G. H. Foster, Cleveland, O. Her father was a native of Connecticut, her mother of Massachusetts. Her ancestors on both sides were characterized by staunch integrity, sobriety, and patriotism. She has been for many years treasurer of Cleveland Dist. W. F. M. S. of the Methodist Church. Before old enough to read she composed verses. At 13 her productions began to appear in the Cleveland papers. Various speeches, song-books, and volumes of selected verse are enriched by her productions. As a

poet-author, her reputation rests upon "Hilda," a gypsy tale, and "Zulu," a romance of Anahuac. She went out with the first Berea band of Ohio Temperance Crusaders; was for three years Superintendent of Berea Tem. Sunday School, and has been a loyal member of the W. C. T. U. since its organization, for years State W. C. T. U. reporter to the "Union Signal," also State Superintendent of press work, and published the "Ohio W. C. T. U. Press Bulletin"; a regular contributor to the "Union Signal," "New York Voice," and various other publications, and is considered a success on the temperance platform. She was delegate to the Pro. Con. at Columbus, also to the National W. C. T. U. Con. at Baltimore, Md.

REV. MABEL L. MACCOY, of Mansfield, Mass., a popular and eloquent preacher and Prohibition worker, was born in Dexter, Me., Feb. 5th, 1856. The first fourteen years of her life were spent on her father's farm in an effort to secure an education at the "little red school house," nearly a mile away, which she underwent a good deal of hardship and exposure to attend, winter and summer, as she had a great thirst for knowledge. At 15 she began teaching school, and after this, music took her attention for years, her father being an old-time singing master. Later she took a course at Meadville Theological School, Penn., and after that, in 1892, at Tuft's College, Mass. She was one of the first three women to enter that institution, and the first one leaving it to be ordained in the Universalist ministry. At the close of her studies she received a call to the Universalist Church at Mansfield, where she now is. She was chosen Pres. of her local W. C. T. U., and has become very active along the line of temperance reform: "Total abstinence for the protection of self; total Prohibition for the protection of others." She was temporary chairman of the recent State Pro. Con. at Boston, and gave a ringing address which received wide notice from the press of the country. A woman-suffragist, reluctantly, because of man's faithlessness to the interests of home, as a unit, which compels woman to demand the right to protect herself.



REV. JOHN E. HUNTER, the evangelist, was born in Durham Co., Ont., July 29, 1856. Brought up a Presbyterian, he was converted at 15 in a Methodist revival, and soon after called, like Elisha, from following the plough to the pulpit. His circuits were soon aflame with revivals, and he was called to assist in services on other fields. He spent two years at Victoria University during his probation, and shortly after his ordination was married to Miss Jennie Jones, of Essex, who, in all his ministerial and evangelical work, has rendered him most efficient aid and encouragement. He served some years in the pastorate in Manitoba, and the conviction becoming



more intense that he should be an evangelist he joined Mr. Crossley in 1884, since which time, like flaming evangelists, they have visited the chief cities of Canada and the U. S., everywhere arousing intense religious interest, quickening the spiritual life of the churches, and bringing a harvest of blessing to the community at large. Mr. Hunter is of Irish descent, and possesses all that keen perception, nervous sensibility and wit, so characteristic of the Irish people. He is a born leader of men; bold, skillful, magnetic. His tact in marshalling and guiding the forces in revival services is marvellous. His sermons and Bible readings, whilst intensely practical, are invariably of deep interest, and often of thrilling power.

JOHN FRANCIS WHITWELL, Civil Engineer, was born at Phillipsburg, Sept. 9th, 1843, son of Rev. Richard Whitwell and Mary Olcott, daughter of Gen. Roswell Olcott.



He was educated at Phillipsburg, and studied engineering with his brother, T. S. Whitwell, C. E., and R. F. Baley, C. E. He is a Conservative in politics. He began his temperance work by joining a Band of Hope when twelve years old; then the Good Templars, the Sons of Temperance, and the Phillipsburg Union Temperance Soc'y, of which he was President for a time. He prevented a license being granted by the Council of Phillipsburg, in 1872, for half the year. He was connected with

the R. T. of T. at Bedford. He was Secy. of the Missisquoi Co. Temperance Alliance, and helped to build it up. He is now its Treasurer, and a member of the Executive of the Quebec Branch of the Dominion Alliance. He was lay delegate to the Synod, and representative of the Sabbath School from Bedford; is now Sup't. of the S. S. at Phillipsburg, and lay reader for the parish of St. Armand West; was Secy., and is now Vice-Pres. of the S. S. Union for the Co. of Missisquoi and Pres. of St. Armand West Parish S. S. Inst. While Secy. of the M. C. T. Alliance, he went over the Co. twice, attending meetings and urging people to join the Alliance. Held the highest offices in I. O. G. T. lodges to which he belonged.

REV. JOSEPH R. GUNDY, a prominent Methodist minister of Windsor, Ont., was born in Mountmelick, Ireland, in 1838. His father was for fifty



years a Methodist minister, and three of his brothers were also ministers. He received his education in the public schools, St. Catharines Academy, and at Toronto University. He entered the ministry at 21, and has filled pastorates at Owen Sound, Montreal, Tilsonburg, Aylmer, Waterford, Samia, Lindsay, Yorkville, London, and other important charges. He was married Sept. 26, 1865, to Miss Isabella Eveleigh, of Montreal. He was connected with the New Connexion Church until the union in 1874. He took an active part in the move-

ment which resulted in the union of 1874, and also an influential part in bringing about the larger union of 1884. He has been Chairman of some of the most important districts, and in 1890 was President of the London Conference. He is active and prominent in all the Conference work, and in the great Councils of his Church. Faithful, true and able in his ministry, he is tender, sympathetic and loving as a pastor, and invariably gains and retains the good-will of his people, and the confidence of the public. He is one of the most active and influential temperance and Prohibition workers in Canada, his eloquent tongue and ready pen being consecrated gladly to this cause of humanity.

ASA BEACH, License Inspector for the County of Dundas, Ontario, was born in Kemptville, County of Grenville, Ontario, December 8th, 1830. His parents were Mahlon Beach and Mercy May Clothier. He is a Methodist in religion, and a Reformer in politics. Upwards of forty years ago he belonged to Kemptville Division, No. 16, Sons of Temperance, and was also a member of Harmony Lodge, No. 1, Independent Order of Good Templars, the first year it was organized at Merrickville, County of Leeds. He has held the highest positions these local societies could confer upon him, and was a delegate to several Grand Lodge meetings.



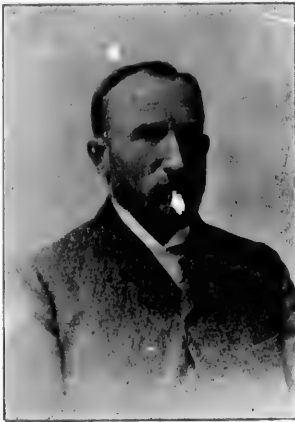
He is not a public speaker, but has written to the press in the interests of temperance and Prohibition, and has done all he could to advance those interests. He has been for more than forty years a believer and worker in Prohibition as the most successful means of curtailing the accursed liquor traffic and making it disreputable, and has been of the opinion that no Government, nor municipality, nor people, have any right to license a curse like the liquor traffic upon the public. He resides at Iroquois.

JOHN B. GOUGH was born at Landgate, Kent Co., Eng., Aug. 23, 1817. He came to America in early boyhood, and soon became a "victim of drinking habits," and degenerated into a "sot." In his degradation he came to believe that every man's hand was against him; that he had not, after his mother's death, a friend in all the earth. He was rescued, not by the cyclone of the Washingtonian movement which swept over the country about that time, but by the still small voice of personal persuasion. He at once dedicated himself to the temperance reform, and soon developed rare powers of oratory. His platform ability was marvelous; his stories were full of dramatic fire and



pathos, his humor kindly and keen, his wit trenchant, while his gestures were so forceful that he well deserved the title bestowed upon him by an admiring Teuton of "the man dot talks mit his coat tails." His tenderness for the erring was limitless, and numerous are the stories of his self-sacrificing charity. The writer will never forget his marvelous address delivered a year or two before his decease to a Chautauqua audience of seven thousand people, nor the thrill and power of his appeals to both reason and conscience, the vast assembly swaying beneath his bursts of oratory as the trees before the tempest. His death left a void in every reformer's heart.

JOHN CAMERON, founder and President of the Advertiser Printing Co., London, Ont., was born Jan. 21st, 1843, at Markham, Ont.



He was educated at the Stouffville and London public schools. Apprenticed to the printer's trade in London at an early age, he founded the "Advertiser" as an evening paper when he was but 21 years old, and it has grown until it is now the principal paper in Ontario outside Toronto. He was for some years chief editor of the "Toronto Globe," after the death of the Hon. George Brown. He has been President of the Canadian Press Association, and of the Ontario Temperance Alliance, and officially connected with temperance

and benevolent work in many ways. He is an elder of the Park Ave. Presbyterian Church, and has been delegate to the General Assembly. He is also author of a book, "A Canadian in Europe." He married, in 1869, Elizabeth, daughter of the late Capt. and Adj. David Millar, Royal Canadian Rifles. As a journalist Mr. Cameron wields a wide and beneficent influence, as his paper invariably advocates moral and social reform, and every movement for the improvement of society receives in its columns hearty endorsement. The "Advertiser" is a pronounced advocate of Prohibition. Mr. Cameron does not confine his temperance labors to London or to the "Advertiser," but is frequently found on the temperance platform.

CHARLES WOERNER FUESS was born near Waterville, in Oneida County, N. Y., on May 10th, 1866.



His ancestors were Huguenots of excellent standing. His father, Jacob Fuess, and his mother, Johanna V. Woerner, came from Germany. Mr. Charles W. Fuess was educated in the District School and later at the Union School and Academy at Waterville, N. Y.; he is also a graduate of Lowell's Commercial College at Binghamton, N. Y. On Oct. 4, 1883, he was married to Edith A. Seymour; two years after went to New York city, and now holds an important position as Supt. of Real Estate. He is considered an authority on high-class apartment

house property, and is a first-class Real Estate Supt. Being for years disgusted with the dodging way in which both of the old parties dealt with the liquor evil, he joined the Prohibition Party, and works hard for its ultimate success. He is exceedingly busy in both religious and Prohibition work; has written articles for the good of the cause; has spoken in debate many times for Prohibition, and is called a convincing speaker. He is Pres. of the 25th District Prohibition Society, and was nominated for alderman last year. He is a member of the Official Board of Park Avenue M. E. Church; Pres. of its Epworth League, and a class leader; is Chairman of Relig. Meet. Com. of East 86th Street Branch of the Y. M. C. A.

JONATHAN SPRAGUE WILLIAMSON, D. D., youngest son of Zenas M. and Eleanor Williamson, was born in Darlington Township, Durham County, Ont., July 3, 1842.



He received his education at the public schools, and at Albert College, Belleville, Ont. He is a minister of the Methodist Church, and, prior to the union, belonged to the Methodist Episcopal branch. He is a Reformer in politics. He has been connected with the Good Templars, the Sons of Tem., and the Royal Templars of Temperance. He has held the office of Presiding Elder, and Chairman of District, was Secretary of the Provincial Sunday School Association in 1875, Secretary of Niagara Conference in 1886, President of Niagara Conference in 1889.

He has been a member of Alma College Board of Management since its inception, and is a member of the Senate of Albert College. He took a prominent part in the Dunkin Bill contest in Brant County, the Scott Act campaign in Hamilton and other places, the vote on the repeal of the Scott Act in Brant, and the Plebiscite contest in South Oxford, and has done much effective work on the platform on temperance and other subjects. He was married, first, on the 13th day of March, 1866, to Lucy Mulholland, of Troy, and the second time, on the 4th day of May, 1874, to Ada A. Wolverton, the only daughter of the late Dr. Allen Wolverton, of Hamilton, Ont.

CHARLES H. HAMMOND, of Mashpee, P. G. Counselor of Massachusetts, is without doubt the best-known Good Templar in South Eastern Massachusetts.



Born Dec. 18, 1861, of Indian descent, in the little Indian town of Mashpee, on historical Cape Cod; he was educated in the public schools, and afterward taught for several terms in his native town. Joining the Good Templars in 1885, he soon passed all subordinate offices, and was one of the most active in introducing the District Lodge system in Barnstable County; was elected District Counselor and subsequently D. C. T., and in March, 1893, was chosen Grand Marshal of Massachusetts, and in 1894 G. C. by acclamation, as a

recognition of active service given the cause, as Lodge and District Deputy, also as a special Organizer, many new lodges being instituted by him. In religion he has been a Baptist since an early age, and in Sunday School work has always been active as teacher or superintendent. He has held the office of town clerk since becoming a voter; has been for the past few years on the Board of Selectmen, and is at present Chairman. He believes the lodge room to be one of the best schools for training the young in temperance, and for general culture. His wife is also a member of the Grand Lodge. They have one son and four daughters, one of whom, 12½ years old, is Chaplain of their Lodge.

COL. JOHN SOBIESKI, of Bloomington, Ill., the genial and popular Good Templar worker, lecturer and organizer, has become



well known to temperance workers all over America. He has a wonderful history. He is a lineal descendant of the great Polish king, John Sobieski, and the son of Count John Sobieski, who commanded the notable Polish uprising 50 years ago. His wife is a daughter of Gen. Joseph Bern, also prominently associated with that uprising; two of her brothers were executed by the Russians, and a sister sent an exile to Siberia. His mother refused to take the oath of allegiance to Russia, and allow her young son to be educated in the Greek Church, and she was banished.

She made her way to England, where she died. He resolved to go to America, and when but 12 years of age stole his way one stormy night on board of an American ship at Liverpool, and afterwards was landed in New York. He became a bugler in the Union Army during the American Civil War, and remained ten years in the ranks. He then enlisted in Mexico and was present at the execution of Maximilian. In that country he received the rank of colonel. He afterwards settled in Minnesota and was elected to the Legislature. There he introduced Bills favoring Prohibition, woman suffrage, and abolition of capital punishment. He has been a prominent temperance worker and lecturer for years.

REV. W. R. PARKER, A.M., D.D., of Toronto, a prominent minister and a well-known temperance worker, was born in West



Gwillimbury, Simcoe Co., Ont., June 20, 1831. His parents were Robert and Sarah Parker, of Irish birth. He had but one brother, the late Dr. Parker, M. P., of Guelph, who gave great promise of political prominence and usefulness, but was cut off in early life. He was educated at Victoria University, Cobourg, from which he graduated in 1885, being the valedictorian of his class. Five years later he received the degree of M.A., and in 1885 that of D.D. He was converted in boyhood, and was received as probationer for the Methodist ministry in 1856. He was

ordained in 1860. Since that time he has filled a number of important stations in leading cities and towns in both Quebec and Ontario. He was twice President of the London Conference, and later of the Toronto Conference. He has been a member of every General Conference held. He is a member of the Board of Regents of Victoria University, of the Board of Management of Alma College, and the Board of Governors of Wesley Theological College at Montreal. He has been an active temperance worker since boyhood; has been a S. of T., a G. T., and a R. T. He also took an active part in Prohibition campaigns in Welland, Kent and Elgin Counties, doing much toward the good success of each of these.

REV. ALEXANDER SUTHERLAND, D.D., of Toronto, one of the most prominent Methodist ministers of the Methodist



Church in Canada, and an old and reliable Prohibition worker, was born in Guelph Township, Ont., Sept. 17, 1833, the son of Captain Nicholls and Mary Henderson Sutherland. He was educated in a backwoods school-house and Victoria College, Cobourg. He spent some of his early days in a newspaper office in the town of Guelph, and began his great life work as a Methodist minister when 23 years of age. Since that time he has taken a very prominent position in church work. He is an eloquent speaker, a ready debater, a careful student, and a wise

counsellor, and has led a very busy and useful life. He has been twice President of the Toronto Methodist Conference; a member of the General Conference since its formation, and since 1873 its General Secretary of Missions, one of the most important positions at its disposal. He has been also a chosen representative to various important bodies. He has taken a life-long interest in the temperance movement. His sermons, speeches, lectures, pamphlets, newspaper articles, and the like, have greatly helped in the promotion of the cause. He was President of the Ontario Prohibition League, and took a prominent part in the formation of the New Party movement a few years ago.

REV. ISAAC BROCK AYLESWORTH, M.A., LL.D., was born near Odessa, Ont., Nov. 16, 1831. His parents were of U. E.



Loyalist stock. Contemplating medicine, he spent four winters in Bath Academy, and taught school for a time, after which he learned the printers' art. He founded in 1852 "The Index," at Newbury, Ont. He preached his first sermon in a log church, Renfrew County, July, 1854. He married Miss Phoebe Orser, daughter of William Orser, of Picton, in 1857. In 1858 he and his wife became students of Albert College, Belleville, where, after five years, he graduated in Arts. Before the Methodist Union he preached in Napanee, Belleville, Brockville, Ottawa,

and was Presiding Elder eleven years. He has been Pres. of the London Con., Chairman of several Dist., a member of all the Gen. Cons., and was co-delegate with the late Dr. Nelles to the Gen. Con. of the M. E. Church at Philadelphia in 1884. At 13 he took the pledge, and at 19 joined the S. of T., and at 29 the I. O. G. T., and has been prominent in the Grand Lodge for thirty years, twice elected delegate to the R. W. G. L. He belonged to Canada's New Party, and has been prominent in Dunkin Act, Scott Act, and New Party agitations, being a powerful platform speaker. He spent 1868-69 on the platform for the Canada Temperance Union and I. O. G. T. At 64 he is still a popular preacher and lecturer,

JOHN ZELL LONG, of St. Thomas, Ont., architect and sanitary engineer, was born in Dereham Forge, now the town of



Tilsenburg, May 8, 1848. He spent his boyhood days on a farm in Norfolk Co. He learned the carpenters' trade and became a building contractor. While so engaged he qualified for the School of Science examinations, and was registered as an architect when the Architects' Act came into force. He is still actively engaged in business, and has associated with him as partner his son, Mr. D. D. Long. He has taken a life-long interest in temperance and other moral and social reform movements. When 14 years of age he joined the Sons of

Temperance. He is a member of the Presbyterian Church. He belongs to the Liberal Party in politics. He is quite a Society man, being a member of the Royal Templars, A. F. & A. M., I. O. O. F., K. of P., and A. O. U. W. He was President of the Elgin Co. Prohibition Plebiscite Association during the late Provincial campaign. He has done effective platform work for the temperance cause in the Counties of Elgin, Oxford and Middlesex; always a determined and out-and-out opponent of the drink traffic interests. He is also doing active service with his pen, writing an article for the press each week (over a *nom de plume*) on Prohibition. He devotes time, energy and money to the cause.

REV. JAMES MCALISTER, of Tara, Ont., a prominent Canadian Methodist minister, was born in Kildare Co., near Dublin, Ireland, Jan. 21,



1828. His father had charge of Lord Boyne's estate, and was a Methodist local preacher, but died when his son was but two years old. His mother soon after emigrated to Canada, with a family of eight children, of whom James was the youngest. They settled in Durham Co., then almost a wilderness, where school advantages were very limited. He is very largely a self-educated man. He entered the ministry of the W. M. New Connexion Church in 1850, and has devoted all his life service to church work. He held several important positions in his Church, and was elected President of the Conference in 1870. He took a prominent part in the Methodist Union movement, which was consummated in 1874. He has been a member of every General Conference of the Methodist Church held since. In 1864 he was elected President of the Guelph Conference, at Goderich. He has also filled other important positions. In March, 1855, he was married to the only daughter of the late George Clemens, near Galt, Ont. He took the temperance pledge when a mere boy, and made his debut as a public speaker in behalf of that cause. He has been identified with nearly all the temperance organizations. The Prohibition movement has had a faithful friend in him.

REV. WILLIAM N. YATES, A. M., Ex-President of Findlay College, Ohio, was born in a humble



log house in Westmoreland County, State of Pennsylvania, on the 26th day of March, in the year 1805. He is the tenth child of John B. and Jane Yates. In the year 1884 he entered Barkeyville Academy, from which institution he graduated in the year 1887. In the fall of that year he entered the Freshman class in Findlay College, and graduated with the degree of A. B. in the year 1891. In 1893 he was chosen President of the same college. He united with the Church of God when eight years old, and has been a minister in that

body for thirteen years. He has been an earnest advocate for Prohibition, in the pulpit and on the platform, for several years, and firmly believes that to preach the full Gospel includes the contending for the prohibition of the liquor traffic, and his pulpit has no uncertain sound in that direction. Neither has his audiences suffered in size or interest on account of this, but the opposite is true. His services have been earnestly sought and always freely rendered at County and District Conventions, and as a temperance lecturer he has gained a wide reputation. In July, 1895, he resigned the Presidency of Findlay College to accept the pastorate of a church in Philadelphia, Pa., in which city he is located at present.

REV. ISAAC TOVELL, D. D., of Hamilton, Ont., a leading and well-known Canadian Methodist minister, was born in Eramosa Township, Wellington Co., Ont., Nov. 8, 1845. He was educated at Rockwood Academy and Victoria College. He spent some years as a first-class teacher, and entered the ministry in 1868. He has since filled a number of important stations, including Toronto, Peterborough, St. Catharines, and Hamilton, where he is now pastor of the First Methodist Church. He has filled the chair of President of the Niagara Conference, and has been a delegate at the last three General Conferences. He is a member of the General Board of Missions of that body. In May, 1895,



the degree of D. D. was conferred on him by the Wesleyan Theological Col., of Montreal. He was married in 1874 to Miss Emma Watkins, M. E. L., daughter of Thomas C. Watkins, one of the largest merchants, and most liberal temperance workers in the Province. He has been in the temperance ranks since early boyhood. When 14 years old he joined the G. T. Order, and has ever since been zealous in the good work. He is now an R. T., and gives as much time and attention to the promotion of temperance and Prohibition as his important duties in connection with his life work in the Church will permit. He has done much effective work in educating public opinion for the success of a Dominion Prohibition law.

ROBERT CARTWRIGHT HABBERLEY was born in Wellington, Shropshire, Eng., May 10, 1841. His parents were



Robert C. and Margaret Habberley, the former an English army surgeon. He was educated at a private school in the Isle of Wight. He lost his mother at an early age, ran away from home and enlisted in the English army at 16, and came to New Brunswick in 1862, at the time of the Mason and Slidell excitement; married in Fredericton in 1866, purchased his discharge from the army in 1867, and removed to Boston, Mass., where he has since resided; is a member of the Congregational Church, the Prohibition Party, Grand Bodies of Temple

Honor, I. O. G. T., and S. of T. He joined the T. of H., and the S. of T. at St. John, N. B., in 1862. He has worked for Prohibition by voice and pen, published and edited "The Reveille," Prohibition organ of Norfolk Co., Mass., and later, for four years, "The Temperance Record;" organized two Juvenile Societies in 1881, and conducted them for eight years; is a life member of Town Prohibition Club, of Hyde Park, five out of the last eight years, including the present; was on State Committee of Massachusetts Prohibition Party in 1888 and 1895; has been nominee of the Party for State Senator, Representative to the State Legislature, and has filled all county and town offices.

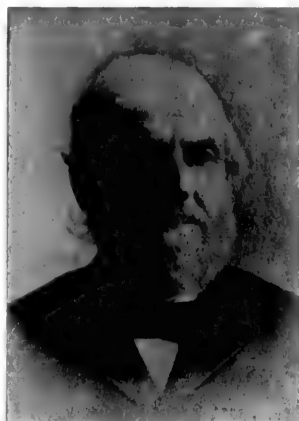
ARTHUR RICHARDSON CARRINGTON, merchant and postmaster, of Nicola Lake, B. C., was born at Victoria, B. C.,



August 3rd, 1870, second son of Thomas and Eliza Carrington, both pioneers of British Columbia. On account of ill-health he moved to Nicola Lake in 1886. He attended four years at the Victoria public school. At ten years of age he started to earn his own livelihood in his father's office, and in 1892 started in business for himself. He never took any part or interest in temperance work until the fall of 1898, when he became a charter member of Nicola Lake Lodge, I. O. G. T., and was its first Secretary; Chief Templar for three years successively;

was Lodge Deputy for four years. He has been a member of the Grand Lodge since 1899, and has held office as Grand Marshal. A Liberal in politics, but always a consistent Prohibitionist, he has never yet cast a vote for any candidate, and does not intend to until one comes out in favor of the total suppression of the liquor traffic. He was the means of having the Advanced Prohibition Club formed in B. C., and is a Vice-Pres.; is a member of the Methodist Ch.; has taken a prominent part in fighting licenses, and bringing amended laws before the Legislature; his work has been chiefly in educating through the press, and in temperance committees. He was married in September, 1895, to Maggie E. Woodward, of Nicola.

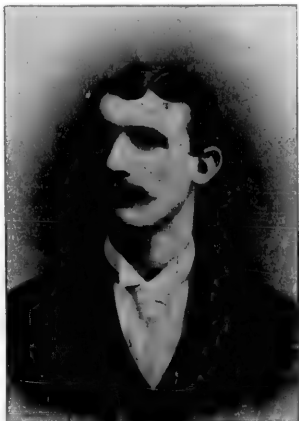
REV. GEORGE F. CLARK, son of Jonas and Mary (Twitchell) Clark, was born at Shipton, Que., Feb. 24, 1817, and



was educated in the schools of Dublin, and Phillips Exeter Academy, N. H., and graduated from the Divinity School of Harvard University, Cambridge, Mass., in 1846. Ordained in 1847; he had pastorates in several towns of Mass.; retired from the ministry in 1889, and resides at West Acton, Mass. He joined the S. of T. in 1850, and the I. O. G. T. in 1860; was elected G. C. T. of Massachusetts in 1863; has four times been elected G. Chaplain; was Representative to the R. W. G. Lodge in 1864. In 1893 he was appointed D. R. W. G. Templar for

Massachusetts. In 1870 he was one of the Committee calling the first Prohibition Party Convention in Mass., and was two years the Chairman of the State Committee. He was the only delegate from Mass. in 1876 to the Nat. Con. at Cleveland, and for twelve years a member of the Nat. Com. from Mass. He served thirteen years as Pres. of several County Temp. Societies; is a life member of the Am. Unit. Ass'n, and also a member of several Historic Societies, and the author of the "History of Norton," and of the "Temperance Reform in Massachusetts"; has lectured and written largely for Prohibition, education, etc.; has been Supt. of Schools in Mendon, Mass.; married Miss Harriet Emery, of Jaffrey, N. H., in 1847.

ALEXANDER ELLIOTT is of Scotch-Irish descent, and was born in the County of Fermanagh, Ireland, October 6th,



1869. His father is Wm. Elliott, and his mother was Sarah Wilson. He received his education at the public schools; was apprenticed to the dry-goods business in February, 1883, and came to Philadelphia, Pa., in April, 1890. He joined the I. O. G. T. in his fifteenth year in Enniskillen, Ireland, and on coming to Philadelphia connected himself with Fidelity Lodge of that Order. He was Superintendent of Tabernacle Juvenile Temple for two years, and into this Temple he gathered boys and girls, by going from house to house for the purpose, till it reached

a membership of sixty-five. He was elected District Superintendent of Juvenile Templars for Philadelphia for one year. He is at present District Chaplain of the I. O. G. T., also Lodge Deputy of Laird Memorial Lodge. He is a member of Tabernacle Presbyterian Church, and takes an active interest in its Sunday School work, being a teacher of one of the Bible classes. He is opposed as a temperance man to license of the liquor traffic, either high or low. He is at any time willing to speak on the question of temperance in its general aspect, or in favor of the abolition of the rum traffic. He is employed as salesman in the celebrated establishment of Hon. John Wanamaker.

REV. BYRON HAVELock THOMAS, of Yarmouth, N.S., has been for many years a successful Baptist minister, and an active



temperance campaigner. He was born in South Bay, St. John Co., N. B. He pursued his studies by taking a matriculation course in N. B. Bap. Sem., then located in St. John, N. B., and in 1883 entered the Arts course in Acadia University, Wolfville, N. S. In 1887 he began his regular work as a Baptist minister. On April 30, 1889, he was married to Miss Bessie Mary, daughter of C. Harrison, M. P. F. They have twin daughters and one son in their home. When 13 he joined the S. of T., and first took the temperance platform in connection with the great

Scott Act campaign in Westmoreland Co., N. B., which resulted successfully, in 1887. He has been for years a G. T., and in 1892 he was the chief officer of the Order in his native Province. In 1893 he became pastor of the First Bap. Church in Athol, Mass., and the following year was the Gd. Chap., I. O. G. T., for that State. He took an active hand in the Prohibition election campaign there during the year. He is now pastor of West Yarmouth, N. S., Bap. Church, and edits a monthly paper in connection with his work. He is V.-Pres. of Yarmouth Co. Temp. Convention, an Orangeman (Royal Scarlet), a Forester, a member of Tem. of Hon., an Odd-Fellow, and a 33° Prohibitionist. He labors for the total abolition of the drink traffic.

MRS. M. A. HAIGH, D. S., Juvenile Templars of Ohio, was born in Claridon, O., Feb. 22, 1858. Her father, Stephen Tucker,



was a farmer, and enlisted as a soldier in the Union Army, in the Forty-First Michigan regiment, serving nearly four years, and leaving his family much to the protecting care of the Indians in their frontier home at that time, and well they kept their promise to guard both the family and the farm. He returned and died soon after. A son soon followed him to the grave, and they rest side by side at Greenville. The family returned to the Western Reserve, Ohio. After that time she was thrown much on her own resources, for years, depending

on her own energy. She was reared a Presbyterian, and was a regular attendant of the Sunday School. For years past she has been an active member of the M. E. Church. Her sympathies have ever been much drawn out in behalf of the young, always desiring to speak a kindly word or do a kindly act, especially towards those who have not had the advantages of good training or of comfortable homes. She has been an ardent temperance worker and Prohibitionist for years, desiring to help hasten the day when the legalized drink traffic shall be removed from the land. She is an office bearer in the W. C. T. U. and the G. T., and was a member of the Int. Sup. Lodge Session, held in Des Moines, Iowa, in 1893. Her home is 311 Washington Street, Steubenville, Ohio.

MRS. MARY C. ARMITAGE, 55 Selby Street, Westmount, Montreal, is a worthy descendant of a noble family of temperance



workers. She was born in 1855, near Tremholm, Province of Quebec, a locality noted as the birthplace of many prominent women and men of this generation. She is the eldest daughter of James and Charlotte Trenholm Dickson, the latter of whom has for many years filled the office of Provincial Supt. of Work among soldiers and volunteer camps. She was married in 1882 to G. H. Armitage. They have two sons, and it is their mother's earnest effort, by example and teaching, to train them up as Prohibition voters and workers

in the great contest which must yet be fought out at the polls to thoroughly prohibit the legalized drink traffic in the Dominion of Canada. She has been a zealous W. C. T. U. worker since its introduction in her locality, having been an officer in Montreal "Western" Union since its organization. She is a member of the Methodist Church, and also a zealous Christian Endeavorer. In whatever organization or position she has been placed "she hath done what she could" in the cause of God and humanity. Under a *nom de plume* she is a regular contributor to a popular Canadian monthly magazine; she wields a graceful and ready pen. Canada is much indebted to its zealous women for the promotion of its best reforms.

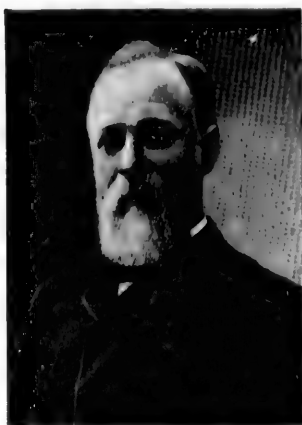
CHARLES W. MCCAIN was born Dec. 3rd, 1866, in Port Colborne, Ont. As soon as age would permit he became a member



of the G. T. In the early spring of 1888 young McCain scraped together his earthly possessions and started for the fair Province beyond the Rockies. Arriving in Vancouver he became connected with the I. O. G. T., and was soon an official member of the Grand Lodge of British Columbia. He is also associated with the Sons of Temperance, being at the present time a member of the Grand Lodge of that organization. It is Mr. McCain's intention, we learn, to shortly make an extended tour, visiting and addressing the temperance lodges of

his own and other Provinces. In 1892, when the Hudson Bay Company's famous "Beaver"—the first steamship to America, and the first on the Pacific—went to pieces near Vancouver, McCain gained a lasting name for himself by securing a large quantity of the ship's copper and bronze and issuing a patented souvenir medal made of this historical metal. In his "History of the S. S. Beaver,"—a neat little volume of one hundred pages,—he gives a thrilling description of his last trip to the wreck, on which occasion his companion was drowned, while his own escape from the same fate was indeed strange.

REV. WILLIAM KENNEDY BROWN, A. M., D. D., of Uniontown, Pa., is a highly educated temperance and Christian



worker. He entered the ministry of the M. E. Church in 1856, and married Miss Martha McClellan in 1858, who has been a helpmeet indeed to him in all his work. He continued her in college till 1862; placed her on the public platform in 1864, being thoroughly convinced that cultured Christian women in public philanthropies could do more for woman's advancement than contention for rights. He advised Mrs. Cady Stanton, in 1860, that women could win more through temperance and other reforms than by

direct effort. He was very successful in his labors and financial plans for Church work East and in Cincinnati. While laboring in that city in 1882 he was called to the Presidency of Wesleyan College; he held that position ten years very successfully, and during that time assisted in securing \$70,000 for its debt. He is now Dean of Twin Valley College, of which his son is President. He was intimately identified with the origin of the Prohibition Party movement, giving it its name, and the principle of woman's suffrage. He has advocated its cause in many States. He also gave the Prohibition Alliance much valuable co-operation. He is the author of "Scriptural Status of Woman" and "Gunethics," two valuable works in defence of his liberal interpretations.

MRS. SARAH L. DIVER, a very successful G. T. worker, was born at North Amherst, O., June 21, 1849, and educated at



North Amherst and Oberlin. She joined the Order of G. T. April 12, 1863, and has been active in promoting the interests of its cause ever since. She is now serving her eighth year as Supt. of Golden Light Temple of Juvenile Templars. She was at one time Grand Supt. of Juvenile Templars for her State, and through her earnest efforts 66 Temples were organized and many dormant ones re-suscitated. She visited districts and lodges, and held meetings in many localities in the promotion of the work. She was President of the State Juvenile

Institute for 1893, and during her administration, with the hearty co-operation of the sisters and brothers, the Institute debt was paid off and new membership added. Three times she circulated petitions against the saloons in the little village of Prairie Depot, which resulted each time in a vote of the citizens. Aided by her husband and sons and prominent citizens on the side of "God and Home," a majority vote was obtained and an ordinance passed. Violators were arrested and prosecuted, and the saloons were closed. She is a graduate of the class of 1894 in the G. T. course of study. She is a worker in the Church and a leader in concerts and entertainments, especially among the children. The seed thus sown in prayer and faith will yet bring forth much fruit.

MRS. MARTHA MCCLELLAN BROWN, of 1024 Wesley avenue, Cincinnati, O., has been for many years one of the prominent American



Temperance and Woman Suffrage advocates. She is a native of Baltimore, the wife of W. K. Brown, D.D., and the mother of six children, five of whom were born and educated since she stepped upon the public platform in Philadelphia, 1864, introduced by John B. Gough. Her scholarship, editorship, professorship, and leadership elicited unusual titles from Pennsylvania colleges. She declined the State Superintendency of public schools of Pennsylvania in 1880 for the Prohibition cause. She was one of the

originators of the Prohibition Party in 1868, on the two principles of "Suppression of the liquor beverage traffic, and equal status of women." Voting began in 1860. She was Secretary of the National Prohibition Alliance, and during that time called and conducted two influential conventions—in New York, 1881, Chicago, 1882—at which were united the various factions of the reform in the country. She has been successful in G. T. work. She was G. W. C. T. of Ohio, supported by 90,000 members and 10,000 voters when the great Crusade appeared. She co-operated with Dr. Dio Lewis in the Convention at Columbus, O., in Feb., 1874, which resulted in the State W. C. T. U. She was also one of the projectors of the National W. C. T. U., at Chautauqua Assembly, in 1874.

REV. SAMUEL H. POTTER, of Pingoes, N. J., was born Sept. 14, 1852, at Hightstown, Mercer Co., N. J., the eldest son of Charles M. and Margaret Potter.



He belongs to the well-known Potter family that came from England in the early part of the seventeenth century. He was educated at Peddie Institute, in his native town, and at Brainerd Institute, Cranbury, N. J. He was reared in the Presbyterian Church, but converted in the M. E. Church, in connection with which he afterwards entered the ministry, in obedience to a recognized call of God. He was regularly ordained by Bishop Foster, in Trenton, N. J., March 13th, 1887. He preached

several years in Central and Western N. Y. with acceptance and success. Later on he entered the Presbyterian Church, preferring its polity, and believing he might thus be more useful. He was originally a Republican in politics, but since 1884 he has been a Prohibitionist, and has been doing all he can by personal influence, voice, purse, and ballot, to advance the interest of what he is convinced is a righteous cause. He delivers temperance addresses, preaches on the subject, and writes in its behalf. He regards the liquor traffic as the greatest curse of modern times, and believes "it ought to be outlawed." From the time of his conversion, he has been affiliated with various temperance organizations, and bids them God-speed in their noble work.

JOHN G. WOOLLEY was born at Collinsville, Ohio, Feb. 15, 1850. His father, Edwin C. Woolley, is of English descent, and his mother, Elizabeth Hunter, a woman of extraordinary gifts, is of Scotch-Irish descent, and whatever of poetry, grace and pathos the Hon. John G. Woolley has, comes from his mother. He graduated from the Ohio Wesleyan College in 1871, went abroad, and on his return entered the law department of the University of Michigan. He was admitted to the Bar in 1873 in the Supreme Court of Illinois, after a most brilliant examination. After four years' practice he removed to Minneapolis, entering Supreme Court practice, and becoming



State's Attorney and the leading lawyer in all criminal cases. He was admitted to the Bar in the Supreme Court of the United States in 1886. Since entering upon his Prohibition labors he has declined *bona fide* offers of \$25,000 per year to re-enter legal practice. He was married in 1873 to Mary Veronica, daughter of Dr. M. Gerhardt, and has three very promising sons. Dr. Joseph Cook says of him: "John G. Woolley is an orator of wonderful power, somewhat resembling John B. Gough in his vivid and dramatic style." A friend says: "He has the exegetical genius of an F. W. Robertson, the scholarly style of a Sumner, the statesmanlike instinct of a Gladstone, and the fearless delivery of a Phillips."

MRS. ANNA S. BENJAMIN, one of the best known and successful of the W. C. T. U. workers, was born in Niagara Co., N. Y., a daughter of Elon and Catharine Sured. She was educated at Union School, Lockport, and Genesee College, now Syracuse University. She is a member of the M. E. Church, and of the Prohibition Party. She has been an active temperance worker for many years, especially in connection with the W. C. T. U. movement. She is the National Supt. of the School of Methods and Parliamentary Usage, and also President of the State W. C. T. U. of Michigan, and also President of Fifth District. She has occupied the last named position for sixteen consecutive years. She was also State Vice-President for sixteen years previous to being elected President. She is an able and convincing speaker, and has been a platform advocate of the temperance cause and the total abolition of the saloon, and of the entire drink traffic for the past eighteen years. She has also been a popular contributor to the press in behalf of the great reform and similar movements in the cause of God and humanity. The Women's Christian Temperance Union, the temperance cause, the Prohibition movement, and the Christian Church, all have a warm friend and hearty co-worker in her. She does not grow weary in this well-doing.



MRS. LUCY THURMAN, of Jacksonville, Mich., National Supt. of W. C. T. U. work among colored people, was born at Oshawa, Ont., Oct. 13, 1852. She is the daughter of William Smith and Catharine Campbell. Her parents were colored, both born in the Province of Ontario; they now reside in Jackson, Mich. A leading American newspaper says she is "one of the ablest speakers of her race, and the first colored woman who ever sat in a National Temperance Convention." She left home when a girl of seventeen, determined to do something for the elevation of her race. At Rochester, N. Y., she met Dr. Wm. Wells Brown and Frederick Douglass, both then leading men of their race. They recognized the ability of the bright young woman and secured for her a school in Maryland, which she taught for three years. Then she lectured for a time, and finally went to Jackson, Mich., where she married Mr. Thurman. She has always been an abstainer. When she learned of the Women's Crusade in Toledo, O., in 1873, she went there, and went to a meeting with her babe in her arms, and made an eloquent plea for work among her people. She was urged into the public work, and has been at it ever since. Throughout the South and everywhere she has been well received. She attended the great Women's Convention in England in 1893.



CAPT. J. M. RITCHEY, of Ritchey, Mo., a well-known temperance worker and business man in his locality, was born in Southwest Mo., Aug. 8, 1836. His parents were M. H. Ritchey and Mary King. They were pioneers in a new country and in poor circumstances. He was born in a small log house, and at that time there was not a mill or a post-office within a hundred miles of the place. He is the oldest native-born citizen now in the county, and lives within a stone's throw of his birthplace. He was educated in the county log school house of the locality. He has been twice married; first to Miss C. D. Logan, of Lincoln Co., Tenn., who died at Springfield, Mo., during the war, and then to Miss M. L. Wills, of Nesho, in 1866. Since manhood he has been engaged in stock-trading, milling, merchandizing and other pursuits. He is a member of the I. O. O. F. and the Masons. Politically, his first vote was cast for Stephen A. Douglass, but he left his old party and joined the Prohibitionists from a sense of duty to God and his fellowmen. He has been an active member of a number of important Prohibition Conventions, and served as one of the active officers, and circulated petitions and organized localities in behalf of the movement. His work for the great reform has been on the lines of personal argument and persuasion, example, and liberal donations to the cause.

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HENRY W. WILBUR was born in Easton, Washington Co., N. Y., May 15, 1831. He is a member of the Society of Friends.



His parents were sympathetically and actively interested in the abolition movement, and the boy was reared in a reform atmosphere. In 1867, with his parents, he moved to Vineland, N. J., where he has since resided, and has been actively connected with maintaining the no license policy of that town. He has been a newspaper editor for over twenty years, and is also a practical printer. He has never tasted alcoholic liquors in any form, and has always been a Prohibitionist in principle, and a political voting Prohibitionist for ten years.

He was unanimously nominated for Governor of New Jersey by the Prohibition Party in June, 1895, and stumped the State, making over sixty speeches. He is G. T., the head officer of the G. T. in New Jersey. Mr. Wilbur is now, and has been since 1892, editor of "The Outlook," a weekly Prohibition paper published at Vineland. He is recognized as a newspaper writer of force and ability, and as a platform speaker is logical, forceful and eloquent, appealing to the reason and judgment of his hearers. He was married in 1880 to Eliza M. Sowle, and is the father of three boys, Aldus, William P., and John Finch. His father and mother are both living, and on November 6th, 1895, celebrated their golden wedding.

MARY E. BROWN HAINES was born in a log cabin in Adams Co., Ind., daughter of Ephraim and Maria Sturgeon-Brown,



both natives of Ohio. She received most of her education at the public and high schools of Centerville, Ind. Having taught several terms successfully, she married J. C. Haines, a Virginian, in 1871. In the same year they went to Kansas, settling on land. At the first school-meeting of the district, held in their house, she was much surprised to see women vote, but on reasoning concluded it was right. In 1879 Mr. and Mrs. Haines removed to Augusta, the former engaging in the grain and coal business. In 1883 the W. C. T. U. was organized in

Augusta; Mrs. Haines was elected Cor. Secy. Later she became Secy. for Butler Co.; was two years Secy. for the Fourth Congressional District, and has been for the last seven years its Pres. She represented Kansas at the National W. C. T. U. Convention at Denver, and worked to secure municipal suffrage for women, an Industrial School at Beloit for girls, and aided in having the age of consent raised. She travelled incessantly for six months in the woman suffrage amendment campaign of Kansas in 1894, giving addresses and Bible readings, and organizing Amendment Campaign Clubs. Since its defeat she continues to give lectures illustrated with the stereopticon. She has two sons and two daughters.

MRS. EMILIE UNDERHILL BURGESS, of Highland-on-the-Hudson, N. Y., a National lecturer of the W. C. T. U., is a



temperance worker whose reputation is well established throughout the country. She was born in Westchester County, N. Y., the daughter of the Hon. R. Mott Underhill. She entered the work when very young, and has been in some sort of temperance work all her life. She was ten years an officer in the Westchester W. C. T. U., and has been ten years President of Ulster County W. C. T. U. Her husband was the late Thomas H. Burgess, who died three years ago, and who rejoiced in her excellent gifts. "Together they walked the pleasant pathways of those

who share life's greatest gift—a Christian's home." Recently she has been called upon to pass through another great affliction—the loss of a pure and noble boy, who was brought home sick of typhoid fever, and who died after weeks of a terrible illness. Mrs. Mary A. Woodbridge, of Chicago, wrote: "Mrs. Burgess has a rarely clear intellect, as well as knowledge requisite to the successful pursuance of Prohibition work. She makes sharp points, with pleasing wit or sarcasm, and withal, carries her audience to her own conclusion through her unanswerable logic and persuasive arguments." Her lectures, not only on temperance, but on the literary and general subjects of the day.

REV. T. R. MCNAIR was born at Senview Cottage, Screen, Sligo, Ireland, Dec. 22, 1849. His father, Samuel McNair, Esq.,



formerly of Sligo, who now resides in Hamilton, Ont., was descended from a long line of honorable ancestry, whose family crest was a mermaid sitting on a rock in the sea combing her hair and holding a mirror in her left hand. His mother, Anne Irwin, daughter of Colonel John L. Irwin, Tauregoe, whose family descended from Kryn Abethnae, step-father of Duncan, King of Scotland, were privileged to use the crest, the hand grasping the bunch of thistles, with motto, "Nemo impune lacesit." He entered the Methodist ministry in 1871. He

married Miss Adeline Watt, daughter of James Watt, Esq., St. Marys, formerly of Quebec city. He has been for a score of years one of the most active, prominent and successful workers for Prohibition in Ontario. He stands high in official temperance work. He was Grand Chaplain, Grand Trus., and in 1889 and 1890 was Grand Coun. of the Ont. Grand Coun., R. T. of T.; was the first Dom. Supt. of Cadet Templars, and afterwards Grand Supt. of Cadets for Ont.; has represented his Conference in the Dom. Alliance, and was several times representative of his Grand Council to the Dominion Council. Clear, forcible and convincing as a speaker, he is a trusted and trustworthy leader of the temperance forces.

Highland-on-C. T. U. is a crane worker, a reputation well established throughout the city. She was born in West Chester, N. Y., the daughter of the late R. Mott Underwood. She entered work when very young, and has been of the sort of tenacious work all her life. She was ten years ago an officer in West Chester W. C. U., and has been a ten year member of the president of Ulster W. C. T. U. Her husband was late Thomas H. Underwood, who died some years ago, who rejoiced in excellent gifts, and together they led the pleasant ways of those days.

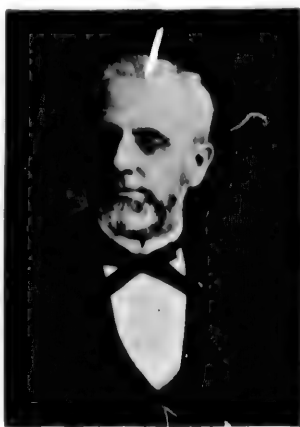
Recently she was afflicted with the sick of typhoid fever. Mrs. Mary Underwood has a rarely successful record of points, with confidence to her and persuasive power, but on the

Plage, Screen, McNaire, Slightly, now reside in Milton, Ont., was ended from a line of honor—ancestry the family crest a mermaid sitting on a rock in the crumbing her and holding a har in her left.

His mother, Irwin, daughter of Colonel John, Tauregoe, the family deduced from Krybethnae, stepson of Duncan, of Scotland, privileged to the crest, the grasping the of thistles, motto, "Nemo impune iaces." He entered Methodist ministry in 1871.

He left, Esq., Secretary of the St. Lawrence County Board of Profrance work, and 1890 was the first and Supt. of the Dom. Alliance Council to as a speaker, force.

DAVID PRESTON was born in Harmony, Chautauqua Co., N. Y., Sept. 20, 1846. His parents were (Rev.) David and Affa



000 in his life-time. During the war he was an officer of the Michigan branch of the U. S. Christian Commission, and in 1871-72 President of the Detroit Y. M. C. A. He was a strong Republican until Prohibition took a political turn, when he joined the new party. In 1884 he was the Prohibition nominee for Governor of Michigan, and ran 4,000 ahead of his ticket. He was a tireless worker in the local contest for a Constitutional Prohibition Amendment in 1882, and was everywhere at the head of the battle. His death, April 24, 1887, was no doubt hastened by the strain of this work upon his system, and his disappointment at defeat. The Michigan "Christian Advocate" said: "The temperance cause in Michigan has lost its most influential and devoted friend."

MISS MARIETTA SMITH was born in the State of Ohio, and educated in the public schools of the State. She was suc-



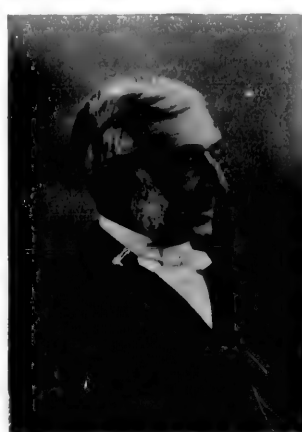
Good Templars, December 8th, 1892, and was appointed G. D. M. of the Order on October 15th, 1894. The degree of the International Supreme Lodge was conferred upon her on October 15th, 1894. She was initiated July, 1894, into the Woman's Relief Corps, auxiliary to the Grand Army of the Republic, and was appointed Corresponding Secy. of the Order, holding the same position up to date. She was appointed collector of the Anti-Saloon League of Circleville, Ohio, Nov. 11th, 1894, and is still serving in that office. In religion she is an Episcopalian; an earnest zealous worker of the Church and Sabbath School, and engaged also in the mission work of the city in which she resides. Residence, Pickawav Street, Circleville, Ohio.

MRS. LUCINDA FISHER SHERMAN was born in Parke Co., Ind., Dec. 8th, 1847. Her parents were Alfred Fisher and



perance teaching in the schools, and frequently wrote temperance articles for the press. In 1890 she helped elect a woman's ticket for city officers which was chosen in Roswellville, though the iden was first put forward in derision by a whiskey man. The women officers inaugurated a new order of things. She has filled the offices of W. C. T. U. Co. Supt. of temperance teaching in Sabbath Schools, Treas. and Pres. of Shawnee Co. W. C. T. U., and Dist. Supt. for the "Union Signal" and "Our Messenger," still doing efficient work for the cause. She is a member of the Methodist Episcopal Church, where she has held several offices in its ladies' societies. Her husband served in the Civil War. Their family consists of one son and two daughters.

REV. THEODORE LEDYARD CUYLER, D. D., of Brooklyn, N. Y., is one of the best known and highly respected ministers,



W. P. for New Jersey. He was also Chairman of the Prohibition Committee for that State. He took an active part, in 1854, in the election of the Hon. Myron H. Clark, the only Prohibition Governor ever elected in N. Y. State. He is a non-partisan Prohibitionist. He was one of the founders of the National Temperance and Publication Soc., and was for several years its Pres. He is one of the best known temperance writers and authors now living, having contributed over 4,000 articles to leading journals and published 14 volumes. He has been several times arrested for his temperance and never spent one Sunday in a sick bed in that time. He resigned in 1896 because of age and entered on his " Ministry-at-large."

HON. ABRAHAM A. BARKER was born in Lovell, Oxford Co., Me., March 30, 1816, and received a common school education.



He became interested in the temperance cause when a boy, and joined the Congregational Church in 1832. A total abstainer all his life, taking an active part with Hon. Jas. Appleton and Hon. Neal Dow in the campaign for the Maine law, he also took a leading part in the abolition cause, and joined the third party, under James G. Birney, in 1840, being a large stockholder in the underground railroad, and sharing in the persecution that followed. In 1855 Mr. Barker removed to Ebensburg, Pa., and engaged in the mercantile business, but continued to labor assiduously for those in bonds. Mr. Barker was a delegate, in 1860, to the Convention that nominated Abraham Lincoln, and was a strong advocate for his nomination, and was an intimate friend of Mr. Lincoln during his administration. In 1864 Mr. Barker was elected to Congress, serving one term when returning to his business. In 1875 he left the Republican Party and joined hands with the Prohibition Party, and has taken a very leading part, having served four years as Chairman of the Prohibition State Committee. Mr. Barker has spent a great deal of time and money for the cause, and is still an active worker, and is waiting for the abolition of the accursed liquor traffic.

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MRS. EMMA McCANDLESS, Supt. of L. T. L., of Broken Bow, Neb., was born in Davis Co., Iowa, January 13, 1861. Her father, Amos W. Gandy, was of French descent, and her mother, Mary E. Phelps, belonged to an old English family which traces its genealogy from the time of Edward VI., possessing its own coat of arms, etc. Her parents settled in Nebraska, and she experienced the usual hardships of pioneer life. She was educated in York, Neb., and was converted and joined the Methodist Church in 1874. In the same year she took the pledge in a meeting addressed by John B. Finch, and enlisted in temperance work. She joined the I. O. G. T. in 1882, and has held several District offices in the Order. She united with the W. C. T. U., in 1883, and represented the W. C. T. U. at the State Convention of 1893, and has twice been elected to State Conventions on the Prohibition platform. She has also been a zealous worker in the Band of Hope, Loyal Temperance Legion and Junior League. She gives a lecture every Sunday afternoon to the children. She is a pronounced Prohibitionist and interested in every temperance reform that will help to sweep the liquor traffic from the face of the earth, but her talent fits her pre-eminently for work among the young. The influence of her work among children will be seen in generations to come.



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FRANCES A. JONES (nee Haynek) Corresponding Secretary of the Wyoming Women's Christian Temperance Union, was born at Bryan, Williams County, O., in the year 1848. Her father, at that time, was State's Attorney for that county, and is yet living and in the practice of his profession at the age of 77. Mrs. Jones was educated at the High School in Stryker, O., where she always stood at the head of her classes. After graduating she taught for ten years in the schools of Ohio, Indiana and Missouri always commanding the highest salaries. She was married in 1873 to J. W. Jones, of Stryker, Ohio, and ten years later removed to Green River City, Wyoming, where she now resides. She is the happy mother of four sons, who are all staunch for temperance. Mrs. Jones has always been a hater of the liquor traffic, and in 1889 was elected Corresponding Secretary of the Wyoming Women's Christian Temperance Union, and has been re-elected each succeeding year. A Christian of the type that makes friends of all she meets and holds them with "hooks of steel."



On the sunset side of life and of her native land, long may she live to work and vote for the cause of "God and home and native land."

REV. JOHN G. FALLIS was born April 3rd, 1848, in Millbrook, Ont. He is of Irish descent, his people coming from Ireland in early youth. He was educated in the Millbrook public schools, the Omeamee High School, and Victoria University, Cobourg. He was converted and joined the Methodist Church at the age of 22, and entered the regular ministry of the Church in the year 1871. He early connected himself with the S. of T., the I. O. G. T., and the Royal Templars, and has been active as a temperance man ever since. He took a very active part in the Scott Act agitations, being almost incessantly on the platform, and his services being in great demand as a speaker and organizer. As a worker for Prohibition, Mr. Fallis was bold and skillful, and considered no reasonable sacrifice of time, or ease, or money, too great for the promotion of the cause so near his heart. During the New Party movement of 1889, 1890, and 1891, Mr. Fallis was one of the most active and liberal supporters of the effort, frequently lecturing in its interests, and organized societies in different parts of Western Ontario. In the fierce agitation for and against the Scott Act, Mr. Fallis, by appointment of the Lambton Scott Act Association, edited the "Scott Act Review," which did most excellent service in its day.



MR. JOHN S. LUCAS, of Toronto, Ont., is the proprietor of the well-known temperance hotel of that city, located on Louis-



street near the magnificent new city buildings, and also near the new Dominion Armouries, the largest building in Canada under a single roof. He was born in Tyrone Co., Ireland, April 18th, 1843. His parents moved to Canada when he was but 2 years of age, and settled about forty miles north of Toronto, in what was at that time an almost unbroken wilderness. There, by great energy and industry, 250 acres of unbroken forest were transformed into a productive and fertile farm. He was educated in the public schools of his locality, finishing at the Barrie

Grammar School, of which he subsequently became the mathematical master. Later on he took charge of the school in the village of Churchill, Simcoe Co., and in 1860 went into a general mercantile business, in which he greatly prospered for seventeen years. Afterwards reverses came in grain dealing, because of great market fluctuations, and he moved to Toronto, where he established the Lucas House, which he has kept adding to and improving until it is now one of the largest and best known of its class in the Province. He has been a life-long temperance man, 31 years a S. of T., a G. T., and a R. T. In all these Orders he has done effective work.

MISS C. S. BURNETT, A. M., educator and reformer, was born in Niles, O., May 1st, 1840. Her father, Joseph Burnett, is



descendant of the early New Jersey settlers; her mother was a Virginian by birth and education. The characteristics of the two families are happily blended in the daughter. An inextinguishable thirst for knowledge led her to surmount all obstacles till she graduated in the Classical Course in 1868. She at once began a successful career as teacher in Normal Schools and Colleges. Two years were spent in the M. E. College in Utah, and while there she was President of the Territory for the Women's Christian Temperance Union. In 1888 she was made National Organizer. A year was given to California and Nevada, when she was called home by the sickness and final death of her mother. Since then she has lectured in several States, and spent a year in North Carolina. She was one of the delegates to the World's Convention of the W. C. T. U., held in London, in June, 1895. At present she is one of the National Organizers, and also a National Lecturer for the Department of Narcotics. As a speaker she is earnest, logical, and pleasing in manner, and deservedly popular. The State and National officers say: "As an organizer she has no superior." Her lectures cover a wide range of subjects and include several for the popular platform.

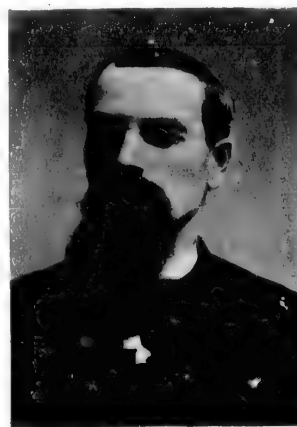
MRS. PHEBE J. ADAMS, of Moravia, N. Y., and President of Cayuga County W. C. T. U., was born in Locke, Cayuga Co.,



July 19, 1845. Her parents were Dr. Obad and Subia Holden Andrews. They were ardent friends of the abolition movement and co-laborers with Gerrit Smith and others of his class; they were also active temperance workers. Dr. Andrews edited and published the "Medical and Temperance Recorder." She was educated in Groton Academy, and a graduate of C. L. S. C. of 1885. She commenced teaching at 16. She was always an ardent student, is a ready writer and fluent and persuasive speaker. In 1865 she was married

to L. H. Adams, and removed to Moravia, where he is now a leading merchant. They are well united in Christian and temperance work. They were two of the first eleven members of the now large and prosperous Baptist church there. They have two sons, one of whom graduated from the Brown University in 1880, and one from Rochester University, and now a student in Rochester Theological Seminary. She has taken an active part in temperance work from girlhood, and has been connected with various temperance organizations. She was at one time Pres. of the W. B. F. M. S. for her county, and has taken a prominent part in the W. C. T. U. movement ever since its origin, at the time of the great Woman's Crusade. She is a State evangelizer and organizer.

REV. E. B. SUTTON, of Seattle, Wash., is known throughout the Pacific coast as "The War-Horse of Prohibition." He was



born in the township of Cohocta, Mich., July 30, 1847. Entered the army when 15 years old, enlisting in Co. "B," Ninth Michigan Cavalry. He took part in 52 battles and skirmishes. At the age of 27 was ordained a minister in the Methodist Protestant Church. In 1884 he was elected delegate to the National Convention of the Prohibition Party, and again in 1888. He moved to Washington in July of 1888, and was at once engaged as State Organizer, and elected a delegate to the National Convention again in 1892. He was appointed a member of the

National Committee. He is also organizer of the Christian Federation, the National Prohibition Church, also Chaplain of the G. Div. of the S. of T. for Washington. He also holds commission for and is a very successful organizer of the American Protective Association—in fact, an all-round reformer. As a public speaker, he has averaged speaking every night in the week and twice on the Sabbath for fifteen years. He has held the position of general agent of the Washington Prohibition Alliance for seven years, and wears a beautiful gold medal presented at the State Convention. He is the author of a book entitled "Prohibition Seed Thoughts," and is a prolific writer for the newspapers.

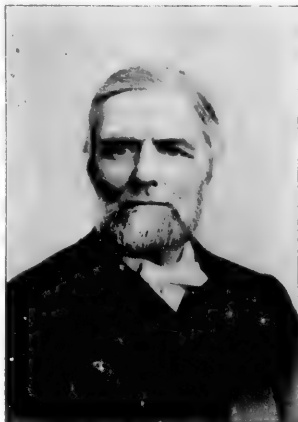
ELGIN ADAMS BLAKEY, M.D., Winnipeg, Man., was born Nov. 4, 1854, at Cherry Valley, Ont. He is of Scotch descent.



He went to Winnipeg in 1881. He graduated in medicine in Manitoba University in 1890, and was made Deputy Minister of Education for the Province of Manitoba in November of the same year. He has always been a total abstainer, and taken an active part in temperance work. He united with the S. of T. when 14 years old, and later with the I. O. G. T. He still belongs to this Society, being present Chief Tem. of Ft. Garry Lodge. In 1893 he was elected G. C. T. for Manitoba. He is also a member of the R. T. of T. He firmly believes in juvenile temperance work, and, as

Superintendent of the Fort Rouge Council Cadet Corps, and of the Fort Garry Juvenile Temple, is actively engaged in this work. He has succeeded admirably in this important work for the youth, and holds the confidence and esteem of the juvenile temperance workers of the community. He has excellent executive ability. This has been recognized, and finds full scope in his present position as Secretary of the Manitoba Branch of the Dominion Alliance. He has for several years been a prominent worker in the Methodist Church. He is at present Steward, Secretary of the Executive Committee, and teacher of the Young Ladies' Bible Class in Fort Rouge Church. Is now G. S. Manitoba I. O. G. T.

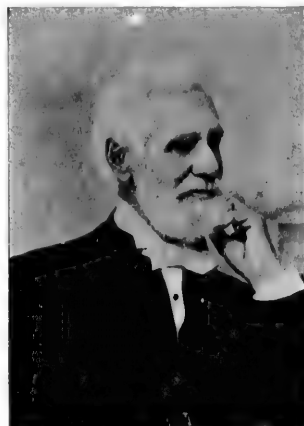
REV. JOHN WOOD, of Truro, N. S., was for many years an active and prominent temperance worker in Ottawa, and a leading officer in the Dominion Prohibition Alliance.



He was born in Littlehampton, Sussex, England, May 25th, 1828. His father moved to Canada when he was but four years of age, and engaged in business as a watchmaker in Montreal. He remained at home, receiving his education and assisting his father in his business, until his twentieth year, when he entered the Congregational College, then in Toronto, to prepare for the ministry, under the late Principal Lillie, D. D. He graduated in 1851, with honors

in Theology and Oriental languages, after which he spent six months in travel, mostly in Great Britain. In 1852 he settled in Brantford, and was in pastoral work there for 22 years. Then he was unanimously chosen Supt. of Home Missions and Gen. Secy. of the Mis. Soc., and editor of the "Canadian Independent," the denominational magazine. These positions he held for years, residing in Toronto. He has also been Chairman of the Congregational Union of Ont. and Que. In 1877 he became pastor of the church in Ottawa, and remained till 1893. He is now in charge of the Congregational Church at Truro, N. S. He has been Secy. of the Dom. All., and its Parl. Agt.; took an active interest in the enactment of the Scott Act by the Dom. Parl. His wife is an active W.C.T.U. worker.

HON. SENATOR A. VIDAL, of Sarnia, for many years past Pres. of the Dom. Alliance for the Prohibition of the Liquor Traffic.



He was born in Bracknell, Berkshire, Eng., Aug. 4, 1810, and was educated in the Royal Mathematical School, Christ's Hospital, London. He came in early life to Canada, and spent five years on a farm in the bush. In 1842 he was licensed as a Provincial Land Surveyor, and followed that profession for eleven years, during which time he surveyed a number of the now prosperous townships in Lambton Co., and the present town of Sault Ste. Marie, and to mark the front limits of all mining locations along the north shore of the river Ste. Marie and

of Lake Huron. In 1853 he entered the service of the Bank of Upper Canada in Sarnia, and continued to manage the agency until the failure of that bank in 1867. He was then appointed agent for the Bank of Montreal in the same town, which he resigned in 1875. He was also Co. Treas. for Lambton for nearly 40 years, and resigned in 1891, his son being his successor. He became a pledged total-abstainer in 1840, and has been a faithful worker in the cause ever since. In Parliament and throughout the country he has been a tried and valued friend of the Prohibition movement. He is a Presbyterian Elder and S. S. teacher. In 1873 he was appointed a member of the Dominion Senate.

REV. J. VAN WYCK, B.A., of Hamilton, Ont., is a well-known Canadian Methodist minister and a zealous Prohibition worker.



He was born in Stamford, near Niagara Falls, Ont., May 16, 1846. His parents, Daniel and Nancy Kilman Van Wyck, were farmers in that locality. He spent his early days on the farm, and completed his education at Albert College, Belleville, where he graduated in 1878, being the valedictorian and silver medalist of his class. He was converted in 1866, and entered the ministry in the M. E. Church in 1869. He has ever since been active and successful in pastoral work in various churches, in Toronto, Welland, St. Catharines and Hamilton. He is

now pastor of the Gore Street Church in the latter city. He has been a member of the Board of Management of Alma Ladies' College, St. Thomas, and of the Board of Examiners from the beginning. He was a member of the Bd. of E. of Albert College until the Methodist union. He has been a delegate to nearly all the General Conferences. He has been a member of the S. of T., G. T., and R. T., and has taken an effective hand in Duncan Act, Scott Act and Plebiscite campaigns, respectively, and in the reduction of licenses, and law enforcement, wherever his fields of labor have been. In the pulpit he has been very outspoken and practical in behalf of temperance and other moral and social reforms.

SAMUEL A. RAMSEY was born near Pittsburg, Pa., Jan. 1, 1856, the son of a prosperous farmer.



His general education was received in the common school, in the home circle, at Sewickley Academy, and at Beaver and Mt. Union Colleges. Mr. Ramsey followed teaching for some time, and was recommended for a professorship, but entered Michigan University, graduating from the Law Department in 1892. He practised law one year in Indiana, and moved to Woonsocket, S. Dak., in 1893. In 1895 he married Luella A. Stones, of Indiana, and has one child, a daughter.

Mr. Ramsey is a firm believer in God and human rights, possessing tact, skill, and a clear insight into the questions of the day. He entered politics with a view to work moral reform. He is a Democrat, and was the leader of the "Noble Fifty-Six," and author of the famous resolution favoring Prohibition in the Democrat State Convention of 1890, in which year he was delegate to the Constitutional Convention, and is one of the signers of the Constitution of the State. He was appointed a commissioner to the World's Columbian Exposition by Pres. Harrison, and has filled other offices of trust. In the fall of 1892 he was the unanimous nominee of his party for Lieut.-Gov., and ran a great many votes ahead of his ticket, though not elected. In personal appearance Mr. Ramsey is imposing.

MRS. LUELLA A. RAMSEY, philanthropist and reformer, was born near Fort Wayne, Ind., 1858. Her father was a prominent clergyman of the Methodist Episcopal Church. She entered College at an early age, and after her graduation followed four years of successful teaching in the public schools. As an educator she ranked high. In 1885 she became the wife of Samuel A. Ramsey, a lawyer, of Pittsburg. They settled in Woonsocket, S. Dak., where they are at present residing. Mrs. Ramsey has been identified from the first with the most prominent workers of the place, whose aim is social reform or intellectual advancement. The citizens of Woonsocket



placed her upon the city Board of Education, and she was chosen President. She is accomplished in music, painting, and elocution. Broad in her aims and charities, and a firm believer in women's power and influence, she chose the Women's Christian Temperance Union as the field wherein to exert her energies and benevolences. For years she was President of the local union, and has always taken an active part in her District and State, serving for a number of years as District President and State Superintendent of the Young Women's Branch. At the last Annual State Convention she was elected President of the W. C. T. U. of South Dakota. To this important office Mrs. Ramsey brings rare gifts of mind and soul.

JAMES BRAINERD MORGAN is a native of Berkeley County, and the youngest son of the late Jephthah Morgan, formerly of Jefferson County, Va., (now W. Va.), and a lineal descendant of the Vail and Jennings families. His grandfather and great-grandfather served as officers of the American Army with distinction, in the revolutionary war. Mr. Morgan joined the I. O. G. T. in 1880 at Gerrardstown, W. Va., and entered the Grand Lodge in 1881. Next year he was elected Grand Secretary, and has been re-elected at each annual session by unanimous vote. His Grand Lodge sent him as Representative to the Supreme Lodge Sessions at Charleston, Washington, Chicago and Boston. In 1880 he founded the "West Va. Good Templar," which was adopted by the Grand Lodge as official organ, and was its editor and publisher nine years. He is also editor of the "Gerrardstown Times," which he has successfully conducted since 1876. Mr. Morgan is also a poet of some fame. His two volumes of poems, entitled respectively, "Song-Sermons" and "Strollings in Song-Land," have been received with marked favor by the people and public press. His wife was Miss Margaret Gold, daughter of the late Washington Gold, of Virginia; and is a zealous friend of the temperance cause and a P. G. V. T. of the Grand Lodge of Virginia. He is a ruling Elder of the Presbyterian Church.



MRS. A. M. EAMES, of Delphos, Ottawa County, Kansas, was born in Readsboro, Vt., Sept. 25, 1833. Her father was Orial Bishop, who went to Vermont from New Haven, Conn., and her mother, Eunice Rice, who died when the subject of our sketch was 11 years old. She received a common school education. At the age of 21 she married W. J. Eames, and removed in 1856 to Wisconsin, where, in Calumet Co., she endured the hardships of a pioneer life. Mr. Eames died in May, 1865, leaving her with four children, three sons and one daughter. As soon as her eldest son was old enough, she, with him, joined the Independent Order of Good Templars as a charter member, the other children uniting with the Juvenile Temple. She has been a member of the Order for twenty-seven years. She has trained her three boys in temperance work, and they all vote the Prohibition ticket in the State of Kansas. Her daughter, who died at the age of twenty-four, was very much attached to temperance work. Mrs. Eames has attended Grand Lodges as delegate, also the State Prohibition Convention at Emporia in June of 1894, as a delegate from the Fifth District. She has worked in the Women's Christian Temperance Union, the Temple of the Independent Order of Good Templars, and belongs to the W. R. C.



REV. JAMES YEAMS, of Jamaica Plain, Boston, Mass., so extensively known as a prominent temperance worker, especially



in connection with the G. T. Order, was born in Dover, Eng., in 1843. He has been nearly all his lifetime in active temperance and Christian work. When a young boy he was the first secretary of the first Band of Hope in his native town. At 17 he began to preach, and in 1863 he entered the ministry. He became a G. T. in 1871. The next year, in connection with Mr. Edward Curtice, G. Treas., he started "The Templar," the first illustrated temperance weekly published. It reached, at one time, a circulation of 30,000. He also originated

"The Juvenile Templar," and published it for seven years. He was Gen. Supt. of Juvenile Templars in England for four years, and did much good work in preparing the rituals, constitutions, and methods, which have been used throughout the world. He was chosen a delegate to the R. W. G. Lodge in 1876, and was a delegate to the Louisville session when the Order divided at that time. He was elected the first R. W. G. T. of the R. W. G. L. of the World. He took a prominent part in raising the G. T. Life-Boat Fund in England, for which \$3,370 were raised. The first trip of that boat saved fourteen lives from the wrecked "Altona," of Hamburg. He was one of the originators of the Juvenile Ward in the Nat. Tem. Hospital.

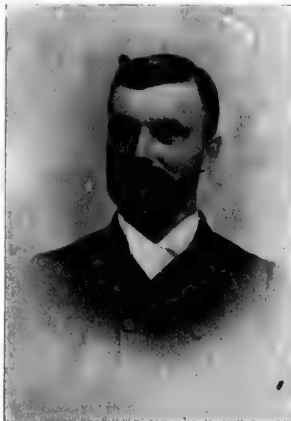
DR. W. A. ALLEN, of Billings, O., has had a noted career as a traveller, hunter, miner, and later as a temperance and Christian worker. He



was born Sept. 2, 1848, at Summerfield, Noble Co., O. When 16 he moved to Iowa, and for years had strange and amusing adventures with the "Bushwhackers" of Missouri and Southern Iowa. In March, 1877, he started on a memorable trip across the great plains for the mining regions of the West. That was during the early staging days, when drivers and passengers were often shot and robbed by Indians and white desperadoes. The Sioux were determined to resist the incursions of white men in their

country. His company travelled six weeks with waggons, when their teams gave out, and they then walked, fighting and defending their way. He remained a time at Deadwood, mining. Flour there at that time was \$100 per sack of 100 pounds, and potatoes about at the same rate. He started "Out West" from Deadwood later on, and took a lively hand in much Indian fighting. He is preparing an interesting book of his 18 years North-West experience. He is a life-long temperance man and a Prohibitionist. He organized the first Prohibition Club at Billings, and has written, lectured, and canvassed in behalf of the movement. He is a member of the M. E. Church. Has started a Touriste, known as Allendale, at the mouth of Clark's Fork, where a saloon can never be legally established.

REV. GEO. STAFFORD was born at Elora, Wellington Co., Ont., in October, 1864. His father was a native of Staffordshire,



England, and his mother of Prince Edward Co., Ont. He attended school at Elora and Whitby. Has been a member of the Band of Hope, S. of T., I. O. G. T., and R. T. of T. In 1883 was a charter member of Whitby Council, No. 57, Royal Templars of Temperance. In 1887, associated with Mr. W. A. Dunnington, began a two years' campaign of gospel temperance work, under direction of Royal Templars. During this period Eastern and Western Ontario, the Eastern Townships in Quebec, and the Province of New Brunswick

were visited. In 1889 was received into connection with the Montreal Conference of the Methodist Church. His appointments have been in the Eastern Townships, Quebec. In 1890 he was elected a Grand Trustee of the Quebec Grand Council, Royal Templars, serving a three-years' term; in 1893 and 1894 elected Grand Chaplain; appointed Grand Superintendent of White Cross work in 1895, in conjunction with the duties of Grand Chaplain. He did zealous work, both on platform and committee, in several Scott Act contests in Ontario and Quebec. He was married in 1886, and has a family of two boys. He is an Independent in politics, and is a believer in forcing Prohibition to an issue at the polls.

REV. S. L. STIVER, A.B., A.M., B.D., for thirteen years proprietor and superintendent of the Bunker Hill Military Academy, Bunker Hill,



Ill., was born in Central Pennsylvania of German ancestry. Prepared for teaching and for college at an early age, and having received the highest certificate in the gift of the State at the age of 18, he soon after entered Lafayette College, Easton, Pa., graduating in the class of '74 with the highest honors and with several prizes. In 1878 he graduated with high rank from Union Theological Seminary, N.Y., and took charge of a church in St. Louis. A year later he became pastor of the Congregational Church of Bunker Hill, Ill.,

and two years later accepted his present position. During the Blaine campaign he espoused Prohibition from a sense of duty, and has since become a leader in advancing its principles; is one of the founders of the "Macanpin County Advance," and, as editor or contributor for five years, he exhibited marked ability and devotion. Never seeking office, he has frequently been nominated by his party for City, County, District, and State offices, and has done effective work on the stump. Still in the prime of life, he may be counted on for many years of efficient service in the cause of Prohibition reform and of good government. Some of his articles for the press have been translated into German for circulation at home and abroad.

REV. CYRUS S. NUSBAUM, of Kingman, Kas., and Pres. of the Kansas Holiness Association, was born in Middlebury, Ind., July 27, 1861. His



parents were Jacob and Caroline Nusbaum. He was educated in his native town, after which he taught school for six years in Indiana and Kansas, and was successful in his work. He entered the ministry of the M. E. Church, and has been appointed to the pastorate of some of the most prominent churches of his State. He has been pastor of the First M. E. Church in Kingman for the past three years. Ten years ago he became a member of the Prohibition Party, being convinced that through some such means the nation can soon-

est and most effectually become rid of the legally sanctioned drink traffic, the greatest enemy the Church and the Nation have to contend against. He has taken a prominent part in the work of that Party, and in 1892 he was nominated its candidate for State Senator for Sedwich County. At the election he led his ticket by over 200 votes. He is sanguine that the Right will yet succeed in this great movement. Three of his great lectures have done much effective work and have gained him a good reputation throughout the State and the Church. They are: "The Enemies of the Ballot Box," "The Power Behind the Throne," and "The Christian in Politics." His work has been practical, and the results lasting.

MRS. JULIA A. CHASE was born at Mt. Vernon, O., Dec. 21, 1842. Through many years she was so



much of an invalid that she was unable to attend school regularly, and was therefore largely educated at home, under the supervision of her mother. Julia was a "book-worm," but the mother was wise, and supplemented the study by a careful training in needle-work. Mr. and Mrs. Houghton were earnest workers in the temperance cause, and Julia was early taught, not only total abstinence, but positive aggressive action against the liquor traffic. She was confirmed in the Episcopal Church, by Bishop McVaine, but after her marriage she

became a member of the M. E. Church. In September, 1862, she became the wife of R. C. Chase, of Schenectady, N. Y., a Union soldier, who was in at the surrender of Lee. They came, in 1867, to Hiawatha, Kansas, where they still live. Mrs. Chase has had seven children, four of whom are living. She has been connected with the W. C. T. U. and the W. R. C. of Kansas, from their organization, and has held several State offices in each. She organized temperance unions at the Soldiers' Home (National) at Fort Riley, Fort Leavenworth, and in the United States Military Prison, this last being named for her the "Julia A. Chase Temperance Union." She has lectured some, and done considerable literary work, the largest being a "Life of Mary A. Bickerdyke, Mother,"

MRS. E. MALVINA G. TOWNSEND was born in Clarksville, Huron Co., O., of distinctive New England parentage. Her



father, Dr. George T. Parker, was born in Cambridge, Mass., and graduated in the first graduating class of the Homeopathic College in Cleveland, Ohio. Her mother, Amanda M. Stevenson, was born in Rutledge, Vt. She was left an orphan when eight years old, and was reared by her grandparents. Her early education was received at private schools. Afterward she determined to obtain a college education, and finished her literary course in Oberlin, adding a course in the Business College. During the

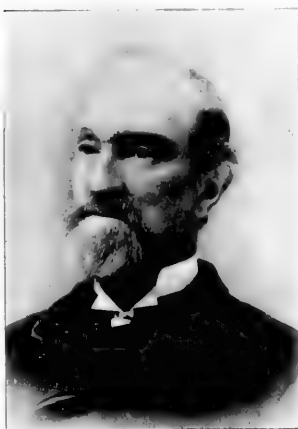
War of the Rebellion she was Secy of the Sanitary Commission of Huron Co. She was married to Dr. John Townsend in 1870. During the Woman's Crusade she was elected First Vice-Pres. of the Woman's Temp. League of Edgerton, O. In 1881 she was appointed Dist. Missionary in the Ohio W. C. T. U., and in 1890 was elected one of the State Vice-Presidents, and in 1895 was made Pres. of the State Board of Trustees. She was elected Treas. of the Henry County Prohibition Club in 1891, and Secy. of the County Executive Committee in 1894. She served as Rec.-Secy. and Trustee eighteen years in the Meth. Church, and S. S. Supt. twelve years, but in 1895, together with her husband and daughter, united with the Presbyter'n Church at Holgate, Ohio. She was well-known as a temperance lecturer.

JOHN N. MCKENDRY was born in the County of Cavan, Ireland, June 16, 1857. His parents were John McKendry and Margaret Bell.



He received his education at the Grasmath's Smith's School in his native country. In politics he is a Conservative, but pronouncedly independent. He is a member of the Methodist Church. He has been a life-long abstainer from the use of intoxicating drinks. He is a member of the I. O. G. T., and has been associated with the Can. Tem. League since its inception; in fact, he was one of its founders. He has shown his devotion to the cause of Prohibition, not only by private, but by platform work, and has manifested his independence of party politics by speaking for political candidates who were of opposite faith from the party with which he has generally been identified, if they were known to be sound supporters of Prohibition. His familiarity with the subject, and impressive manner of presenting his ideas, causes him to be in demand by temperance societies as a speaker on gospel temperance. He is a member of the A. F. and A. M. He has had a very successful business career. He came from Ireland sixteen years ago, after he had learned the dry goods trade, and was engaged for some time in buying for a large house in Toronto. He then embarked in business for himself with two clerks, but he now employs two hundred.

REV. HUGH D. FISHER, D.D., second son of William and Isabella Fisher, was born March 14, 1824, in Steubenville, O. He



was converted and joined the M. E. Church in his 14th year. Educated in "Grove Academy," in 1837 he became an M. E. minister, and immediately began advocating constitutional prohibition. Transferred in May, 1858, to Kansas, he continued his agitation for the destruction of the rum power. In 1865 he became President of the State Temperance Society, and in Topeka presented, and carried over strong opposition, the first resolution praying the Legislature to submit to a vote of the people an amendment forever prohibiting the importation, manu-

facture, and sale of intoxicants as a beverage. From that date the struggle went on, until in 1880 the constitution was so amended. During two years, as State Lecturer and Organizer, he did as much to make Kansas a Prohibition State as any man in it. In 1873, during the Ohio Crusade, there was a movement in Olathe, led by Dr. Fisher and his wife, which resulted in closing the saloons in the county. Mrs. Fisher was arrested, and Hon. St. John (afterwards Governor) defended her, and the case signally failed. Dr. Fisher has always advocated in the G. A. R., I. O. O. F., and A. F. and A. M. lodges, total abstinence and Prohibition, and now enjoys the prospect of complete victory.

MRS. LOU E. RALL is the worthy State Supt. of Mercy Dept., W. C. T. U., Indiana. She was born near Cincinnati, Ohio,



Jan. 11, 1859. Her parents were John H. and Eliza A. Bernhardt. The father was Elder and Trustee in the Home Presbyterian Church. Her education was in different schools. She graduated from the High School at Mt. Healthy, Ohio. She is a much beloved and active member of the Christian Church; a Prohibition worker in all W. C. T. U. work; also in the Humane and Anti-vivisection Society of Aurora, Ill. Four years ago at the State Convention of Indiana W. C. T. U. she had created the Mercy Department, of which she has been State Supt. since;

also Secy. of Huntington Humane Society, and is now active Vice-Pres. of the Anti-vivisection Society, Aurora, Ill. She has addressed many and various temperance meetings and conventions. She was elected at the Indiana State Convention to act as delegate to the National W. C. T. U. Convention at Baltimore in October, 1895. Mrs. Rall is talented in executive ability, and so very earnest in all of her undertakings that she is a living example to all temperance workers. Her motto is: "Whatsoever thy hand findeth to do do it with thy might," and is nobly illustrated in her active and benevolent life. She believes in Prohibition with all her heart, and looks forward to its speedy triumph.

MISS EVA MARSHALL SHONTZ, dramatic reader and Prohibition worker, was born in Centreville, Iowa, Sept. 19, 1864.



Her parents were Henry Dan'l Shontz and Margaret Nevin Marshall. She was educated in the public schools of Centreville and in Montmouth College, from which she graduated in 1884, afterwards graduating from the National School of Oratory, Philadelphia, Pa. She is a member of the Prohibition Party, of the United Presbyterian Church, of the W. C. T. U., and of the Women's Miss. Soc., and an active worker in connection with each. Her most effective work for temperance and Prohibition is upon the platform in her public recitals, in which she manages

to introduce some powerful appeals to the public conscience both in the selections rendered and also in original addresses, in which she pleads the cause of the home against the saloon. Miss Shontz has taught successfully in school and college, and everywhere shown her sympathy and devotion to the Prohibition cause. She appears to have an affinity for the W. C. T. U. work, as she is frequently associated with them in their State and National gatherings as a reader and helper in their work, and is most strongly endorsed by many of the leaders of that wonderful organization. All who speak or write of her describe her as a genius and a true woman, using her talents to heal the heart-break of humanity.

REV. HENRY COCKS was born in England, of godly parents, Dec. 28, 1835. His father was a Methodist local preacher, and



being a strong temperance man became a noted advocate of the great temperance reform. The influence and godly example of his parents had much to do in moulding his boyhood life for future useful service. When about 17 years of age he surrendered himself to Christ. Becoming deeply interested in religious and moral reform, he began, under church direction, to preach the Gospel message, and to advocate temperance. From that day to this he has given great strength to the temperance cause, both by word and pen. A change of doctrinal views led him

into fellowship with the late Rev. C. H. Spurgeon, by whom he was baptized, and received into the Tabernacle Church in London. Having spent the full required time in the Pastor's College, he entered upon the work of the Baptist ministry. After travelling for his health in Australasia and other lands, he settled in Ontario, Canada. Here he spent several years in pastoral work, during which time he was a fearless opponent of the liquor traffic. In the temperance cause he is a strong man. His logical and clear way of putting things makes him an interesting speaker. He is a strong Prohibitionist in the State of Kansas, where he now lives.

NATHAN WOODSWORTH EATON was born at Canning, N. S., April 17th, 1860, his parents being Levi Wells Eaton and Sarah Ellis Woodsworth, daughter of Nathan Woodsworth. He received his general education in the public school at Canning. His people are members and he is an adherent of the Methodist Church. In politics he takes the stand of Independent.



He believes in and is connected with no societies except temperance orders. He became a Cadet of Temperance at 8 years of age, united with the Sons when he had reached fifteen years, and continues to be an active member of this Order. He has been engaged in the ship-building industry during the greater

part of his life, and is a partner in and manager of the Spencer's Island Company, who carry on that business, as well as a general mercantile one, at Spencer's Island, Cumberland County, Nova Scotia. He is at present residing at his old home at Canning. He modestly claims only to be of the rank and file of Prohibitionists, yet he has taken such a distinctive stand on this great question that others have considered him as a leader. He gave evidence of his zeal for the cause of temperance and Prohibition by taking a very active interest in the Prohibition Party movement in Cumberland County, and rendering it all the aid in his power.

REV. ALBERT GALLATIN LAWSON, A.M., D.D., born in Poughkeepsie, N. Y., June 5, 1842, was educated at the public schools, the College of New York City, and Colgate University, Hamilton, N. Y. He commenced to preach at Perth Amboy, N. J., in 1861; was pastor there from 1862 to 1866; at Poughkeepsie from 1866 to 1867, and of the Greenwood Baptist Church, Brooklyn, N. Y., from 1867 to 1884. He was elected Corresponding Secretary of the A.B.F.M.S. in 1884, and removed to Boston, whence he went to Camden, N. J., in 1891. He united with the S. of T. in 1861, was elected G. W. P. of New Jersey, and a representative to the National Division in 1867. He has



been Chairman of Committee for calling of five different National Temperance Conventions, and of the Committee of the World's Temperance Convention at Chicago in 1893. He is the author of many temperance leaflets, and of publications on church work, besides many contributions to the press. For years he was editor of the temperance department of "The National Baptist," and has been closely identified with the National Temperance Society and Publication House. In "Pen Portraits of Illustrious Abstinents," Geo. W. Bungay calls him "The hard working committee man." Dr. Lawson is a graceful and eloquent speaker, and his services as a lecturer are in great demand.

THOMAS NIXON, of the city of Winnipeg, in the Province of Manitoba, in the Dominion of Canada, was born in the city of Dublin, Ireland, and is now in the seventy-third year of his age. He has been for over half a century identified with the temperance cause; has been a member of the Independent Order of Good Templars for upwards of forty years, and has been an untiring advocate of the prohibition of the liquor traffic ever since the enactment of the Maine law. He was for years Superintendent of Schools in the North Riding of the County of York in the Province of Ontario. He removed from Toronto to Winnipeg in the year 1874, having been appointed by the Dominion Government as paymaster and purveyor for the Canadian Pacific Railway as well as agent of the Mounted Police. During the last fourteen years he has been in the employ of the Canadian Pacific Railway Company as the Right of Way Agent of the Western Division of that great enterprise.

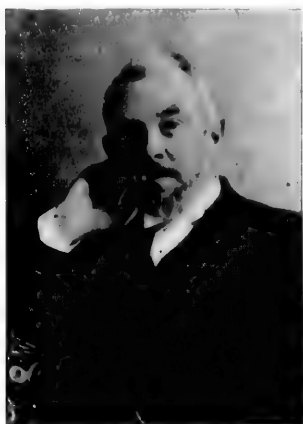


Mr. Nixon is known throughout the Dominion as an effective and pleasing platform speaker, and has always advocated, and in unmistakable terms, the duty of the Legislators of the Dominion of Canada to prohibit the manufacture and sale of intoxicating liquors for beverage purposes.

REV. GEORGE WEBBER, a well-known Methodist minister and temperance worker, of Toronto, was born in Devonshire, Eng., April 15, 1838, the son of John and Drucilla Webber. He was educated in his native locality, and spent his early life in England. He was converted at the age of 17, and became a member of the Bible Christian Church, with which he remained identified until its union in Canada with the Methodist Church, some years ago, since which he has been a well-known worker in the latter denomination. He became a local preacher at 18, and ten years later entered the regular ministry, which has been his life work ever since. He filled a number of important stations in England, after which he came to Canada, and has since been doing effective work in Prince Edward Island and the Province of Ontario. For the last twelve years he has been in Toronto. He has filled various important church positions, from the President of the Conference downward. He was married in August, 1864, in England, to Emma Naunce, of Liskeard, Cornwall. He has been in the temperance harness ever since he began his public life work. He was a member of the United Kingdom Alliance in England, doing his first public platform work with that powerful body. He was one of the pioneers of the Prohibition movement in his own church. His family have never seen intoxicants in their home.



THOMAS W. CASEY, of Napanee, Ont., whose name has been pretty well known as a temperance worker and writer for many years past,



was born in Adolphustown, Upper Canada, Oct. 25, 1834, the only child of Willet W. and Sarah Farley Casey. He is of United Empire Loyalist stock. His grandfathers, paternal and maternal, were both U. E. pioneer settlers on the shores of the Bay of Quinte before Upper Canada was regularly established as a Province. He was educated at Victoria College, Cobourg, Ont., and married, March 4, 1857, Anna Empey, a well-known Christian and temperance worker. He belongs to a Methodist

and temperance family. His grandfather was a member of the first Methodist class formed in the Province in 1792, and remained a member to the time of his death. His father was the leader of a section of the same class up to his death; he has been a member of the same church since 18 years of age. He has been a life-long total abstainer, not knowing the taste of most kinds of liquors. He joined the S. of T. at 18, and the G. T.'s a couple of years later. He is a member of the G. Div., and of the G. Lodge, I. O. G. T., and was for 17 years G. Sec. for the Prov. During that time the Order attained its greatest strength and membership. He was 16 years editor of the "Canada Casket," the leading temperance weekly of its day, and has ever since been an editorial writer.

MRS. DELIA S. WEATHERBY, of Le Roy, Kan., a prominent temperance worker, equal suffragist, educator and writer,



was born in Copley, Summit County, O., June 7, 1843. Her father was Col. John C. Stearns, of Puritan ancestry, a noted abolitionist and temperance advocate. She was an active worker for the soldiers in her home town during the Civil War, and later on joined the G. T.'s, and devoted much attention to the temperance work. She was married, Dec. 23, 1868, to Rev. S. S. Weatherby, a M. E. minister, of the North Ohio Conference. In 1870 they moved to Kansas, where her husband was appointed Professor of Ancient Languages in Baker University, located

at Baldwin. There three children were born to them—two sons and a daughter. After nine years at Baldwin, Mr. Weatherby again entered the itinerant ministry, but failing health caused him to quit in 1887, and retire to a country home, Sunnyside, near Le Roy, Kan. She has been for years a White-Ribboner in connection with the W. C. T. U., and State Supt. of Press Dept., and also Local and County Pres. Since 1884 has been actively identified with the Prohibition Party; was then candidate for Co. Supt. of Public Instruction for three elections, each nomination being without her knowledge or request. Was a delegate to the N. Pro. Con. at Cincinnati; was a delegate to the Lay Conference of S. Kansas M. E. Conference in 1888. She is quite a frequent writer for the press.

MISS ELLA MOFFAT, of Marshalltown, Iowa, is a very bright and active woman in moral and social reform work. She has been often referred to by her intimate friends as



"a natural-born agitator." She was born near Watertown, N. Y., June 24, 1856. Her parents were Alexander C. Moffat and Sarah Smith. Her mother's ancestry were Quakers, who came from England to Pennsylvania in 1684, and were among the first white settlers in their locality. When she was a girl of 14 her parents moved to Iowa. She was educated at Albion Seminary. She is a woman of great activity of mind and body, and of pronounced views.

She describes herself as "a Congregationalist from the crown of my head to the soles of my feet, because they ordain women ministers, and let everyone have a voice and vote in all Church affairs," and also "a Prohibitionist, clear through and through." She is a member of the W. C. T. U., the State Sabbath Observance Association, the State Woman's Home Assoc., the Nat. Woman's Suffrage Assoc., the Amer. Purity Alli., and the Y. M. C. A. Auxiliary. She is now State Supt. of the W. C. T. U. Franchise Dept., and State Supt. of Enrolment for Woman's Suffrage Assoc. She is an effective platform speaker in behalf of Prohibition, Equal Suffrage, and Social Purity, and sometimes refers to herself as "A Philanthropic Tramp," and fancies she will always remain so, as she was born that way.

REV. T. J. LEGG, Grand Secy. I. O. G. T., Indiana, was born at Raleigh, Rush Co., Ind., April 12, 1849, the family removing afterwards to Tipton Co., Ind.



His early life was spent in the hard toil incident to frontier farm life. Always a great lover of books, he made up in home study what he lacked in school opportunities. He began teaching in the public schools in 1869, and continued till April, 1884, when he became an insurance solicitor, continuing till November, 1892. He became a G. T. at the organization of Logansport Lodge, No. 113, and has filled many offices in the Subordinate, District and Grand Lodges. He was a representative in

the Edinburg session of the R. W. G. L., and was chosen Grand Secretary at the Grand Lodge session of 1891, and re-elected in 1892, 1893, 1894 and 1895. He became a member of the Christian Church in 1860, and has been an enthusiastic and successful Sunday School Supt. from the first. In addition to his duties as Grand Secretary he is the State Sunday School Evangelist for the Christian Church of Indiana. He is Past High Chief Ranger of the Independent Order of Foresters, and represented Indiana in the Supreme Court sessions held in London, Glasgow and Belfast, in August, 1895. His successful management of the financial affairs of the Indiana Grand Lodge of Good Templars, has excited the admiration of all concerned.

THOMAS W. DAVIS, now of Dickinson College, Carlisle, Pa., and State President of the Inter-Collegiate Prohibition Association,



was born at Lykens, Pa., July 4, 1866. His father was a Welsh miner and a public speaker of no mean ability. He died when the subject of this sketch was but 10 years of age, leaving his mother with five children, of which he was the eldest, very poorly provided for, so far as means of subsistence were concerned. She was a faithful woman, who did well her part, and her eldest son worked hard in the mines, never receiving over \$10 a month, and thus helped the family through their early struggles. He continued that work until

past 21, and then engaged in business on his own responsibility. He was then converted and entered on a new life, spiritually, educationally, and financially. That was his turning point. Up till that time he had received but little schooling, and had never read but four books. He soon entered Dickinson College Preparatory School, and remained three years, then the college classical course, which he has not yet completed. In 1894 he entered the lecture field in the interests of Prohibition, and has been very successful, many calls coming to him for his services. He is a popular speaker and a fine singer. He won the first oratorical prize at Williamsport not long ago in the College State Oratorical contest, where an audience of 2,000 persons were present.

MISS ANNA M. SAUNDERS, of Lincoln, Neb., G. C. T., of the I. O. G. T. of that State, was born in Northamptonshire, Eng.



Her parents immigrated to Nebraska in 1867, when she was yet a young child, and have resided there since. Her father, William Saunders, was the founder of the town of Unadilla, and is a successful business man, and an earnest temperance and Christian worker. Being the oldest of eight children, she endeavored early in life to cultivate a spirit of self-dependence. She began teaching when quite young, then learned telegraphy and book-keeping, and obtained a position in one of the railway companies. She completed her

education in the University of Nebraska, and afterwards began her public work as State Financial Agent of the Nebraska State Missionary Society of the Christian Church, in which position she was very successful. She became a G. T. in 1872. John M. Thurston, now U. S. Senator, was G. C. T. at that time. She soon became a member of the Grand Lodge and has been a regular attendant at all its sessions since. She has been also one of its representatives in the International Supreme Lodge for some years. She was elected G. W. T. in 1881, and held that office four years. She has been unanimously re-elected G. C. T., and is now serving her fifth consecutive term in that important office, the only woman in the world now occupying a similar position in the Order.

MRS. ADDIE LOUISE HOWES, of Newport, R. I., is a well-known temperance and Christian worker. She was born near Augusta, Me.,



Oct. 5, 1859, the daughter of Samuel C. and Anna Kennedy. She received much of her education by her own earnest and self-taught efforts. She began her career as a teacher at the age of 14 years, and taught in the graded schools of Augusta for 8 years with much success. During that time she pursued the study of the languages, and took the Chautauqua course of reading. She travelled two years. She married Rev. M. S. Howes, a Baptist minister, who was called to the pastorate of the Second Baptist

Church, at Newport, R. I., where they still reside. There she has taken a zealous part in the temperance work, and has loyally cooperated with her husband in every good word and work. Both are staunch advocates of the Prohibition movement. She became President of the Newport W. C. T. U., and has been its representative to the State Conventions, and also to the National Convention held at Baltimore, at both of which she took a prominent part. She is an able and effective speaker, and her addresses have been spoken highly of by the leading papers. She has rare tact and ability to read human nature, combined with the push, intelligence and ability to render her a success anywhere. She has given many readings, addresses, gospel talks, and papers of much worth and popularity.

MR. A. G. BROWN, of Hannibal, Missouri, a leading Prohibition worker in that State, was born in the State of Michigan



in 1849. His parents both died while he was young, and he has had to largely depend on his own energy and efforts to make his way so successfully in the world. He lived on a farm in his native State until 18 years of age, and then went to Missouri, where he has since resided. He followed railroad work for years, and became extensively known as one of the popular conductors. He is now engaged in mercantile business in Hannibal, being also actively engaged in temperance, Prohibition and Christian work.

In all such work he is a well-known enthusiast,—one of the very class on whose efforts so much depends in the education and advancement of public opinion in great reform movements. He was converted in 1887, and became a member of the Presbyterian Church, and has since been doing his best, with the time and opportunities at his disposal, in helping in the advancement of the various branches of its great work. He also became united with the Prohibition Party. His decided conviction is that Christian and Prohibition work should go hand in hand; that thus the rough places can be made smooth for progress and success. He was the Party candidate for Railroad Commissioner for the First District in 1892, and received 766 votes more than the candidate for Governor.

JOHN SIMMONS KENT was born at West Grove, Pa., Aug. 7, 1847. His father, Benjamin Kent, a man of fine intellect and force of character, and his mother, Hannah Simmons, a woman of rare endowment, were Friends and earnest reformers. Educated in the public schools and a neighboring academy, at 21 he came to Philadelphia. Engaged on trial at three dollars per week in a lumber yard, the country lad, by diligence and fidelity, found himself promoted so rapidly that within five years he was partner in the firm of Norcross, Kent & Co., and later J. S. Kent Co., of which he is now president. He is treasurer of the borough of Swarthmore, and head of several important commercial enterprises. On Sept. 22nd, 1872, he was married to Mary T., youngest daughter of Wm. and Sarah Webster. Mrs. Kent has long been the leader and liberal supporter of Demorest Medal Contest work of Delaware County, where they now reside. Since 1878 Mr. Kent has entered heartily into Prohibition work, using his wide influence, voice and vote to promote the party he assisted to organize; nominated for Congress in 1891; delegate to the Nat. Con. in 1892; Pro. cand. for State Treasurer in 1893; has been a delegate to every County and State Convention since the organization of the Pro. Party. He advocates woman's suffrage, social purity, single tax, and kindred reforms.



MRS. C. CORNELIA ALFORD, of Bernardson, Mass., Pres. of the Non-Partisan National W. C. T. U., has become well-known and respected by all her co-workers in that organization all over the United States. She was born at Bernardson, Mass., Feb. 18th, 1842, the daughter of Henry and Sylvia State. She received a liberal education at Goodale Academy and other schools of her native town. She is a member of the Congregational Church, and politically in sympathy with the Republican Party. She has for years taken an active and prominent position in the ranks of the Non-Partisan W. C. T. U., an organization differing widely in opinion from the older W. C. T. U. on the propriety of an intimate connection with the Prohibition Party or with any other particular party. She has filled the position of Pres. both of her State W. C. T. U., and of the National Union. She has also been Treas. of both bodies. She has devoted a good deal of attention to the Scientific Temperance instruction movement, and has been efficient in her efforts for securing laws providing for such instruction in the schools all over the various States. In this great work she has been associated with Mrs. Mary H. Hunt and other well-known workers. On the platform, through the press, in the ranks of the organizations, and by personal efforts, she hath done what she could for twenty-five years in the Master's cause.



MRS. CLARA HOWES was born July 31st, 1854, near Tippecanoe, O. Her father and mother, J. B. and Eliza Wharton, were of English descent and reformers. She was married in 1875 to J. C. Howes. Her father and husband vote the Prohibition ticket, and Mrs. Howes only fails to do the same because she lacks the legal right. Until recently she was a member of the M. E. Church, but now is actively identified with the M. P. Church and Sunday School. She has charge of one hundred and twenty-five children in the Junior Y. P. S. C. E., whom she is instructing in the literature of the Loyal Temperance Legion. She has been a faithful Sunday School teacher for eighteen years. She is an active W. C. T. U. worker, having held different offices in the local union. She was County Treasurer of the W. C. T. U. in Tuscarawas County last year, and was at the last Convention elected President for the county. Though not having the advantages of a college education, Mrs. Howes has, since her district school training, largely improved her opportunities of culture, and has written much for the press of her locality and for various papers of the State. She has both by correspondence and in editorial utterances strongly advocated social purity, temperance, and Prohibition. She resides at Uhrichville, Ohio.



DR. STEPHEN BOWERS, editor of the "California Voice," Los Angeles, Cal., was born in Dearborn County, Ind., March 3, 1832. He was reared and educated near Indianapolis. In 1856 he was licensed to preach, and entered the Indiana Methodist Conference. His commanding talents soon placed him in the front ranks, and he was transferred to Grace Church, Newport, Ky.; from there to Salem, Ore. Failing health of his family required his removal to California, and after four years ministry he returned to Indiana by invitation and was stationed at Indianapolis. He returned to California, where his wife and son died. He then spent some time in Wisconsin in 1880 began his literary career which he has followed ever since. He served in defence of the Union as a first lieutenant and was promoted to chaplain. He received the degree of M.A. from the Indiana State University, and Ph. D. from Willamette University. He has been a voluminous writer on moral and scientific subjects, and is one of the most eloquent and effective platform speakers in the Pacific States. His addresses and writings have attracted wide attention. He is a member of a large number of scientific societies in Europe and America. He is still in his prime, and promises still much effective work for Prohibition.



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J. M. CAVANESS, A.B., A.M., was born in Monrovia, Ind., March 29, 1842. His parents were Urban C., of French ancestry, and Mary Amick Cavaness, of German descent. He went to Kansas in 1856, and was educated at Baker University, graduating in 1866, a member of the first class to complete the regular classical course. He became editor of the Chetopa "Advance" in 1873, and sole proprietor in 1874, and during his connection has waged unceasing warfare against the liquor traffic. His mother, though reared and educated in N. Carolina, was an uncompromising enemy of intemperance and slavery. For two years prior to the passage of the Kansas Prohibitory law there were no saloons in Chetopa, a fact attributed largely to his unrelenting warfare against the evil. Because of this hostility his life has frequently been threatened. He has been a member of the Methodist Episcopal Church since he was seventeen years old, and superintendent of the Sunday School most of the time for over twenty-five years. He has also been a local preacher, and was in the active work for a few years. He has written much in the way of poetry of a devotional nature, and, with his brother, Mr. A. A. B. Cavaness, has a volume of poems in course of preparation. He was married in 1873 to Mary I. Swallow. Their three children all entered Baker University in 1893. He is a Republican.



MRS. MARION B. BAXTER was born in Litchfield, Mich., April 12, 1850. Her father, Rev. A. E. Babcock, was an Adventist preacher, and her mother, Mary Babcock, was one of the "elect women." Mrs. Baxter has often been heard to say, "All I am I owe to that sainted woman I called mother." Her childhood days were spent in Jonesville, of Samantha Allen fame. There, in 1872, she made her maiden speech, and there, in 1873, she married C. E. K. Baxter, son of Judge Levi Baxter. Her husband rejoices and encourages her in her public work. She has one daughter (Mary Beatrice) who gives great promise of a useful life. As a speaker, Mrs. Baxter ranks among the best, and has a well-earned continental fame. To White Ribboners she is known and loved as the one-time leader of the noon-day meetings in Willard Hall, the Temple, and contributor to the charming "Willard Hall Noon-Tide Links." At present she is lecturer and financial agent for the National Women's Christian Temperance Union. She comes from Puritan stock, and counts no sacrifice too great for love and duty. Her intimate friends testify to her gentleness, and unflinching purpose. In childhood she dreamed dreams and heard voices, and the voices kept ever telling of some life work she had to do, and she has not the least doubt that dreams and voices were of God.



MRS. EDWIN B. MAHOOD, of Pittsburgh, Penn., whose maiden name was Anna Watson Reed, was born in that city, and in 1880 was married in Marquand Chapel, New Haven, Conn. Her parents were David Reed and Sarah A. McKinney. She was educated at the Newell Institute, Pittsburgh, and is also a graduate of the Pittsburgh School of Design. She is a member of the First United Presbyterian Ch. in her native city. She upholds the Prohibition party politically. She has held the office of President of a W. C. T. U., and is at present Secretary of the Central Union, Pittsburgh, and Co. Supt. of the Sabbath School Dept. of the Union for Alleghany Co. The Union of which she is a member held a great many successful indoor and outdoor meetings at Herron Hill reservoir, and she took a very active part in promoting these. At the time of the vote on the Constitutional Amendment in favor of Prohibition, she had her Loyal Temperance Legion singing at the polls, and looked after the appointment of men in districts where trouble was anticipated. The Amendment being defeated, she tried, by remonstrances, to keep the saloon out of the eleventh and thirteenth (her own) wards. In her W. C. T. U. Sabbath School Dept. she wrote memorials to several of the Churches recommending the observance of the fourth Sabbath of November as Temperance Sabbath, and all of them were adopted.



REV. JOHN B. ENGLISH, D. D., M. D., was born in Carrollton, Greene Co., Ill., June 26, 1845, being the son of Lindsey H. and Arabell English. He was educated at Shurtleff College and Theological Seminary, Upper Alton, Ill., and the Baltimore Medical College, Baltimore, Md. He is an honored minister of the Baptist Church. In politics he was originally a Democrat, but for twenty-five years has been a Prohibitionist. He is a member both of the S. of T. and the G. T. U., and has held most of the offices in these bodies. He stumped Maryland twice and New Jersey once, with Gen. Clinton B. Fisk, when he ran for the Presidency on the Prohibition ticket. The General said of him that he "never touched elbows with a better man." He was appointed by the Maryland delegation to the Nat. Pro. Convention in Indianapolis to make the nominating speech for Joshua Levering, of Maryland, when the sudden death of his wife prevented his running. He made a successful lecture tour abroad, chiefly in England and Wales. He is pastor of the Beth-Eden Baptist Church, New York City, every member of which is in practical sympathy and co-operation with the Prohibition Party. He organized the church himself; it has never had any other pastor, and is the "banner" church in the Southern New York Baptist Association in proportionate giving and in percentage of increase.



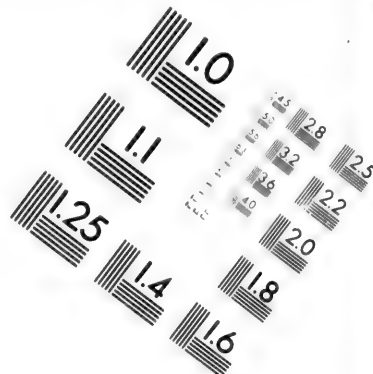
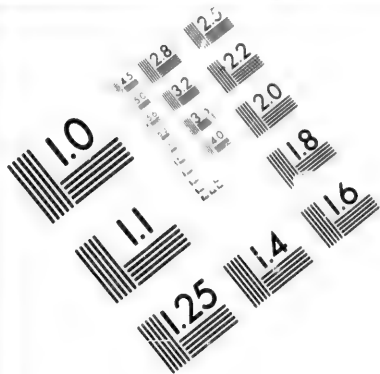
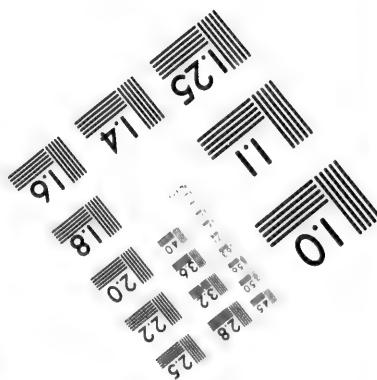
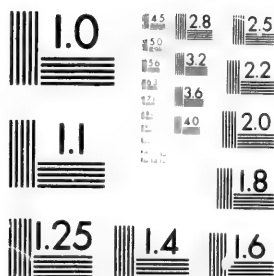


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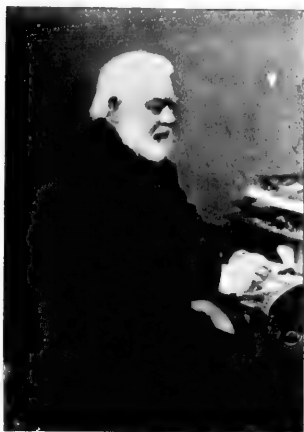
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THE LATE HON. BILLA FLINT, of Belleville, Ont., was one of the pioneers in the temperance movement in Upper Canada,



and during a long and active life he remained truly loyal to temperance principles. At the time of his death, which occurred while on his Parliamentary duties at Ottawa, June 15th, 1894, he was justly termed "the Neal Dow of Canada." He was born at Brockville, Ont.,—then a small frontier village—Feb'y 9, 1805. His father was a prominent and wealthy business man there, extensively engaged in the mercantile business, and liquors were then a part of the stock in every such establishment in the country. He had a life-long aversion to

the use of both liquors and tobacco, and did all he could, by precept and example, to discountenance their use. He was a member of the first temperance Society formed in Upper Canada. In a letter to the writer, dated May 8, 1890, he gave this historical information: "The Rev. Mr. Christmas formed the first Society in Montreal in June or July, 1827, and after that he came to Brockville with the Rev. Amblic and formed a Society on the old pledge of three members—Luther Houghton, Stephen Skinner and myself. We got two others to give us their names,—Stephen Richards and Adiel Sherwood. An election came on in 1828, and they withdrew so as to be able to "treat," as was the custom then. In 1829 I went to Belleville, and in Dec. we got up a Soc. with 47, which increased largely."

REV. L. M. MILLER, D. D., was born in Rochester, N. Y., Oct. 13th, 1819. He united with the First Presbyterian Church of



Rochester, at the age of 13, and prepared for college in the "Old High School" over which the Rev. Dr. Chester Dewey presided. He graduated with honor at Hamilton College in the notable class of 1840. He entered Princeton Seminary in 1840, and completed the first year's work and a part of the second when failing health compelled him to desist. He was licensed to preach by the Steuben (O. S.) Presbytery in Nov., 1843. He was ordained and installed as pastor of the Presbyterian Church, Bath, in 1844, and in 1846 was married

to Lydia R., daughter of the Hon. David Rumsey, of Bath. After seven years' ministry here he accepted a call to the pastorate of the First Presbyterian Church, Ogdensburg, which he now fills. The roll of communicants in his Church has been more than doubled, and a new ornate stone edifice, with seating capacity of 1,200, erected. He has been Corresponding Secretary of the St. Lawrence Bible Society for over forty years, and intimately connected with various ecclesiastical and benevolent Associations of his county. He received his S. T. D. from his Alma Mater in 1865. Dr. Miller, during his long pastorate, has, both on the platform and in the pulpit, been a consistent and persevering advocate of temperance and Prohibition.

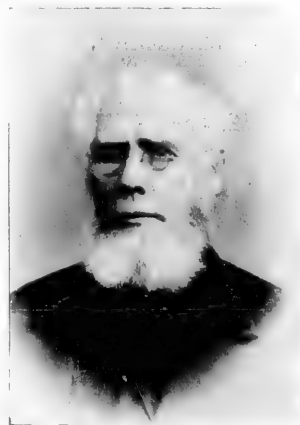
MRS. ALMEDA PHELPS LIVINGSTONE, of Tilsonburg, Provincial Press Supt. W. C. T. U. for Ontario, and Organizer for



Oxford County, was born near the village of Brownsville, in that county. Her parents were Elijah Phelps and Sarah Staatts. She was educated in the rural public school at Delmar, the Aylmer Collegiate Institute, and by private tutors. She also took the Chautauqua course of reading. She taught successfully for several years. She is a member of the Methodist Church, Conservative in her political tendencies, but an advanced Prohibitionist. In the early years of womanhood she was a member of the I. O. G. T., and later of the R. T.

of T., and has been for many years connected with the W. C. T. U., first receiving an inspiration for the work while attending a National Convention in Chicago, where she came in contact with Miss Frances Willard and Mrs. Rounds. She has been Supt. of local unions, Co. Organizer of Oxford for several years, and Provincial Press Supt. of Ont. for three years. During the last years, besides superintending the work of twenty-one County and sixty-three Local Press Supts., she contributed fifty-nine original articles to various papers, and edited a column in the "Tilsonburg Observer," contributing four hundred articles. She has appeared on the platform in the interests of the W. C. T. U. and R. T. of T. "To do the next thing and leave the results with God," is her method.

REV. WILLIAM SAVAGE, of Guelph, Ont., one of the old and well-known Canadian Methodist ministers and prominent



temperance workers, was born near Huddersfield, Yorkshire, Eng., in the spring of 1818, the son of the Rev. Thomas and Hannah Savage. His father gave up a lucrative law practice in England to become a Wesleyan minister in 1813, and continued in the active ministry for 46 years. He was stationed in the city of Lancashire, when the celebrated Jos. Liversey and five others formed the first "Teetotal Society" in England, and he was the second minister to attach his name to that now historical pledge. He was also one of the

founders of the Temperance Society in the Methodist Conference, and was one of the "Legal Hundred" in the Wesleyan Church at the time of his death. The subject of this sketch has been a life-long total abstainer. He received an excellent early education, and entered the Methodist ministry in 1833, taking an active part from the outset in temperance work, assisted with Dr. F. R. Lees, Dr. Beaumont and others. Since his work began in Canada he has been a S. of T., a G. T., one of the founders of the British American G. T. and of the R. T. He has travelled very extensively, spoken effectively and written well in behalf of the temperance and Prohibition movements, always making it a part of his great life work. His zeal for the cause was never greater than now.

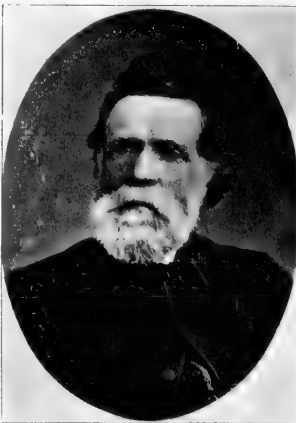
REV. GEO. H. VIBBERT was born at Cabotville, now Chicopee, Mass., Oct. 4, 1837. He was educated in the High



Schools of that district, and in Bang's Classical Institute, and in Tuft's College. He took the pledge from Father Matthew in 1849. Licensed to preach by the Universalist Church in 1858, he gave his first temperance address, and joined the S. of T. He preached in Ohio until 1865, and helped to recruit soldiers, and spoke during the campaign for Abraham Lincoln. He then returned to Massachusetts, and was pastor at Rockport, East Boston, and Somerville. He was one of the original Committee which formed the New England Woman

Suffrage Society—a member of its Executive for several years. He voted for Grant in 1868, but since then has been an ardent Prohibitionist; for several years on the Exe. Com. of the Mass. State Temperance Alliance and the Prohibition State Committee. He was G. W. Coun. and G. W. Chap. of the I. O. G. T. Grand Lodge for several years. In 1871 he was sent as a Prohibitionist to the Mass. Legis.; was on the Education and Temperance Coms., and made a speech on Prohibition, which was printed by request of the members, and said to have been the best delivered in the House in ten years. In 1871, by invitation of the United Kingdom Alliance, he visited England, and spoke to great audiences fifty times in forty-seven days.

REV. JOHN McKILLICAN, of Montreal, an aged and well-known Congregational minister, was one of the pioneers of the



temperance movement in Eastern Ontario. He was born near Vankleek Hill, Glengarry Co., Ont., in 1824. His father, the late Rev. Wm. McKillican, came to Canada from Scotland in 1816, and in 1824 he organized a Congregational Church near where the village of Maxville now stands. He was an earnest and clear expounder of Bible truth on the temperance question early in the 30's, and one of the first ministers in Upper Canada to advocate total abstinence from the pulpit and platform. In that section of country he is still regarded by many as the father of the temperance movement there. It was not popular at that time, but sound Scripture arguments and the logic of facts commended the cause to the consciences of many. The son well remembers taking the pledge in 1831. While yet a young man he began to publicly advocate the claims of the cause. After a few years' course of study in Toronto he was called to the pastorate of the church where his father so long labored, where he continued successfully for ten years. He was for years a faithful and prominent officer of the S. of T. He labored 32 years in Eastern Ontario and Quebec as agent for the Canada S. S. Union, and in this service the claims of Tem. and Pro. were constantly urged.

ANNA ADAMS GORDON was born in Boston, Mass., July 21, 1853. Her father, James M. Gordon, was for twenty years



Treas. of the Amer. Bd. of Commissioners for Foreign Missions. She attended High School in Boston, then Mount Holyoke Seminary, and Lasell Seminary, Auburndale. She was brought up in the traditions and faith of Congregationalism, the Abolition Movement and the Republican Party. She spent a year with her sister in Spain, and coming back, continued her musical education, but meeting Miss Willard in the Moody revival meetings in Boston, a friendship sprang up which led to her engagement as Miss Willard's private secretary, which

position she has since filled, making all Miss Willard's engagements, superintending her immense correspondence, and accompanying her on all her travels in the United States, Canada, and Great Britain. She has prepared the song books for the L. T. Legion, having a membership of over 250,000, in connection with the W. C. T. U., also the songs for Young Women's Temperance Work, and "The White Ribbon Hymnal," of all which the aggregate sales have been nearly 300,000. She has also written "Questions Answered," "White Ribbon Birthday Book," and the "Prohibition Programme." She has organized the L. T. U. in all parts of the U. S., and also many local Societies of W. C. T. U. She is an effective speaker to young people, and an ardent Prohibitionist.

GEN. CLINTON B. FISK, the fifth candidate of the Prohibition Party for President of the United States, was born in



Griggsville, N. Y., Dec. 8, 1828, and died in New York city July 9th, 1890. His father, a blacksmith, having removed to Michigan, young Clinton was bound to a farmer to serve until he was 21. After some years his release was secured, and he began a long course of hard study by himself, mastering considerable Latin unaided. He then taught school several years at Albion, Mich., and then began business with L. D. Crippen, a leading merchant and banker in Coldwater, Mich., and in 1850 was married to Mr. Crippen's daughter. Removing to St. Louis in 1853, after some business reverses, he became interested in fire insurance business. At the outbreak of the Civil War he enlisted as a private, but advanced rapidly until he had been made Major-General "for faithful and meritorious services." The Fisk University, for colored youths, at Nashville, Tenn., was founded mainly through his instrumentality. A Republican up to 1884, when he joined the Prohibition Party. In 1886 he was the Prohibition candidate for Governor of New Jersey. During this campaign he travelled over 5,000 miles, and received 19,908 votes. He received 249,945 votes as Prohibition candidate for President of the United States. Gen. Fisk's benevolences and activities in religious, educational, and charitable interests were widely known.

HENRY H. GURLEY, of Syracuse, N. Y., the well-known and popular Grand Secy. of the R. T. of T. for N. Y. State, was



born at Morrisville, Madison Co., N. Y., July 22, 1841. His parents were Jonathan and Mary P. Gurley, earnest Christian people and members of the M. E. Church. He was educated in the schools of his native town, and received an excellent early education. He learned the machinist trade, and followed it until elected to his present important position, since which he has devoted himself entirely to the promotion of the temperance work. He joined the G. T. in boyhood, and took also a deep interest in the Blue Ribbon movement. In 1879,

when the R. T. movement was yet in its infancy in N. Y. State, he became a member, and has been one of its prominent and active supporters ever since. He had a well-earned reputation for correct business methods and thoroughness of action. In 1885 he was elected to the important position of Grand Secy., and his services have been ever since retained. He is an official member of Centenary M. E. Church, of Syracuse. He is a Third Party Prohibitionist; has been candidate for Mayor of the city, and Co. Clerk of Onondaga Co., on that party ticket, receiving nearly 6,000 votes for the latter office. "The Templar" says of him: "He stands among the advanced thinkers, firmly convinced that the great battle must be fought out on the line of legal Prohibition."

GEO. F. GOODWIN was born at Groton, Vermont, in 1849; came west in 1866; attended school and read law at La Crosse,



Wisconsin, where he engaged in his first distinctive temperance work as Sachem of the Mendota Temperance Society. In 1883 he settled in Dakota, and shortly afterwards became an honorary member of the W. C. T. U., and took a prominent part in the Local Option campaigns in 1885, 1887, and for Constitutional Prohibition in 1890. As City Attorney of Lisbon he vigorously prosecuted its fourteen saloons, and resided there long enough to see them all closed. Associated with Charles A. and Robert M. Pollock, he assisted in the

preparation of the Prohibition law afterwards passed by the first State Legislature of North Dakota, and as the first Attorney-General actively engaged in its enforcement. In 1892 he removed to Salt Lake City, Utah, and the next year was made Chairman of a joint committee consisting of five Mormons and five non-Mormons, organized to work for Constitutional Prohibition; as a member of this committee he compiled "The Prohibition Hand-Book for Utah." He is a Republican, and a member of the Methodist Church. He is married, and has three bright boys. His wife has ably seconded his temperance work. He is now President of the "Prohibition League of Utah."

G. A. WOODSIDE was born in St. Sylvester, Lotbiniere Co., Que., in 1871. He was reared on a farm, and at the age of 8, with



a companion, had a Band of Hope started, the first in that vicinity. He joined the I. O. G. T. as a charter member at the age of 14, and was the first Secretary. During the succeeding five years, he held the offices of Secretary, Chaplain, and W. C. T. At 19 he left home and commenced to study under G. L. Masten, of Coaticook Academy. He felt called to the ministry, in the following year entered the Arts Department of Morrill College, Que., and in the fall of 1893 took up theological studies in the Presbyterian College, Montreal.

He belongs to no political party, and will not until there is a great reform, from his standpoint, in politics. He is a member of the Royal Templars of Temperance, as well as of the Independent Order of Good Templars. He took his first missionary appointment at 20, and from that day to this he has never failed to uphold Prohibition, both in pulpit and on platform. There can be no doubt of his stand on the Prohibition question,—it is sharp and decisive. He keeps the temperance roll in his Sunday School, and opens it once a month for signatures, speaking on the subject for a few minutes each time. He expects to graduate from the Presbyterian College in the spring of the year of 1896.

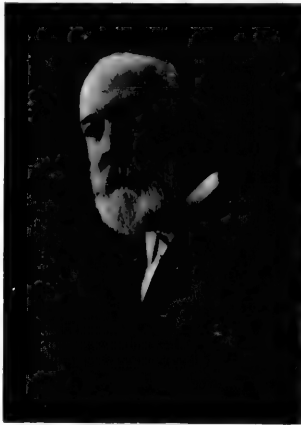
WILLIAM B. WEBSTER, attorney and temperance advocate, was born in Fulton Co., Ill., March 24, 1863. His father,



Martin Webster, was a farmer, with a family of five children, of which William was the oldest. When 8 years old his father died, and the care of his young brother and three sisters devolved upon him, and he, with his mother, reared the family. Mr. Webster was denied the privileges of an education, but, possessing a remarkable natural ability, an indomitable will, and a persevering energy, he wrought out of his adverse circumstances a manhood the characteristics of which have made him a prominent defender of the temperance cause. Mr.

Webster came to Kansas in 1881, where he became prominent in politics, and has held several political positions. In 1890 he was employed as counsel on the noted "Bran Case," in which the celebrated "Original Package" decision, involving the Kansas Prohibitory Law, was made. While defending this Kentucky wholesale liquor house he saw the nefarious traffic in its true light, and from that time became an unswerving Prohibitionist. He is one of the recognized attorneys of the State Temperance Union, and is in demand in the lecture field. In 1884 he was married to Miss Margaret Chambers; to them have been born three children. Mr. Webster is a member of the Methodist Episcopal Church.

REV. WM. HENRY WITHROW, D.D., F.R.S.C., Toronto, editor of the "Canadian Methodist Magazine," was born Aug. 6,



1839, at Toronto. Educated at Toronto Academy, Victoria College, Cobourg, and Toronto University. He received his B.A. degree in 1863. Ordained at Hamilton in 1864, he served pastorates at Waterford, Montreal, Hamilton, Toronto and Niagara. Originally a New Connexion Methodist, he joined the Wesleyan Conference in 1867, and became an ardent advocate of Methodist Union. In 1874 he became editor of the "Canadian Methodist Magazine," and Sunday School periodicals, and has had marked success in this field of labor. He was elected to membership in the Royal Society of Canada in 1883. He is a member of the Historical Society of Montreal, of the Senate and Board of Regents of Victoria University, and at one time of the Senate of Toronto University. He is also Secretary of the Sunday School Board and Epworth League of the Methodist Church. Dr. Withrow is widely known and distinguished as an author, his most notable work being the "Catacombs of Rome," which has reached its fifth edition in England. His larger works are, "History of the Dominion of Canada," and "Our Own Country," and several smaller works, among them a "Harmony of the New Testament." He is widely and favorably known for his fearless and able advocacy of Prohibition.

REV. JOHN HOWSON ROBINSON was born in Smith Township, Peterborough County, May 4, 1845. His parents were



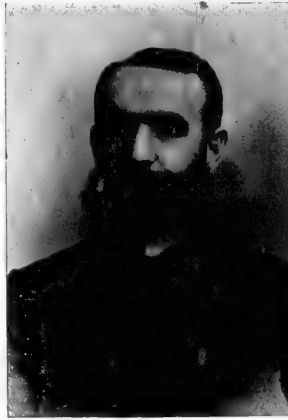
John Robinson, a native of Yorkshire, Eng., and Frances Howson, born near Cobourg. Both were Methodists and total abstinents and carefully taught the principle of total abstinence to their children. He received his education at the Peterborough Collegiate Institute and Toronto University; entered the ministry of the Methodist Church in 1865, and was ordained by Rev. Dr. Punshon, at Toronto, in 1870. He has been a Reformer in politics, but for the last few years has voted only for pledged Prohibitionists. He took the old straight

REV. CHARLES TAGGART SCOTT, B.A., of St. Thomas, Ont., was born June 22, 1860, in the village of Stouffville, in the



Co. of York, Ont. His father was Wm. Scott, a well-known carriage builder of Milton, Ont., who died when the subject of our sketch was but nine years old. He was most carefully trained by an exemplary Christian mother, to whom he owes much for his religious training and the influences that led him to choose the sacred ministry. He was educated at the Wesleyan Theological College, Montreal, and Victoria College, Cobourg. In the year 1881 he entered the ministry of the Methodist Church, and was ordained in June, 1887, since which time he has filled appointments with great acceptance at Enniskillen, West Lorne and St. Thomas Central Church, his present charge. He was married Sept. 6, 1887, to Minnie May, third daughter of Stephen White, Esq., of Chatham, Ont. He is a young man of great ability, and still greater promise as a preacher, and a powerful platform speaker. He is ever at the front in all the onward movements for Prohibition, and very few advocates of our reform are heard with greater pleasure and profit. Fearless and outspoken against the traffic in strong drink, both in the pulpit and on the platform, he has already won a leading place among the Prohibitionists of Ontario.

REV. F. B. STRATTON was born in the township of Richmond, Lennox Co., Ont., in 1838. His early advantages were few.



Though unable to obtain a liberal education in the schools, he made the best use of his time in gleaning what knowledge he could. He was converted to God in his sixteenth year. He commenced teaching at 18, and at 22 he entered the ministry of the M. E. Church, and became one of her most vigorous men. At the end of his sixth year his brethren honored him with a seat in the General Conference, a position which he has occupied ever since. He was one of the foremost in the union movement, and was elected Secy. of the first United General Conference. Mr. Stratton has always been a vigorous advocate of temperance and Prohibition principles, both by voice and pen. From infancy a total abstainer, almost all temperance societies have found in him a trusty member and an able advocate. In the Dunkin Act he played his part. In the Scott Act campaign, as Secretary of the Hastings Association, of which he was the chief mover in its inception, he devoted a large portion of his time in its advocacy. It is safe to say that few ministers have done more yeoman service in the pulpit, on the platform, in the Conference, and elsewhere, in the interests of temperance reform, than has the Rev. F. B. Stratton.

MR. F. A. BUCKINGHAM, Grand Worthy Recorder of the Grand Temple of Honor and Temperance of the State of Illinois,



was born in Boston, Mass., June 18th, 1831, a son of Jos. T. and Melinda A. Buckingham. He was educated in the public schools of Cambridge, Mass. He is a member of the M. E. Church. During the great Civil War he became a volunteer in the ranks of the army in May, 1861, and served over three years, having been twice promoted during that time. He was captured, and spent nearly eight months a prisoner of war in Richmond and Danville, Virginia. He is a member of the Grand Army of the Republic, in which he has been raised to the highest rank,

except Commander. In his own locality he has held positions as Justice of the Peace, Town Clerk, and County Surveyor. Politically he is in full sympathy and accord with the Prohibition Party, doing what he can to advance its principles. He has been for a number of years a prominent worker in the Temple of Honor. He has held the highest position in the Order in the State, and has been five times elected the Grand Recorder of the State. He has also occupied prominent positions in several other political and fraternal organizations. His present address is 508 Chestnut street, in the city of Rockfort, in the State of Illinois.

MISS F. BERENICE KERNEY, of Plattsmouth, Nebraska, has become well known in her own and other States as an earnest



and successful speaker and worker in behalf of the L. T. Legion, the W. C. T. U., the "Y's," and the Prohibition Party. She was born in Mills Co., Iowa, Oct. 11, 1860, the daughter of J. B. and Elizabeth Black Kerney. She was educated in the public schools of her locality, and the Normal School of S. Western Iowa. She became a member of the M. E. Church at the age of 15, and has since been an active worker and a zealous Christian Endeavorer. In early life her sympathies were with the Republican Party, but seeing, later on, the indifference of its

officers in the enforcement of the Prohibition law of Iowa, she became convinced there must be a political Party back of the principle of the law in order to insure its good success, and she has therefore joined heartily in its work. In 1894 she was the Party candidate for State Supt. of Public Instruction, and received a good vote. In the W. C. T. U. work she has taken a prominent part, especially on the platform and also in the L. T. L. work among the young people. She acted as State Organizer for a time in Iowa, and since that in Nebraska, which position she now fills. She has worked in eight States and travelled extensively. She believes, with St. Paul, we "can do all things through Christ, who strengthens us."

MRS. AUGUSTUS WILSON, of Parsons and Wilsonton, Kan., is, in several respects, one of the best known women of her



State, and of the country. She was born at Ensor Manor, Maryland, the daughter of Gen. John S. and Elizabeth Ensor. Her father was a member of one of the oldest and most distinguished families of that State. She received excellent early educational advantages. In 1863 she was married to Augustus Wilson, of Ohio. They resided eight years in Ohio, and then moved to Parsons, Kan., where for years he was one of the leading business men and most prominent citizens. He was President of one of the largest banks, and one of the most extensive


dealers and exporters of produce in the State. He died in 1885, without children, their only son dying at 17 months of age, and left his large estate and its entire control to his wife, being well aware of her excellent ability for business. Since that time she has built up a town on the estate, Wilsonton, naming it in memory of her late husband, and it has become an important business center. She has established a spirited and successful paper there, which she has edited for years. She was Nat. Press Rep. of Kansas at the great New Orleans Exposition, and was also an important officer during the great Chicago World's Fair. She was the principal founder of the Parsons Historical and Memorial Library.

ROBERT DOUGLAS RORISON, of Winnipeg, Manitoba, editor of "The Banner," the leading Prohibition journal of that



Province, is a native of Ontario. He was born near the city of Ottawa, Sept. 10, 1848, and was educated at the Belleville and London Colleges. He engaged in business pursuits early in life, and is a thoroughly competent business man. In 1879 he joined the great migration to the then new Province of Manitoba, and has ever since done well his share in helping advance its business and moral interests. He first was a grain dealer at Carberry, and later began business as a commission merchant at Winnipeg, where he has since resided. In politics, his

sympathies are with the advanced Prohibitionists. He is also a prominent worker in the ranks of the Royal Templars. He was a very efficient Secretary of the Manitoba Branch of the Prohibition Alliance, and in his efforts in that capacity, and on the platform, and through the columns of his "Banner," has done probably more than any other citizen of the Province in preparing the way for a well-enforced Prohibition law, which the well educated public sentiment in that Province will soon effectually demand. He was married in 1874 to Charlotte, youngest daughter of the late S. Watford, druggist, of the town of Renfrew, Ontario. They have one son.

JOHN BASCOM was born at Genoa, N. Y., May 1st, 1827. His grandfather and father were clergymen, the latter a Presbyter-


terian minister in the adjoining town of Lansingville. He has been associated with the Congregationalists both as member and minister. He attended Homer Academy, and graduated at Williams College in 1849. Then for six years he taught and studied law and theology, graduating in the latter at Andover in 1855. He then became Professor of Rhetoric in Williams College, and remained there until 1874, when he became President of the University of Wisconsin, which position he held thirteen years, after which he returned to Williamstown,

where he has since been giving instruction in political science and sociology in Williams College. In early life he became deeply interested in the anti-slavery and temperance reforms, acting with the Liberty, the Free Soil and the Republican parties. As the latter lost its reform character he left it and joined the Prohibition Party in the election of 1880. His earnest and open advocacy of Prohibition gave offence in the position he held as Pres. of the State University, and with other reasons, gave occasion to his resignation in 1887. While his principal work for temperance and other reforms has been done in the chair of a professor, he has often advocated Prohibition and other legal and social reforms on the platform.

MRS. MARY JOLLY VANHOOK, of Birmingham, Ala., one of the pioneers of the Women's Temperance Crusade in Ala-



bama, was born in Eutaw, Ala., in 1866. Her parents were Col. Jno. J. and Susan Jolly. Her father was a lawyer of ability and reputation, a grand man, and a devoted husband and father. Her mother was a woman of superior mind, and descended from one of the best known families of Middle Tennessee. Her education was completed in the Female College in Murfreesboro, Tenn., from which she received a diploma. She has been a voracious reader, and has acquired a good deal more in this way than in the school-room. For years

she engaged in teaching, and while doing so met with R. W. Vanhook, an enthusiastic young temperance advocate, and a preacher of the Church of Christ. Their friendship of some years ripened into mutual affection, and they were happily married. He died in August, 1893, leaving her with three small children. She has worked faithfully in behalf of the temperance cause from early girlhood. When 18 she became State Supt. of Scientific Temperance Instruction in the W. C. T. U., and for two years she has been President of the W. C. T. U. in Birmingham. She possesses excellent gifts as a public speaker, but public opinion condemns platform work in her locality. She has, therefore, found that line of work difficult. She is a skilled and experienced writer.

MRS. EMMA CURTIS BASCOM, woman suffragist and reformer, was born in Sheffield, Mass., April 20, 1828. She was the


second daughter of Oren Curtis. New England ancestry and associations gave their distinct quality and color to her childhood. Her mother, Caroline Standish Owen, was a direct descendant of Miles Standish. She was educated in the great Barrington Academy, Pittsfield Institute, Mass., and in Patapsco Institute, Md. She taught in Kinderhook Academy, N. Y., and in Stratford Academy, Conn.; was married in 1856 to John Bascom, a professor in Williams College. The mother of five children, she cherishes a lively interest in the discipline

and pleasure of the home. She was a charter member of the Association for the Advancement of Women, and one of its Board of Officers. Has also been an officer of the National Suffrage Association. She was also Secretary of the Women's Centennial Commission for the State of Wisconsin. She has been a zealous White Ribboner and an active W. C. T. U. worker almost from its first organization. She has been an interested observer and able advocate of those marvelous changes that have opened the doors of opportunity to women in the social, economic, and political world. Her labor for woman's rights has in no way weakened her loving hold on the center of life in the family.

EDWARD CARSWELL, of Oshawa, Ont., lecturer, artist, essayist and author, is, perhaps, more widely known throughout


America, because of his lectures, sketches, and writings, poetry and prose, than any other Canadian temperance worker. He was born in Ware, Eng., in February, 1833. His father, John Carswell, moved to Canada, and settled in Toronto, when he was but 10 years of age. There he received his early education. When a boy about 16 he went to the town of Oshawa, where he now resides. He became an ornamental painter, and has ever since displayed a good deal of skill as an artist, designer and engraver. Many of the admirable

sketches, shadow pictures, and the like, which have so much amused the young people in the publications of the National Temperance Publication Society, as well as the stories, poetry and good points, are from his pen. Some excellent volumes which are having a large circulation are also his. He was married in 1856 to Rebecca Thomas. They have two sons and three daughters. He joined the S. of T. at Oshawa in 1849, and has been a member ever since. He has been G. W. A. of Ontario, and M. G. W. A. of the Nat. Div. He has organized hundreds of Divisions, and promoted the interests of the cause and Order in nearly every State and every Province of Canada.

HON. G. W. ROSS, LL. D., M. P. P., Minister of Education for Ontario, was born near Nairn, Middlesex Co., on the 18th of Sept., 1841. He is of Scotch parentage. In boyhood he attended the public schools, and obtained in succession his Third, Second, and First Class Certificates, and taught school, after which he attended the Normal School, and obtaining a First Class Provincial Certificate he became Public School Inspector for Lambton, and later devoted much attention to the establishment of County Model Schools. He was for a time engaged in journalism, being connected with the "Strathroy Age," the "Huron Expressor," and the "Ontario Teacher." He was elected M. P. for West Middlesex in 1872, two years afterwards by acclamation, and again in 1878 and 1882. In 1879 he received his degree of LL. B. from Albert University, and his LL. D. from St. Andrew's University, Scotland, in 1887. In Nov., 1883, he was appointed Minister of Education for Ontario, and elected by West Middlesex to the Local Legislature. He is a ready debater, an incisive and interesting speaker, and a progressive administrator. He was first married to Miss Campbell, of Middlesex, who died in 1872, and afterwards to Miss Boston, of Lobo. Dr. Ross has been a life-long Prohibitionist. In Parliament, and on the platform, he has spoken effectively for it. The administration of which he is a member is pledged to Prohibition.



MRS. ABBY A. WELSH, a pioneer W. C. T. U. worker in Kansas, a well-known campaigner and educator, was born in Middlesex village, now a part of Lowell, Mass., March 15th, 1835. Her parents were Joseph Stephens and Harriet F. Richardson, both of New England and Puritan descent. From childhood she evinced great energy and self-reliance, and an interest in the temperance movement. At 6 she signed the total-abstinence pledge and joined the Cold Water Army. She was educated in the Lowell schools, and at 18 ranked among the first in scholarship. She was then appointed principal of one of the city schools, and at the end of four years' successful teaching she was married to James R. Welsh, and they moved west. In 1859 she successfully taught the first school ever taught by a woman in N. W. Missouri, in the town of Graham. She afterwards became the mother of nine children, and while for many years devoting her time to the care and culture of these, she kept well in touch with the living issues of the day. She was an officer of the Temperance Alliance, and wrote and spoke in behalf of the cause. In 1884 she moved to Kansas, and united with the first W. C. T. U. organized in her town. She became Pres. and County Supt. of Temp. Inst., Social Purity and Franchise. She has done much successful organizing, and took a very active and prominent part in the great Kansas Amendment campaign.



MRS. LILA CARLIN MOORE.—With her birthplace in Missouri; her school days in New York, where she was educated in Genesee College; her married life in Kentucky, and her achievements and triumph upon the lecture platform in the East and far West, throughout British Columbia, Washington, Oregon, California and Arizona, she can safely be credited with a broad and National constituency. Her ancestry, of English and Irish origin, combining the determination of the one and the quick wit of the other, has made her a most successful and popular lecturer for temperance and Prohibition. At an early age she was married to a Kentuckian, an attorney, a bright intellectual man, the embodiment of gentleness and kindness. Of this happy union three daughters were born, two of them slipping away in infancy, soon to be joined by their father, leaving Mrs. Moore with one daughter, now a successful musician. Mrs. Moore has been an ardent worker in the W. C. T. U., as well as the I. O. G. T., being an effective organizer in each. She is recognized everywhere as a forceful campaigner and Prohibition advocate. Of graceful presence, pleasing address, musical voice, and cultured manner, she wins the hearts of her hearers. She has a brilliant future before her, being one of the few speakers who have the power to please audiences throughout an entire discourse.

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GEORGE RIDGLEY BRISTOR, D. D., was born in Baltimore, Md., second son of Wm. B. and Margaret O. Bristor. Allied, through his father, with the leading old families of Virginia, he was a relative, through his mother, of Baron Duplisse, of Revolutionary War fame. Prof. of Mathematics and Elocution in the Young Men's Institute, of Baltimore, before he was 18, the subject of our sketch afterwards attended Dickinson College, graduating gold medallist in 1871. Admitted, without examination, to Wilmington M. E. Conference, he served in turn Talbot Circuit, Easton, Chesapeake City, Bethel, New Castle, Del., full terms. Transferred by the Board of Bishops to Ames Church, New Orleans, he relieved that church of financial embarrassment, multiplied its membership ten-fold, receiving, during this pastorate, his D. D. from New Orleans University. Here he became an active Prohibitionist, assuming an attitude of open hostility to the rum power. Shocked by the close alliance of the Church with the great political parties favoring the rum power, Dr. Bristor, after his appointment to Newark, N. J. aroused such opposition by his onslaughts upon the liquor traffic, that charges of immorality were preferred against him, and he was expelled from the ministry—only, however, to be fully reinstated and his good character certified upon full examination by the unanimous vote of his Conf. Is now pastor at Spring Valley, N. Y.



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REV. CHAS. F. DEEMS, D.D., LL.D., was born in Baltimore, Dec. 4, 1820, died Nov. 19, 1893. He was carefully trained by his father, Rev.



George W. Deems, a Methodist clergyman, and his mother who at his birth dedicated him to the ministry. Converted in childhood, he joined the M. E. Church, South, in 1834, and went to Dickinson College, Carlisle, Pa., graduating in 1839. In 1842 this College gave him the degree of M.A. In the same year he became Professor of Logic and Rhetoric in the University of North Carolina. He married Miss Anna Disoway in 1843. In 1848 he became Prof. of Natural Sciences in Randolph-Macon College. This college gave him the degree of D.D. in 1852, and the University of North Carolina made him LL.D. in 1877. Between 1858 and 1866 he became professor or president of a number of colleges. After the rebellion, with all his possessions swept away, he came to New York a poor man in December, 1865. He founded the "Church of the Strangers" in New York, and ministered in it until his death. There was great demand for him as a speaker and as a lecturer. Mr. Deems wrote several volumes, some of which became widely popular, such as "The Home Altar," "Forty Sermons Preached in the Church of the Strangers." He was an ardent Prohibitionist, a Trustee of Prohibition Park since its foundation.

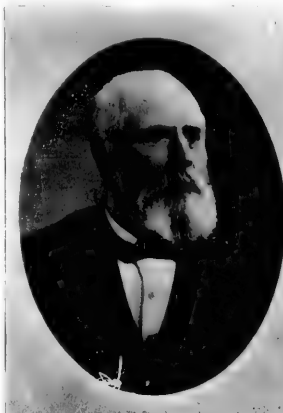
MRS. REBECCA MITCHELL, President and Organizer of the W. C. T. U., of Idaho, was born in Illinois. She has been an earnest temperance worker all of her life. She was a delegate to the first Prohibition Convention in Idaho. In 1882 she came into Eastern Idaho as the first Baptist missionary, and raised the money to build the first church in that part of the State. As a teacher, a Sunday School worker, and a missionary, her influence has been a power for good. As Superintendent of evangelistic work she has carried the gospel to remote valleys and mountain districts of Idaho. In the work of the Woman's Christian Temperance Union of Idaho she is a pioneer, always standing in the front rank. She organized the first Band of Hope in the State. She has done heroic work in the State Legislature as a woman suffragist and a reformer. In 1891 she was elected Women's Christian Temperance Union Organizer of Idaho, and in 1893 State President; these responsible positions she has held ever since. In this capacity her work has been faithful and unremitting, her sacrifice great. Her strong faith and undaunted courage amidst great difficulties brought success in this field. Mrs. Mitchell goes to her work clad with the armor of God, and strong in the belief that the "The battle is the Lord's." This is the secret of her success.



MISS CAROLINE A. STEADMAN was born in Mill Village, Queen's County, Nova Scotia, Nov. 2, 1852. Her father, Enoch Steadman, was a prominent member of the Baptist Church, with which she is also connected. She graduated at the Provincial Normal School in 1873, and pursued the calling of a teacher successfully for several years. She began the study of medicine in 1882, but, owing to failing health, was obliged to abandon it. After five years of illness, which it seemed at last could only end in the extinction of the vital spark, she was wonderfully restored to health in answer to prayer. Always interested in temperance, through the influence of home training, her mother being firmly grounded in White Ribbon principles before the W. C. T. U. was thought of, she now felt called to special effort in this line. Appointed Organizer by the Maritime W. C. T. U. in 1892, she organized the First District Union of Nova Scotia, of which she has been three times re-elected President. She is now Superintendent of Parliamentary Practice and School of Methods in the recently organized Nova Scotia W. C. T. U. In 1894 Miss Steadman was appointed Provincial Deputy G. W. P. of the Sons of Temperance, and has done good work for that organization, visiting schools, organizing Divisions and lecturing. She is an uncompromising Prohibitionist, and fearlessly and acceptably expresses her views on the platform.



HON. JAMES I. ROGERSON, a prominent merchant and reformer, of St. John's, Newfoundland, was born in Harbor Grace, Newfoundland, March 21, 1820. He is the son of the late Amelia and Peter Rogerson, merchant. He is very prominent in Methodist circles, being a class leader and an official in his own church, and having served as delegate to the Ecumenical Methodist Conference in Washington, D.C., and several times delegate to the General Conference. A Liberal in politics, he has always advocated what was for his country's advancement, having served twenty years as member of the Legislature and eleven years as Receiver General of the Colony. He was the first D. G. W. P. of the Sons of Temperance in 1851, and G. W. P. on the formation of the Order in Newfoundland. He is known far and wide as an uncompromising advocate of the temperance cause, and was the mover of the Permissive Bill in 1871, which he and other noble workers succeeded in getting passed, and now half of Newfoundland is under the Local Option Act. Her Majesty the Queen, in 1883, conferred the title of Honorable for life upon Mr. Rogerson in recognition of his eminent services to his country. He is connected with many philanthropic Societies and Orders, all working out the principles of human brotherhood.



THE LATE REV. THOMAS GALES, of Montreal, one of the founders of the Quebec Temperance



League, and of the Dominion Alliance for the Prohibition of the Liquor Traffic, was for years one of the best known and most successful workers in the great reform in Canada. He was born in the town of Wells, Norfolk, England, in 1841, and died in the city of Montreal in 1883. He came to Canada in the summer of 1860, and almost at once began his temperance work, in which he continued steadfast to the end of life. He joined the S. of T., G. T., and other organizations, feeling at home with all lovers of the cause, irrespective of creed, color or party. Few men did so much to

bring together men of every class in this great work. Four years after his arrival in Canada he was ordained a minister of the Baptist Church, and for six years he devoted himself to that work. In 1870 he resigned his pastoral charge at Point St. Charles, near Montreal, and devoted the rest of his life unceasingly to the promotion of the Prohibition movement. In this he was wonderfully successful; he managed to enlist the sympathies of leading workers in all the churches, Catholic and Protestant, and of all political parties. He spoke everywhere throughout Ontario and Quebec, wrote much and well, organized a good system of literature distribution; and took part in Dunkin Act and Scott Act campaigns.

MRS. FRANCES W. LEITER, of Mansfield, O., Supt. of Physiculture Department, National W. C. T. U., is one of the



founders of the now world-wide W. C. T. U., and was the first Secretary of any State in that organization. She was born in 1844, and has spent nearly all the active years of her life as an educator and moral reformer. She was converted at the early age of 10, and has since done faithful and willing service in the Master's cause. She was graduated from Portsmouth High School at the age of 15, and afterwards from Granville Seminary. She became principal of Xenia, Ohio, High School when 20; was two years principal of Mansfield

High School, and one in Dayton, when she was married to S. Brainard Leiter. She has been a model wife, housekeeper and mother, but always found time and heart for moral and physical reform work. She took a prominent and effective part in the great Woman's Crusade movement, addressing men in the saloons, where she was heard with deference and respect. On public platforms her earnest and eloquent pleadings have been very effective. She was at the Convention at Springfield in June, 1884, when the W. C. T. U. was first organized, and has been in its front ranks ever since. She spent four years in getting the Ohio Scientific Temperance Instruction law, and two years in its enforcement. She has had charge of her present Department for five years.

MRS. MARY E. METZGAR was born in Port Byron, Rock Island County, in the State of Illinois, August 3rd, 1849.



Her parents, A. J. Brown and Paulina C. Rowe, were among the first settlers in Iowa, to which State they removed from the State of New York. After finishing her preliminary education in the public schools of Port Byron, she attended Mount Carroll Seminary for a period of three years. When she was only 13 years of age she united with the Baptist Church, and is still a member of that religious body. For twenty-one years she has been a member of the Woman's Christian Temperance Union. That she has been an active one is

shown by the fact that she has held at different times the important offices of State Superintendent of the Purity, Enforcement of Law, and Legislative Departments of Union work, and that she has also served in the position of District Superintendent. Since the year of 1884 she has given her adhesion to the Prohibition Party, and she is also a member of the Executive Board of the State Equal Suffrage Association.

Her husband is one of the owners of the Moline Pipe Organ factory, and her two sons have been so educated in Prohibition principles that they will next year cast their first votes for the Prohibition ticket.

MR. JOHN BRANSON, of 2221 Front street, Philadelphia, a well-known temperance worker, and a prominent officer of the



Universal Peace Union, and other reform movements, was born in Whitchurch, Leicestershire, Eng., in 1835. He spent his early days in mechanical work, and in the coal mines. Twice during his mining experience were young men killed who were doing work that had been just assigned to him. He always recognized the wonderful care of God in these escapes. At 21 he left home and the pit and entered the grocery business at Seaham Harbor, Durham, and afterwards in London. While in the latter city he took a deep interest in the deaf mutes n

his locality, and did much to amuse, help, and encourage them. In 1882 he emigrated to America, and settled in Philadelphia, where he now carries on a large provision business, in which he gives employment to a large number of men, and in the bakery alone over thirty barrels of flour are used each week. Though thus diligent in business, he is fervent in spirit in great reform work. Especially has he been active in distributing good healthy literature in behalf of the great National Peace movement. He published an excellent tract entitled "An English Baker's Thoughts on the Enclosed Scripture Testimony on the Current Events as Now Transpiring On and Near Our Shores." He is a zealous and indefatigable worker for Total Abstinence and Prohibition.

JAMES ADAMS MATTHEWSON, of Montreal, has been long known as one of the merchant princes, philanthropists, and prominent Christian and temperance workers of Canada.



He was born in Strabone, in the north of Ireland, in 1822. His father, the late Samuel Matthewson, was a most exemplary Christian, and an active and liberal member of the Methodist Church. His memory is still lovingly cherished as a noble champion and father in the temperance cause in Canada. The family came to Montreal in 1833, and it has been well known there in commercial circles to this day. The son, after a course of study at Victoria College, Cobourg, Ont., entered into the wholesale grocery business with his father. Soon after the first commencement of the temperance movement in Lower Canada, the Messrs. Mathewson, father and son, took a noble stand, and resolved to sacrifice all profits on liquors, which were at that time considered almost a necessary part of any large grocery stock. A few years later they took the same high moral ground with regard to tobacco. The "expediency of principle they preferred to the principle of expediency." Many predicted failure, under the circumstances, but "the house built upon a rock" stands firm for 60 years. Few have done so much in the distribution of wholesome Christian and temperance literature.

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MRS. ANNA CHAMPE, of Garnet, Kansas, is well known throughout that State and Oklahoma, because of her deep interest in the temperance work, and especially as the State Supt. of the Demorest Medal Contest movement for Kansas and Oklahoma.



She was born in Benton County, Ia., Sept. 30th, 1856. When only three weeks of age her mother died, and she was taken to the home and the hearts of a good old couple, who were father and mother to her. She moved with them to Kansas in 1869, where, at the age of 15, she began teaching, which calling she very successfully followed until April 29, 1877, when she was married to W. O. Champe, a printer and publisher, who has done very efficient service in every department of that work. She has long been an earnest temperance and Prohibition worker, having spent years in the advocacy of these great and much needed reforms, and in the Woman's Franchise and other similar advance movements. She held the first Demorest Medal contests west of the Mississippi River, and has continued in the work ever since. She is the originator of the well-known motto, "From Contest to Conquest." She is the mother of two bright boys of 18 and 13 years respectively, and that fact gives her a double incentive to banish the temptations of the debasing and destroying drink traffic. She took an active and prominent part in the Equal Suffrage campaign in 1894.

MRS. MARY R. EVANS, of Hebron, Neb., a leading and life-long temperance and church worker, was born in Rushford, Allegheny Co., N. Y., July 14th, 1838, of parents advocating all phases of advancement in orthodox religion, abolition, temperance, and the gospel in political life. She was converted at the age of 11, and joined the M. E. Church—the Church of her parents. At 12 she became a Sunday School teacher, and is now a Bible Class teacher. At 14 she took charge of her own home district school with good success. She has also held pronounced opinions in behalf of the Prohibition Party movement, and was elected a delegate to the first National Prohibition Convention held, but was prevented from attending on account of sickness. In two different States, where she has resided, she has been nominated by the Party as their candidate for Supt. of Public Instruction for the County. She has served as Sec. for Prohibition Clubs and Conventions, and for years as County Sec. for Sunday School Associations. Amidst all her multiplicity of efforts in behalf of Church and temperance movements, her home has been the place of all others to which her best energies and thoughts have been always directed. For over twenty years she has been a member of the W. C. T. U., in which she has filled various positions in Local, County, and State.



time. He afterwards became one of the leading spirits in the United Templars, and later on in the R. T. of T., with which he is now prominently associated. Through the press and on the platform he did much to advance these interests for years. He also took a leading part in several of the County Prohibition campaigns, as well as in Provincial and Dominion work. He entered the ministry of the Methodist Church in 1870, and was ordained in 1878, since which he has filled important positions in leading churches, including Chatham, St. Thomas, Toronto and Montreal. In 1877 he took a leading part in organizing the Theological Union of Victoria College, with branches in each Conference.

REV. ALFRED MOORE PHILLIPS, B.D., now the pastor of Douglass (Methodist) Church, Montreal, has been for many years a well-known and prominent temperance worker, and a popular Christian minister. He was born in Prince Edward Co., Ont., in 1847, the son of John Smith Phillips, a United Empire Loyalist, of English descent. His education was completed at Victoria University, Cobourg, graduating as B. D. When quite young he commenced teaching; in this he was successful for some years. He took an active part in the temperance movement, and became a leading officer in the British American Templars, which was an active organization at that time.



He afterwards became one of the leading spirits in the United Templars, and later on in the R. T. of T., with which he is now prominently associated. Through the press and on the platform he did much to advance these interests for years. He also took a leading part in several of the County Prohibition campaigns, as well as in Provincial and Dominion work. He entered the ministry of the Methodist Church in 1870, and was ordained in 1878, since which he has filled important positions in leading churches, including Chatham, St. Thomas, Toronto and Montreal. In 1877 he took a leading part in organizing the Theological Union of Victoria College, with branches in each Conference.

J. G. McCRAE, of Sarnia, Ont., a prominent business man of that town, and probably the best known Prohibition worker in his



county, was born at Guelph, Ont., where he was also educated. When a young man he was a station agent in the employ of the Grand Trunk railway, and then took an active interest in temperance work, and pressed the question with the employees. In 1871 he entered the book and stationery trade in the flourishing town of Sarnia, Lambton County, of which Sarnia is the county town, has had a number of important and successful local Prohibition campaigns, under the provisions of the Canada Temperance Act, and the previous Duncan Act. In these he took a very important part, contributing much to their success. He took an active part, too, in the enforcement of the Prohibition law in that county. One result was that his house and that of the late Thomas Houston were dynamited by men hired for that purpose. The front of his house was blown in and his family had a providential escape. This roused the whole community, the suspected parties were arrested, and at a somewhat farcical trial the jury failed to agree, some of them claiming "they did not want their barns burned." He was the chosen candidate of the New Party (Pro.) a few years ago, and though desperate efforts were made by the Govt., he received a very large vote, men of both old parties coming out well in his support.

MRS. SARAH A. McCLEES, of Los Angeles, Cal., a well-known pioneer W. C. T. U. worker, organizer and writer, was



born in Wilmington, Del., Sept. 23, 1822. Her parents were Thomas and Hannah Clark, natives of New England, and distinguished for integrity of character. She enjoyed excellent early educational advantages, and graduated from Wesleyan Coll. She was married to Wm. K. McClees, an enterprising and successful iron manufacturer. They lived in Philadelphia during the Civil War, and she took an active part in promoting the Union cause, aiding soldiers' families, in the Sanitary Commission, and other ways. She also

took a prominent position in the Freedman's Aid Soc'y. The family moved to New York in 1872. She spent a year in travelling, which the better fitted her to engage in the W. C. T. U. pioneer work. She was elected Sec. and then Pres. of the first Union in the metropolis, and organized juvenile work. She also established a coffee-house—"Holly Tree Inn"—and was a leading speaker at its Monday meetings. She became Pres. of Westchester Co. W. C. T. U., and Organizer and Treas. for the State. She was twelve years National Supt. of Dept. of Soldiers and Sailors. She was editor and proprietor of the paper, "America's Defenders," which received wide favor and did a good work. She is well entitled to be considered a veteran in the temperance cause.

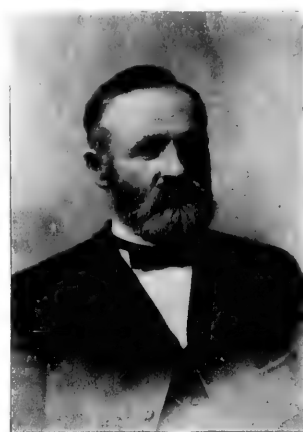
MRS. ANNA E. CLARK, of Stevens Point, Wis., was born at Evansville, Wis., May 13, 1845, and removed with her family to



the former place, where she has ever since resided. Her father was John W. Gardiner, a staunch temperance man, and her mother, Lucinda M. Roney. Mrs. Clark received her education in the public school of Stevens Point, and has added to it by study in different clubs. She has been for years engaged against intemperance in the ranks of the W. C. T. U. In it she has been National delegate, State Supt. (Franchise), Co. Pres., and Pres. and Secy. at different times in her local union. She has done faithful service in the Woman's Relief

Corps, holding different local and staff offices. Mrs. Clark was instrumental in the formation of the Humane Society and the Associated Charities in her own town. She is a staunch Episcopalian, though very liberal. She has compiled a set each of Grecian History and Literature cards, of which educators speak very highly, and copyrighted a Convention Tablet with Parliamentary Rules. She has successfully conducted for a time a weekly newspaper, and is contemplating the publication of a monthly paper in the interest of temperance and moral reform. As for politics she is for Prohibition first, last and always. Mr. Owen Clark, her husband, has been in the City Council of his home city for eighteen years; four times as Mayor. They have four children.

COL. HARLAN PAGE DAVIDSON, A.M., was born in Hookset, N. H., 1838. He is the son of Samuel and Lydia (Jack-



man) Davidson. The Davidsons are believed to have sprung from David of Scotland. He was reared on a farm and received no education, except that of a backwoods district school, till of age. Soon after this, having been physically injured, he resolved to have an education, and in 1863 entered Norwich University, a military institution in Vermont, paying his own way by manual labor and teaching. In 1866 he married Adelaide S. Ford, of New Haven, Ct. Moving soon after to Pennsylvania, he continued teaching. From 1872 to 1885 he was Principal of

the Collegiate Institute in New Jersey. Here he first committed himself to Prohibition. He published a temperance paper for three years, and was largely instrumental in making his county for several years the banner county for Prohibition in the State. In 1886 he went to Illinois as commandant and teacher of mathematics in the Morgan Park Military Academy. Two years later he founded the Northwestern Military Academy at Highland Park, of which he is still President. Col. Davidson was the Prohibition candidate at the recent election for Judge of the County Court. He has always been identified with movements for moral and social improvement. He is President of the Columbian College of Citizenship.

JAMES BLACK, first Presidential candidate of the Prohibition Party, was born in Lewisburg, Pa., Sept. 16th, 1823. He



was the son of John Black, a prominent contractor. After a common school education he studied law, and was admitted to the Bar in 1846. He died at Lancaster, to which place his people had removed, Dec. 16, 1893. At the age of 17 he joined the Washingtonians and helped organize a Division of the Sons of Temperance. Originally a Democrat, he became a Republican in 1854, and remained such until the organization of the Prohibition Party. At the Chicago Convention in 1869 which organized the Prohibition Party, he was per-

manent Chairman. At the Party's Convention in February, 1872, at Columbus, Ohio, he was nominated as its candidate for President of the United States, and in the following election received 5,608 votes. He was Chairman of the National Committee of the Prohibition Party from 1876 to 1880. He was one of the founders of the Nat. Temp. Society, and Chairman of the Committee that prepared its charter, constitution, etc., and secured a capital of \$100,000 as a basis of operations. He was G. W. C. T. of the I. O. G. T. of Pennsylvania, 1858-1862. Among his published works are: "Is There a Necessity for a Prohibition Party?" "A Brief History of Prohibition," and "A History of the Prohibition Party."

MRS. CAROLINE BROWN BUELL was born in Marlboro, Mass., and educated at public and private schools. In 1862



she was married to Lieut. F. W. H. Buell, who died at Chapin's Farms, Va., in 1865. At first a Republican in sympathy, but, in 1871, when the Prohibition Party was organized in her adopted State, she entered it, and has since spoken and written in defense of its principles. She joined the W. C. T. U. at its origin, and became Corresponding Secretary of the Connecticut State Organization. Afterwards she became Corresponding Secretary of the National Union, and a member of the Publishing Committee of the National Union

official organ in 1880. She held this office for three years, and in this position her reputation as an organizer and codifier of the Women's Christian Temperance Union laws and methods became national. During this period also she inaugurated the blank system of reports, originated a credential system for State and National Conventions that made a hitherto difficult task easy, and wrote the book "Helping Hand." The "Loyal Legion" and "Free Will Offering" plans are products of her fertile brain. She also organized the first School of Methods for Women's Christian Temperance Union work, and for twelve years was President of the school at Mount Lake Park, Maryland.

MRS. MARY A. (RATCHFORD) McKEE was born near Russellville, Brown County, O., Oct. 29, 1828. She was educated



at the public and private schools there, and at a select school in Red Oak. She joined the Protestant Methodist Church at 14. At 21 she was married to Robert W. McKee, and the following year they removed to Illinois. In 1869 she, with her husband and family, removed to Tecumseh, Neb., where she has since resided. For a number of years she and her husband were the foremost workers in the State in the Good Templars. She was elected Chaplain of the Order for the State. She has organized and conducted

Bands of Hope for some twenty years past. She was one of the leaders of the Crusade, and a charter member, and President for two years, of the W. C. T. U. of Tecumseh. She was District President for a number of years, and County Superintendent for the last three years. She organized a County Silk Culture Association, and wrote a book on the care and habits of the silk-worm. As Supt. of the White Cross movement she formed a Ladies' Exchange and Rescue Station, making her own house a temporary protection for many an unfortunate girl. During the Prohibition Amendment campaign in Nebraska she was County Superintendent of Demorest Medal work. While engaged in social reform work she has ever been a devoted wife and mother.

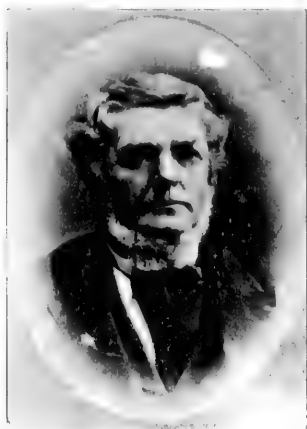
GEORGE WRIGLEY, publisher of "The Canada Farmers' Sun," Toronto, Ont., official organ of the Patrons of Industry in



Canada; also publisher of "The Brotherhood Era," Toronto, Ontario, whose motto is, "Good Citizenship ensures Good Government," was born in Waterloo Co., Ont., in 1847. Three boys could not find room on the old farm, and one located near Cornum, Mich., where he is an ardent Prohibitionist; another is still on the homestead, and the subject of this sketch, after teaching school eight years in London and elsewhere, drifted into journalism. At 20 he was a graduate of a Military College, though now he is an advocate

of disarmament among the nations. He published the "Canada Labor Courier" in St. Thomas, in 1886-7, and lost his little fortune in his effort to unite the toilers. When on the editorial staff of the "London Advertiser," he founded the "Canada Farmers' Sun," which has helped to elect fourteen Independent members of the Ontario Legislature, and which is now making an uncompromising fight for Patronism and Prohibition in the Dominion, with fifty candidates in the field. He has been married 24 years to an active White Ribbon worker, is an English Churchman, and is an inveterate toiler in the cause of Brotherhood. "The Era"—lately established—is an advanced advocate of Moral and Social Reform. He is a R. T., has been a S. of T., a G. T., and an active Prohibitionist.

THE LATE HON. MALCOLM CAMERON, of Ottawa, was for years the best known and most prominent temperance man in public life in Canada.



He had the honor of introducing the first Prohibition measure ever introduced in Parliament in Canada. That was in the year 1852, and not very long after "the Maine Law" went into effect. His Bill provided for thorough Prohibition of the manufacture, importation and sale. He was then a member of the Government, of which the Hon. Mr. Hincks (afterwards Sir Francis) was Premier. Colonel Prince, though by no means a teetotaler, seconded the motion for the first reading of the Bill, and debate ensued. Col. Prince

said that though a lover of a social glass, he was ready to forego his comforts for the sake of others. Mr. Robinson (now ex-Lieut.-Gov. of Ontario) raised the point that it would greatly interfere with the revenue and it should be a Government measure. Premier Hincks disavowed any Government responsibility in the Bill, but thought other considerations important also. Mr. Macdonald, of Kingston (afterwards Sir John), spoke against the Bill. Mr. Merritt opposed the Bill; Mr. H. Smith (afterwards Sir Henry) rather favored it. It did not pass a second reading. Mr. Cameron was born at Three Rivers, Lower Canada, April 25th, 1808. He was always a staunch temperance advocate.

MISS MARTHA LENA MORROW, of Freeport, Ill., Pres. of the Ninth District W. C. T. U., and Associate State Supt. of Scientific Temperance Instruction,



has become well known and much respected for her labors in behalf of the movement, both with voice and pen. She was born in Monmouth, Ill., in Dec., 1868. She was educated in the Paxton public schools, and was graduated from Monmouth College in 1892. Her parents are Rev. T. G. and Mary Story Morrow. She is a member of the United Presbyterian Church, and is an ardent and successful Sunday School worker. Her strong conviction has been thus well expressed: "Chris-

tians should so come into contact with the world as to give it something to feed on; to awaken it to its need of a better life. The Sunday School is to build up and increase the Churches. The minds of children are plastic to receive and marbled to retain impressions." She entered upon the W. C. T. U. public work upon graduation, and has since done a large amount of platform work, both in behalf of the W. C. T. U. and of the Prohibition Party, of which she is also an enthusiastic advocate. During the last three years she has attended and taken an active part in a number of important conventions; has travelled extensively, and delivered many public addresses; is actively interested in scientific temperance instruction in the public schools of the country.

SUSAN B. ANTHONY was born in South Adams, Mass., Feb. 15, 1820. Of Quaker father and Baptist mother, she has by



heritage a strongly marked individuality and great strength. At 15 and her teaching a Quaker family school for one dollar per week and board. She was a most successful teacher for fifteen years. An active member of the New York State Teachers' Association, she made many effective pleas for higher compensation, and equal rights for women in all the honors and responsibilities of their work. From a child she was deeply interested in the subject of temperance. In 1847 she joined the Daughters of Tem-

perance, and in 1852 organized the N. Y. State Wom. Temp. Association—the first open temperance organization of women. As Secy. Miss Anthony for several years gave her earnest efforts to the temperance cause, but soon became convinced that woman was powerless to change conditions without the ballot. Her view on this point are forcibly expressed in her statement in which she declares she has "no time to dip out vice with a teaspoon, while the wrongly-adjusted forces of society are pouring it in by the bucketful." Most of her life has been given to the advocacy of Abolition, Prohibition, and Equal Suffrage. She is one of the heroic figures in American history. The future will write her name among the ablest statesmen.

JOSEPH A. BOGARDUS, son of James H. and Elizabeth Bogardus, was born at Kempton, N. Y., Sept. 27th, 1851. His



early life was spent with his grandparents at Tarrytown, N. Y. In 1868, when 17, he came to New York and entered the hardware store of Paul C. Coffin, where he remained until 1877, when, in conjunction with Isaac Pierce, he purchased a portion of his employer's business, and formed the firm of Bogardus & Pierce. Later the firm was changed to Bogardus & Ellaby, and again to Bogardus, Ellaby & Ellsworth. In 1892 he bought out his partners, and has since conducted the business alone. In 1866 he joined the Pleasantville Division

Sons of Temperance. Soon after, with others, he organized Laurel Glen and several other Divisions. He has been actively engaged with the Independent Order of Good Templars, being for two years a member of the Board of Managers of the State Grand Lodge. For more than fifteen years he has been President of the American Temperance Union, and has been head of the Temperance Department of the Society of Friends, an organization embracing the entire membership of that Society in this country. He cast his first vote in 1872, and his conviction that the liquor traffic should be absolutely prohibited led him to support the first Presidential nominees of the Pro. Party. Since then he has voted for every nominee of that Party, National, State and local.

REV. JOHN POTTS, D.D., of Toronto, a prominent Methodist preacher and temperance worker, has been called by a leading



Presbyterian "the Prince of Canadian Preachers." He was born at MacGuire's Bridge, Fermanagh, Ireland, in 1838, and spent his early days in his native land. He came to Canada when a boy of 17, and resided at Kingston, and afterwards at Hamilton, being engaged in mercantile pursuits. He was of a Church of England family, but, under the ministrations and influence of the late Rev. George Douglass, D.D., then a young minister at Kingston, he became converted and joined the Methodist Church. Later on he took an Arts Course at Victoria College, Co-

bourg. He entered on his great life work in the Methodist ministry, and has ever since occupied a prominent position, not only in connection with the Church of his choice, but as a representative Protestant minister and an ardent and eloquent Prohibition worker. Few men are so popular in all the evangelical churches. He is a man of rare eloquence—a man of "magnitude and magnetism." He is now the Secretary of Education of the Canada Methodist Church, one of the most important positions at its disposal. He is an ardent Prohibitionist, and has done much valuable work in the pulpit, on the platform, in conventions, and through the press, to advance the great movement.

MRS. ELIZA TRASK HILL, woman suffragist and journalist, was born in Warren, Mass., May 10th, 1840. She is the



youngest daughter of Rev. Geo. Trask and Ruth Freeman Packard. Mrs. Hill inherits from both father and mother the reform spirit, her father being well known as a temperance, anti-slavery, and anti-tobacco reformer. For ten years she was a teacher, and in June, 1867, married John Lang Hill, of Boston. She was one of the first to join the W. C. T. U., and has served as an official in that body ever since. She is now connected with the Prison and Jail Department. She has labored earnestly for the redemption of the abandoned women, and has

done much effective work in connection with Societies that care for and help the working girls. Since 1879, when the right of school suffrage was granted to the women of Massachusetts, she has been actively engaged in politics, working for the Prohibition Party. She has become distinguished as an advocate of the Australian ballot. She took a leading part in 1888 in the public school agitation, in rescuing the schools from mismanagement. She is editor of a paper, "Woman's Voice and Public School Champion." She has been for several years the President of the Ward and City Committee of Independent Women Voters, a recognized powerful political organization.

MRS. MARY TORRANS LATHRAP was born in Concord, Jackson County, Mich., April 25th, 1838, and died in Jack-



son, Jan. 3rd, 1895, of general neuralgia. She was educated in the public schools at Marshall, Mich. At 17 she joined the Presbyterian Church. From 1860 to 1864 she taught in the public schools of Detroit, and in March of that year was married to Car-nett C. Lathrap, then First Assistant Surgeon in the 9th Michigan Cavalry. With him she joined the M. E. Church. She was licensed to preach in 1872, and for twelve years engaged in evangelistic work, and in 1882 was elected President of Michigan W. C. T. U., holding this office

until her death. She was a Republican until 1884, when she went into the campaign for Governor St. John. "The Daniel Webster of the Temperance Reform," Mrs. Mary T. Lathrap, needs no eulogy. Her oratorical powers were universally conceded to be of the very highest order. No lips were ever more truly touched with a live cord from God's altar than were her's. She was a terror to the illogical thinker as well as to the evil doer, while her brave, true words were again and again the courage and strength of weak hearts. She possessed also a genius for leadership. She is well known as a writer, both of prose and poetry. With such varied and far-reaching gifts the scope of her influence was world-wide.

REV. MICHAEL STAFFORD, P. P., of Lindsay, Ont., whose death occurred in that town a few years ago, was for years



one of the most prominent and successful Roman Catholic Temperance workers in Canada. He was popularly known as "the Father Matthew of Canada." He was born in the township of Drummond, Lanark Co., Ont., about eight miles from the town of Perth. He was educated at the Perth High School and Regiopolis (R. C.) College of Kingston, from which he graduated. He was for some years a Professor in that College, and also Assistant Chaplain of the Kingston Penitentiary. While performing the latter duties he be-

came strongly impressed with the evils of the drink traffic, as over one-half its inmates at that time were under the influence of drink at the time of committing the crimes that sent them there. Even in 1894, of the 494 convicts within its walls, but 73 had been total abstainers. In 1858 he was ordained a priest, and first appointed to the Parish of Wolf Island, near Kingston. Here he saw much of the deplorable results of drink among his own flock, and later on of the good results of total abstinence. In May, 1868, he was appointed to Lindsay, and there, by his great influence and exertions, over 2,000 persons were induced to sign the same pledge as himself. The moral and financial benefits of this grand work are well recognized there to this day.

REV. WILLIAM H. BOOLE, D.D., was born and reared in New York city. He began the study of law, but soon after



entered the ministry in the New York East Conference of the M. E. Church, and has since occupied some of the leading charges in the cities of New York and Brooklyn. He helped to raise General Sickle's famous "Excelsior Brigade," and was appointed Chaplain of its fifth regiment. Injured by a fall from his horse, he resigned, but was constantly on the platform in the Union cause. His sermon against Mormonism, delivered at Salt Lake City in presence of Brigham Young and the chief dignitaries of the Mormon Church,

aroused such an excitement that a riot was almost precipitated. He was formerly a Republican, but withdrew from his party in 1872, when its National Convention at Philadelphia incorporated in its platform the infamous "Raster Resolution," which declared against Sunday laws and Prohibition. Since that time he has remained a consistent Party Prohibitionist, his special temperance work being on the platform of the Churches. Dr. Boole believes that the Church of God must and will unite in herself all the forces opposed to the saloon, and that the surest and speediest way of outlawing and annihilating the saloon power is by educating the followers of Christ along the line of Christian citizenship. He resides at Prohibition Park, Staten Island.

MRS. MARY T. BURT, President of New York State W. C. T. U., was born of English-American parentage at Cincinnati,



Ohio. Her father, a cultured English gentleman, educated for the clerical ranks of the Church of England, died in her early childhood. Her youth was spent at Auburn, where she enjoyed rare educational advantages, and where she married, in 1865, Mr. Edward Burt. Stirred by the Crusade movement, she gave an address in the village hall, Auburn, and was immediately made President of the W. C. T. U. Elected Recording Sec'y of the New York State W. C. T. U. at its first Convention at Syracuse in 1874, she held the office seven

years. Since 1874 she has held various important offices of the National W. C. T. U., and since 1882 has been President of New York State W. C. T. U. "Queenly in presence, courtly in speech, elegant in manners in private life, as well as dignified and inspiring in public, she is well fitted to lead the more than twenty thousand consecrated women of the great Empire State. How she leads them is proven by their constantly increasing numbers, and far-reaching activities. She dates her awakening to the world's needs to the crusade fire of 1874, which swept her from her home of ease and elegance into the unceasing round of toil she has since known." She is a member of the Protestant Episcopal Church, and lives in the upper part of New York City.

MRS. ELLA ALEXANDER BOOLE, M.A., was born July 26, 1858, in Van Wert, O. Her father, Col. I. N. Alexander, com-



manded the Forty-sixth regiment, Ohio Volunteers, during Sherman's famous "March to the Sea," and rendered effective service during the entire Civil War. Mrs. Boole is a graduate of Wooster University, O., carrying off the chief prize and highest honors from the large class of male and female graduates. After graduation she taught for five years as Professor of Languages and Higher Mathematics in the High School of Van Wert County, O., and refused several urgent offers of professorships in some of the first colleges of the

West. In 1884 she was married to Rev. W. H. Boole, D.D., and now resides at Prohibition Park, Staten Island. After marriage she at once ascended the platform in the interest of the more advanced principles of the temperance reform movement. She at once arose to popularity as a clear, forcible and logical speaker, capable of convincing the reason, and stirring the heart of a popular audience. She has a powerful voice, under good control, and such a vast fund of fact, argument and anecdote at command, that she is one of the readiest and most effective platform speakers of to-day. She soon became prominent in W. C. T. U. work. She is now President of Richmond County W. C. T. U. and Vice-President of the State organization.

LIONEL THOMAS CHANCEY, S. Sheriff Central District of Newfoundland, was born at St. John's, Nfld., Oct. 2, 1828.



His father, Lionel Chancey, did business in Harbor Grace several years, when he removed to St. John's, and soon after married Elizabeth, daughter of the late Thos. Knight. He has been, through life, an active member of the Congregational Church. He joined the first Total Abstinence Society in Newfoundland in 1843, under the leadership of the late Archdeacon Bridge. He was initiated in Union Div., No. 2, S. of T., in March, 1851, and has held every office in the Order in Sub. and Grand Divisions. Elected W. P. in

July, 1853, and initiated in the G. D. Session held in Harbor Grace in that year; was elected G. W. P. in the year 1863, and re-elected next year. In that year he re-organized Harbor Grace Div., No. 16, and installed the late lamented and beloved Hon. John Munn as Worthy Patriarch of that Division. In 1881 he canvassed the north side of Water street in the interests of the Local Option measure then before the Legislature, a most trying duty faithfully performed, though nearly every second house was a liquor shop. He was returning officer in the Permissive election of 1885. He is in strong sympathy with the Women's Christian Temperance Union, and advocates Woman's Suffrage. He is now G. W. P. and enjoys the confidence of all his associates.

REV. THOMAS DEWITT TALMAGE, D.D., was born in Round Brook, N. J., 1832. He studied law one year, after gradu-



ating with honors from the University of the City of New York. Feeling called to preach, he graduated from the New Brunswick Seminary of Theology. He served pastorates in Belleville, N. J., Syracuse, N. Y., and Philadelphia, and came to Brooklyn, where he preached for a quarter of a century to larger audiences than any other preacher of his time. In addition to addressing directly the large congregations that have thronged his ministry, his sermons are published every week in papers all over the world. He has

found time to do an immense amount of teaching, writing, and lecturing, being in great and constant demand as a speaker on all public occasions. In 1862 he went to Russia and had an audience with the Czar. In 1894 he made a trip "around the world." He has edited several papers, written copiously and well for the press, and published many volumes. Among the books that have come from his pen are: "Around the Tea Table," "The Brooklyn Tabernacle," (sermons), "The Marriage Ring," "From Manger to Throne." He is Chaplain of the famous 23rd Regiment, of Brooklyn. He has always been a total abstainer and most pronounced Prohibitionist. He is, both in pulpit and on the platform, very outspoken in expressions of opinion on this subject.

ROBERT ALDER was born in Grenville County, Ontario, Aug. 24th., 1840. His father, Wm. Alder, was born at New-



castle-on-Tyne, Eng., and his mother, Phoebe Scott, was born in Grenville County, Ont., and of Scotch descent. He was educated in the public schools, and for a few years followed the profession of teaching, and spent some years in business in Prescott, Ontario, but has passed most of his days upon the farm. He is an earnest Methodist, a Reformer in politics, and a man having a large circle of warm friends on account of his many genial qualities. At the age of 21 he joined two of the leading temperance organizations of the country at that time,

the Sons of Temperance and the Good Templars. He has been for many years a member of the Grand Division of the Sons of Temperance, and has labored assiduously in connection with the Independent Order of Good Templars. He has taken a deep interest in all those periodic agitations over the temperance question through which Ontario has passed, and by his voice, his vote and his money, in the Dunkin Act, Scott Act, and Plebiscite campaigns, has aided the cause of Prohibition. He is a firm believer in the righteousness of Prohibition laws, and fully expects to see their final triumph.

MRS. L. M. N. STEVENS, President of the Maine W. C. T. U., was born in Dover, Maine, in 1844. Her father's name



was Nathaniel Ames, and her mother, Nancy Parson Ames. She was educated at Foxcroft Academy and Westbrook Seminary. She was married to M. Stevens, a businessman of Portland, Me., in 1865. She has been prominently identified with the W. C. T. U. since its beginning. She is a firm advocate of Prohibition by law, and of its enforcement, and believes that woman's ballot should aid in both. She has been eighteen years President of the Maine Union. A recent biographical sketch declares: "As president of

the Maine Union, she has a large and loving constituency; as Assistant Recording Secretary of the National W. C. T. U., she has had abundant training for the position she now holds; while her excellent practical and executive ability is constantly being more widely recognized. She was appointed one of the Woman's Commission for the Columbian Exposition; also a member of the State Board of Charities and Corrections, while the Industrial Home for Women, which is the special work of the Maine Women's Christian Temperance Union, is largely of her founding and nurture. Mrs. Stevens' is an all-round personality, and the quiet force of her influence will be better understood in the days to come."

NATHAN F. WOODBURY was born in Sturbridge, Mass., Jan. 20, 1850. Removed to Auburn, Maine, in 1858. Attended



common schools until 11, and winter terms until 14, graduating at 17 in a commercial course. He secured a position in Lewiston in 1867, and thereafter supported the family. He was Paymaster for the Lewiston Mills fourteen years, then agent. Two years later the mills were closed, and Mr. Woodbury has since been employed by banks, and as Treasurer of the Maine Investment Company. He became specially interested in temperance when 16, having been identified with all the various Prohibition movements in Maine; was delegate to R.

W. G. L. Session at Saratoga in 1887. He is called the "Father of the Prohibition Party in Maine," but he declares Wm. P. Joy entitled to that honor, as he called the Convention of 1880 at Ellsworth. Mr. W. learned through "Living Issue" of the National Prohibition Party, and, with Edward Plummer, called a Convention at Augusta in 1876, but organization was prevented by Republicans. At the 1800 Joy Convention Mr. W. was Chairman of the State Committee, and for many years after. He represented Maine at the National Convention at Chicago in 1882, and the Lake Bluff Conference in 1883, where he delivered an address on "Prohibition in Maine," which was published in pamphlet. He has been a delegate to each National Convention since.

WILLIAM ELGOOD SMALLFIELD, of Renfrew, Ont., was born in Brooklyn, N. Y., Oct. 22nd, 1861. His father and mother are both



English, and remained so during a twelve years' residence in the U. S. They removed to Hastings County, Canada, and afterwards to Renfrew, where his father established "The Renfrew Mercury" in 1871. At 13 W. E. left school and entered his father's office. After finishing his apprenticeship he spent a year or so in Toronto. Then he returned to Renfrew, and was taken into business partnership with his father before he reached his majority. The citizens banqueted the new firm. In his newspaper work he took a strong interest

in temperance matters. He joined the S. of T., took a prominent part in introducing the Scott Act in his county; was Secy. of the County Association; afterwards took an active part in enforcing the law. For this work "The Mercury" office was destroyed by the incendiary's torch. The temperance people insisted on sharing the loss, and presented the firm with \$1,200.00. At different times he has published "The County Temperance Advocate" and the "Son of Temperance." Has been a Son for 15 years; also Co. and Dis. Deputy, and is now a Prov. Deputy. Is a R. T., and an advanced Prohibitionist in politics. He took a leading part in floating the Renfrew Temperance Hall. He is a Unitarian.

MISS MARIE C. BREHM, State Supt. of the W. C. T. U. Institutes, Illinois, and National Supt. of the Franchise Department, was born in Sandusky, Ohio, June, 1859. Her father's name was Wm. Brehm and her mother's, Elizabeth Rhode. She was educated in the public schools, and in addition received a practical business education, and had private instruction in the German language, vocal music, embroidery and painting. She is a Presbyterian. She is an active member of the Christian Endeavor Society and of the Scientific Society of Mt. Carmel, Ill. She was elected President of the 16th District, Illinois, W. C. T. U. in September, 1891, and has



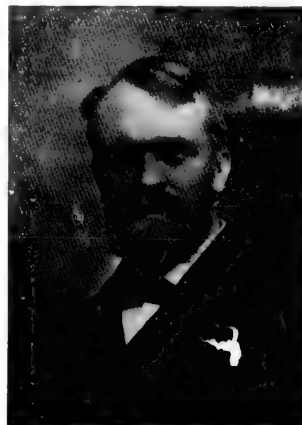
been re-elected each year since. She served as Recording Secretary for the State one year. She has done much work on the platform and through the press, conducting medal contests on systems that involved the whole District, no less than 152 being held in her District last year. She works, sings, writes and prays for the Prohibition Party, and yet her greatest work is in inspiring others. A friend declares:—"Perhaps what mostly impresses the listener in her addresses is her honesty, her fearlessness, her fair-mindedness, while those who know her well in private life will bear cheerful testimony to her truthfulness, to her tender heart, and withal to a sweet and gracious womanhood."

MRS. M. AUGUSTA HOLMAN was born in Leominster, Mass., Dec. 25, 1851. Her parents were Wm. H. Yeaw, of Rhode Island, and Mary E. Follansbee, of Leominster. She was married in 1871 to Ira F. Holman, cabinetmaker by trade, and a Republican in politics—always voting, however, against the saloon. Educated in the excellent public schools of her native town, and indoctrinated in temperance and Prohibition principles by her mother, a woman of rare wit and intelligence, Mrs. Holman has always taken an active part and a deep interest in the temperance societies. She is a P. W. Patriarch and a member of the Grand Division S. of T.; a devoted



W. C. T. U. worker, and an official for many years in various offices of the same. She is also a Past Officer of the Woman's Relief Corps, auxiliary to the G. A. R. She has been a member of the Grand Lodge I. O. G. T. She is a member of the local Prohibition Club, and has served as delegate to the State Con. of the Pro. Party. She is of a cheerful disposition, though not strong physically, and a great lover of animals and of flowers. Active in all moral reforms, a zealous advocate of equal rights for the sexes, and a fearless Prohibitionist, Mrs. Holman has made her influence felt for good in her own locality and among her wide circle of friends.

REV. O. P. GIFFORD was born in Montague, Mass., April 15, 1847. When 18 years old he went to New York and entered a commercial house. He entered Brown University in 1870, where he graduated with distinction in 1874. The same year he entered the Baptist Theological Seminary at Rochester, N. Y., and after his graduation in 1877 he was ordained pastor of the First Baptist Church, Pittsfield, Mass., and continued successfully in that office for two years. In 1879 he was transferred to the Warren Ave. Baptist Church, Boston, Mass. He soon made himself known in Boston as a fearless preacher of righteousness. On the resignation of Dr. Lorimer from the pastorate of the



Immanuel Baptist Church, which he had established in Chicago, Mr. Gifford became pastor of the church thus left without a leader. He at once became a power for good far beyond the bounds of his own church. Mr. Stead, in his famous book, "If Christ Came to Chicago," makes frequent reference to Mr. Gifford as a terror to evil works and a praise to them which is good. He helped to organize the Civic Federation, of which he was Chairman of the Committee on Morals. In 1884 he left Chicago to take charge of the Delaware Avenue Baptist Church, Buffalo, N. Y. Formerly a Republican, in 1880 Mr. Gifford joined the Pro. Party, and has rendered it efficient service ever since.

GEORGE W. CALDERWOOD was born in Drake County, O., Sept. 17, 1848. His father, Judge A. R. Calderwood (deceased 1891), was one of the most prominent lawyers of Western Ohio.



His mother Eleanor (deceased 1851), was a sister of John E. and W. H. Matchett, noted physicians of Greenville, O. George attended school less than two years prior to the war. He enlisted soon after his 13th year, and served till 1865. From 1865 to 1871 he was travelling correspondent of the "Cincinnati Gazette" and other papers. He studied law and was admitted a partner of his father in 1871. He had a large practice, but quit the profession for

prohibitory work, leaving 98 untried cases on the docket. In 1872 he published "Prohibition Facts," established before nomination of James Black for President. He has been in every Prohibition "fight" since 1872. He travelled extensively as an organizer and advocate of National Prohibition, edited the "American Prohibitionist" and other Prohibition papers, and has been a constant contributor to the press on this subject. He owes his great oratorical powers to his father, who was a noted advocate. He is now editor of the Oakland "Daily Bee," and "Calderwood's Magazine," the latter extensively quoted by the "New York Voice" and other papers. He is married; has two sons and one daughter; resides in Oakland, while his office is in San Francisco.

MRS. ZELLA C. ROLISON HUNT, A. M., daughter of Wm. S. Rolison and Cornelia E. Eames, was born at West Avon, N.Y. Her father was of English descent, and her mother a sister of the distinguished Rev. A. C. George, D.D. She was educated at Genesee Wesleyan Seminary and College, Lima, N. Y., taking a classical course in the latter, and graduating at nineteen, at a time when this and Oberlin were the only colleges open to women. She went forth from college halls with great ideas of living for the betterment of those around her. She joined the M. E. Church and the I. O. G. T. while attending college, and went out to help other lodges not so



prosperous as her own, reading "essays," as they were then called. After graduation she taught successfully for three years. In 1870 she married Rev. W. W. Hunt, a M. E. minister. When a schoolgirl she commenced writing for the press, and has continued ever since, her articles appearing both in daily and weekly newspapers. She has also been active in speaking at temperance Conventions for the G. T., and in talking on temperance in Sunday Schools. For thirteen years she has been Supt. of S. S. on her husband's charges. She is at present working on many lines for the W. C. T. U. She was for three years Supt. of Scientific Temperance Instruction for her county. She has three daughters.

MRS. ANNIE ORCHARD RUTHERFORD, of Montreal, President of the Dominion W. C. T. U., was born in Galt, Ont.



Her father, John Orchard, was a native of Cornwall, England, and her mother, Lucinda Montgomery, of Armagh, Ireland. She spent the greater part of her life until marriage in Brantford, Ont. She was educated at Galt public schools, Brantford Grammar School, and the Wesleyan Female College, Hamilton. She gave special attention to music, and held the position of organist and choir-leader in several important churches. She was a Band of Hope pupil until old enough to be taken into the S. T. by her parents. She enlisted in

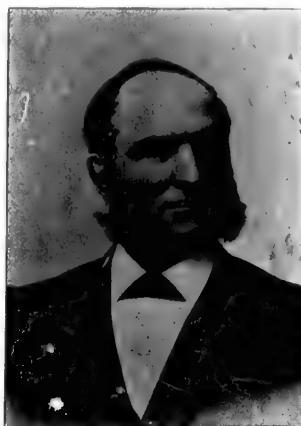
active temperance work under Mrs. Youmans in 1881; was elected Rec. Secy. of Ont. W. C. T. U., and held the office till 1893. She was Vice-Pres. of that body 1894-1895, and in 1895 was elected Dominion President. During her term as Rec. Secy. she was also Superintendent of the Department of Scientific Instruction, and it was then that the Bill for Scientific Temperance Instruction in schools was passed. At the first Convention of the Dominion Union in 1885 she was sent as a representative of Ontario, and was elected Rec. Secy., which position she held until elected Pres. Of her Miss Willard wrote, "It is pleasant to be one who cannot be thought about save as a bringer of good cheer."

THOMAS BARNARD FLINT, M. A., LL. B., and M. P. for Yarmouth Co., N. S., was born at Yarmouth, N. S., in 1847.



He was educated principally at the Wesleyan College, Sackville, N. B. He graduated B. A. in 1867, and M. A. in 1874, and LL. B. of Harvard Law School in 1872. He practiced law since 1873. He was married in 1874 to Mary E., daughter of the late Thomas S. Dane, of Yarmouth. He was High Sheriff of Yarmouth from 1883 to 1887, and Assistant Clerk of the House of Assembly for N. S. from 1887 to 1890. In politics he is a Liberal, and in church an Episcopalian. He was elected to the Dominion Parliament at the general election of 1891, and spoke at the session of the House in favor of Mr. Jamieson's Prohibition resolution. In 1893 he was chosen by the Parliamentary Committee of the Dominion Alliance to move the Prohibition resolution of that year. He made a long and very able address on that occasion, and also in 1895 (see part II. of this Vol.) He was President for ten years of Yarmouth County Temperance Convention, and a member of the Sons of Temperance, Independent Order of Good Templars, and Temple of Honor. His county claims to be the cradle of teetotalism, the first teetotal society in America having been organized at Beaver River in April, 1828. Mr. Flint is regarded as Parliamentary leader of the Prohibitionists of Canada.

REV. ABRAM D. TRAVELLER was born in what is now the city of Ottawa, Ont., Dec. 24, 1839. His parents were Julien and Henrietta Traveller. After attending the public schools, he took a course at Albert College, Belleville, Ont., and also at Garrett Biblical Institute, Evanston, Ill. He is politically identified with the Prohibition Party, and took an active part, on the platform and in other ways, in securing Constitutional Prohibition in the State of South Dakota. He was converted when he was 19 years of age, and joined the Bay of Quinte (Ontario) Conference of the Methodist Episcopal Church as a probationer for the ministry in the year



1863, was ordained to the deaconate by Bishop Smith in 1865, and as elder by Bishop Richardson in 1867. He labored successfully for a period of nineteen years in the Methodist Episcopal Church in Canada, and for thirteen years in the United States, six years in connection with the Rock River Conference, and seven in the South Dakota Conference. He spent eighteen years in the regular pastorate, and filled the position of Presiding Elder for nine years. He is now Superintendent of the Chicago Home Missionary and Church Extension Society, which position he has occupied for the past five years, an evidence that he has discharged his duties satisfactorily to the Society and with benefit to the community.

MRS. ANGIE F. NEWMAN was born at Montpelier, Vt., Dec. 4, 1838. She was educated at the Academy of her native town and in Lawrence University, Appleton, Wis. On Aug. 5, 1859, she married D. Newman, of Beaver Dam, Wis. She removed to Lincoln, Neb., in 1871, for climatic reasons. Her husband, a dry goods merchant, was killed in a railway accident Sept. 3, 1893. From 1871 to 1879 she served as Western Secy. of the Woman's For. Miss. Soc. She was editorial contributor for many years to "The Heathen Woman's Friend" and other journals. She has taken an official and important part in the crusade against Mormonism by lectures,

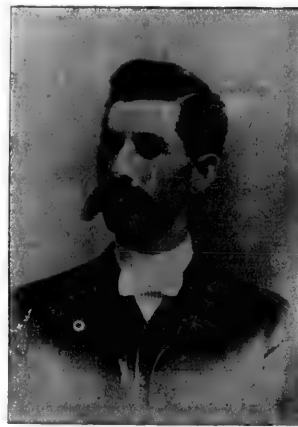


arguments and memorials. Has been State Supt. of Jail and Prison Mission Work for fifteen years in Nebraska. She was the first woman ever elected to the General Conference of the M. E. Church at its Quadrennial Session in New York city. She has been a member of the National Conference of Charities, and has held the office of Nat. Supt. of Mormon Work in the Nat. W. C. T. U. She is known as a writer of verse, and author of several works, but much of her life has been lost by long periods of invalidism and as a victim of three serious accidents. She has always advocated absolute Prohibition in the home, in medicine, and in politics. She is a sister of the Hon. John M. Thurston, U. S. Senator from Nebraska

MRS. NELLIE M. GOLDEN, of Syracuse, N. Y., was born Sept. 6, 1844, in Eaton, Madison County, N. Y. Later the family removed to Hamilton, in the same county, where she obtained a fair education, which she completed at Onondaga Valley, Onondaga County. She had the advantage of the influence of Christian parents, from whom she inherited a talent for vocal and instrumental music. Whatever of poetry, grace of manner, and pathos Mrs. Golden possesses she inherits from her mother, Lucy Sweet, daughter of Robert Sweet, of Pompey Hill. In the year 1888 she joined the Ladies' Aid of Pilgrim Chapel, Syracuse, and has held almost all the offices therein, being at present its Vice-President. In the same year she began writing sketches on temperance and other subjects, to be used as readings at socials and other public entertainments. In 1891 she became connected with the Women's Christian Temperance Union, and in the same year united with the I. O. G. T. In this Order she has held prominent offices. Mrs. Golden is a woman of method and untiring energy, a pleasant companion and a convincing speaker. She is thoroughly devoted to the temperance cause. She believes with all her heart in the prohibition of the liquor traffic, and fully expects to see its final triumph. She manifests her faith by working assiduously in its behalf.



PROF. D. F. SPICER, educator and reformer, was born near Richmond, O., Aug. 14, 1860. His parents, David W. Spicer and Kezia Ross, were of English-Welsh-Scottish descent. They settled in Union Co., Ohio, at an early day, and experienced all the hardships of a pioneer life. Young Spicer was educated at the District Schools, Marysville Public Schools, National Pen Art Hall and Business College, Marietta College, and the National Normal University. He joined the Presbyterian Church at the age of 13, and began teaching at the age of 20. He taught District Schools six years, also taught penmanship in Marietta College, Harmar



Public Schools, and to private classes. He was at one time President of the Marion Normal University. He is a member of the Knights of Pythias, National Fraternal Union, American Protective Association, U. O. D., Y. M. C. A., and Christian Endeavor. He has been a Prohibitionist since 1888. He was elected County Chairman in 1892, and did grand work for the party. He was a candidate on the county ticket in 1892 and 1893. In 1895 he was nominated for Clerk of Supreme Court of his State, and received 289 votes more than the candidate for Governor. Prof. Spicer is an earnest and impressive speaker, and an avowed enemy of the three great powers, Rumism, Romanism and Greedism, that are undermining the blood-bought freedom of our country.

REV. GEORGE WELLS FISHER, Chaplain of the National Division of the Sons of Temperance, was born in Newark, Nottinghamshire, Eng.,



July 26th, 1847. His parents were John and Mary Fisher. He was educated at Huggill's Academy, Newark, Eng. He belongs to and serves the Methodist Church, and is recognized as an able preacher, and a successful platform speaker. In politics he holds the great issue to be "Prohibition" or "license," and so stands ready to sink all minor questions for the sake of the dominant issue, by voting for any party giving Prohibition. He believes in giving equal suffrage to women, especially upon this and other moral issues.

While belonging to various temperance societies, he has been most actively identified with the Sons of Temperance, holding the office of Grand Worthy Patriarch, and Chaplain of the National Division, to which office he was elected at the Jubilee Session, New York, in which celebration he took part. He also attended the Session in Chicago, and preached the official sermon, which was published in the minutes of the session. On other special occasions he has preached discourses in favor of Prohibition, which have met with much favor, and been printed and distributed widely by request. On the platform he has for many years been heard with pleasure and profit in favor of outlawing the saloon.

REV. JOHN A. B. WILSON, D.D., is one of the most interesting and romantic figures on the American pulpit, and platform to-day. Born Sept.



24, 1848, in Milton, Sussex Co., Del., of English, Welsh and Irish blood. In the pulpit before 20, with an unbroken career of rapid promotion, magnetic leadership and marvelous usefulness in every pastorate. He was appointed, by Bishop Simpson, Presiding Elder, and for nine years he was known as the phenomenal Presiding Elder of Methodism. In 1887 Dickinson College conferred upon him the degree of Doctor of Divinity. In 1892, Dr. Wilson was transferred to New York, and stationed at Eighteenth Street Ch., where he became,

perhaps, the best-known Methodist clergyman in the city. He went to Los Angeles, Cal., at the unanimous request of the officers of the First M. E. Church of that city, and entered at once upon the temperance work with his usual vigor. Mr. Wilson cast his first ballot with the Prohibitionists in 1872, and has supported that ticket at every election since. He organized the Prohibition Party in Delaware, and was its storm center on the Peninsula of Delaware, Maryland and Virginia for many years. Standing nearly six feet high, broad shouldered, broad chested, a rich baritone voice, a strong, fearless thinker, writer and speaker, in the prime of life, he commands a large hearing wherever known.

REV. JOHN PHALEN, of the Nova Scotia Methodist Conference, is the second son of Lawrence and Sarah A. Phalen, and



was born in Mill Village, N. S., Mar. 21st, 1861. Converted at 14, he united with the Methodist Church, and at 19, feeling called of God to the ministry, he found himself for a time hindered in securing the necessary education. In 1885 he was accepted as a candidate, and, after passing the necessary examination, was admitted to the Nova Scotia Conference. He spent one year at Mt. Allison Academy, and three years at the University of Mt. Allison College. In June, 1889, he was appointed to North Kingston, Aylesford, N. S. He

united with the Sons of Temperance at 18, and has been actively connected with the Order since. On leaving his charge he was honored by the Division with a valuable present and an admirable address. He was appointed G. W. P. at Sheet Harbor, N.S., and also at Musquodoboit, which office he still holds. In the great Plebiscite campaign he labored assiduously and with great success in indoctrinating the electorate in the duties of Christian citizenship. On election day he never left the polls, making a personal canvass with grand results. He boasts of never having tasted intoxicants. In politics he is an Independent, and an uncompromising Prohibitionist.

REV. JAMES PARKS MILLS, M. A., was born at Norwalk, Ohio, Dec. 16, 1839. He has in his veins Scotch-Irish,



English-Scotch, German and Welsh blood. He joined the G. T. the first meeting held after attaining eligible age, and the S. of T. at the earliest opportunity, and has ever since continued in fraternal co-operation. At the age of 17 he entered college preparatory studies at Baldwin University, and graduated in the Classical Course in 1860. He entered the Federal Army soon after the Civil War was declared, and served until December, 1865, remaining true to his temperance principles. He has been an earnest advocate of Prohibition all

his life, and joined the Prohibition Party when, after the second amendment campaign in his State, the party to which he had previously belonged refused to heed the majority vote polled for that amendment. In 1886 he was chosen Dis. Sec. of the Nat. Reform Association, and in 1889 Dis. Sec. of the American Sabbath Union which he held three years, winning golden opinions from the press and people. In all his reform work he constantly opposed the saloon as the source of all the evils he was called to combat. In 1869 he joined the travelling connection of the M. E. Church, and is now pastor of a prominent church. Four years he was a successful educator as Principal of Conference Seminary.

REV. PETER WRIGHT, B.D., now of Portage La Prairie, Man., is a well-known and successful Presbyterian minister and



zealous temperance worker. He was born in Berwickshire, Scotl'd, Oct. 15, 1839, and when about 20 years of age came to Canada, and located on a farm near Cobourg, where he remained two years. Farming, however, he felt convinced, was not his life work. He was a diligent student, and after attending Victoria College one session he engaged in teaching, in which he was successful, for about six years. During that time he was Principal of the High Schools at Norwood and Chatham, Ont. He then took a theological

course at Knox College, Toronto, graduating from it in 1879. He was duly licensed and ordained a Presbyterian minister, and has had pastoral charges of leading churches at Ingersoll, Quebec, Montreal, Stafford and Portage la Prairie, in all of which excellent results have followed his labors. While in Montreal he also rendered good service as lecturer in classics and mathematics in the Presbyterian College in that city. For twenty years he has been an earnest advocate of the Prohibition movement in the pulpit, through the press, and on the platform. He was Convener of the Gen. Assembly's Com. on Temperance for five years, when he went West. Since then he has occupied a similar position in the Manitoba Synod ever since.

MRS. PHEBE EMMA RUTTAN, of Manitou, Manitoba, President of the Manitoba Provincial Women's Christian Temperance Union, was born in 1851 in the town of Picton, Co. of Prince Edward, Province of Ont.



She has an honorable ancestry, being a daughter of R. A. Norman, and a granddaughter of Rev. William E. Norman, and on her mother's side the daughter of Phoebe Eliza Hill Norman, and granddaughter of Silas Hill. Her education was obtained principally at the public school in her native town of Picton, although at a subsequent period she attended the Wesleyan Female College in Hamilton, Ont., and likewise took a course at the Normal School for the training of teachers in the city of Toronto. She became a member of the Methodist Church when she was in her sixteenth year, and has since been identified with that religious body. In the year 1889 she was elected President of the W. C. T. U. in the town of Manitou, Man., which was then just organized. In the year 1894, at the Convention of the Provincial W. C. T. U. of Manitoba, in Carberry, she was elected to the highest office in the gift of the Society, that of Provincial President, and at the annual meeting in Neepawa the following year, the satisfactory manner in which she had discharged her duties was attested by her re-election to the office.

MRS. W. H. WOODS was a daughter of Rev. MacKnight Williamson, and born near Carlisle, Pa.



Her father had four brothers, Presbyterian ministers, all of whom were successful pastors. He, himself, preached over fifty years, living and dying a Prohibitionist. He founded an academy at Academic, Pa., where she was educated until her 15th year, when the family removed to Ohio, and she, with two sisters, entered the Young Ladies' Seminary at Steubenville, where she was graduated. In 1855 Frances T. Williamson was married to her cousin, William Harris Woods, of Lewistown, Pa., a son of Rev. James S. Woods, D.D., and grandson of

Rev. John Witherspoon, D.D., LL.D., who was sixth President of Princeton College, and a signer of the Declaration of Independence. They have in their possession a clock brought from Scotland by Dr. Witherspoon in 1768, which still strikes the hours and keeps good time. Having been well grounded in temperance principles by her father, and receiving an inspiration from her second mother, who was an Ohio Crusader, it was natural for her to join the W. C. T. U. She was elected Local President at Huntingdon, Pa., in 1878, and State Treas. in 1882, which office she still holds, having been elected for the fourteenth year at Harrisburg, Oct., 1895. She is also President of the Women's Christian Temperance Union of Huntingdon County.

ISAIAH HORTON, son of Isaiah Horton and Charlotte Chatfield Horton, was born at Springwater, Livingston County, New York, August 27th, 1831. He was educated in the District School. Very early in life he espoused the temperance cause. One of the first resolutions he ever remembers to have made was that if he lived to be a man, there would be one man in the world that would never taste intoxicating liquors, and he has faithfully carried out that resolution. In 1872, when he saw there was no use in expecting much temperance work from the Republican Party, he resolved to try to help organize a political party that would do Prohibition work.



He has a family of five children, three sons and two daughters, whom he has so trained and instructed in total abstinence and Prohibition principles that are all total abstainers, and four are radical Prohibitionists. He has always voted at every election and town meeting since he was 21, and since 1872 has voted straight Prohibition. His temperance work has been done in the immediate vicinity where he has lived, and he is known there as the unflinching and consistent advocate of the Prohibition cause. He has always fought the liquor traffic with every weapon he could grasp. He is sometimes called the Father of Prohibition in his locality.

G. R. MALONE, Prohibition advocate, of Lansing, Mich., was born at Columbus, Ohio, July 27, 1851.



When quite young he went to live with an uncle in Stark County, where he worked on the farm and attended school until he was 16; after which he taught winters and attended the High School, and the Agricultural College at Lansing, Michigan, after which he was for two years Supt. of Schools at Grand Ledge, Mich., and for two years more County School Examiner for Mecosta Co. He studied law, and in 1881 was admitted to the Bar at Big Rapids, Michigan, where he practiced till 1888, when he became associate editor of the "Center," the leading Prohibition paper of the State, located at Lansing. For the past six years he has devoted almost his entire time to Pro. platform work, and ranks among the leading "broad gauge" speakers of the party. He is also acknowledged to be one of the party's leading "vote-making" speakers. He was the party candidate for Secretary of State in 1892, and has for years been a member of the State Central Committee. He was married to Miss Fanny Atkins in 1875. They have one child, Bertha E., now in the graduating class of the Lansing High School. Mrs. Malone is also a temperance worker, being President of Lansing Central Women's Christian Temperance Union. The family are all members of the Methodist Episcopal Church.

GEORGE W. HAWXHURST, Grand Secretary of Virginia, is the oldest son of the Hon. Job Hawxhurst, of Fairfax County, the first Grand Chief Templar of the State. Brother Hawxhurst joined the Order at Fairfax, C. H., June 13, 1867, and at once became an active Good Templar. He was elected Grand Secretary of the Grand Lodge of Virginia at the Staunton session, Nov., 1872, and has held the office ever since, re-elected (with one exception) by acclamation. Bro. Hawxhurst is noted for his promptness, his ability for the rapid despatch of business, for the accuracy and completeness of his reports, for his untiring energy and effective leadership in supervising and directing the work of the Order in the State, and for his persistency in having everything done when it ought to be done. He is a member of the Int. Sup. Lodge, and represented the Grand Lodge in the sessions at Louisville, Kentucky, and Portland, Maine, and also attended the sessions held at Washington, D.C., Richmond, Va., and Saratoga Springs, N.Y. He was four years Secretary of the State Board of Education at Richmond, Va., and four years Chief Deputy United States Marshal. He was married in November, 1890, to Miss Sarah L. Lefevre, of Fairfax, a most estimable lady. They have one daughter, an interesting and talented young lady, and present Assistant Grand Secretary of the State.



REV. JOSHUA DYKE, B.D., pastor of the Methodist Church, at Moosomin, N. W. T., was born at Wolverhampton, Staffordshire, Eng., Sept. 15, 1846. His parents, John and Mary Dyke, were among the early converts of Methodism, taking a prominent share in founding several churches in that part of England. Mr. Dyke was converted and joined the church of his parents when 10 years of age. After the usual course in the public schools, he spent four years in preparation for the Methodist ministry, which he entered in 1870. The British Conference transferred him to Ontario in 1872. His principal charges in Ontario were London, Chatham, Bowmanville; and in the Manitoba and North-West Conference, Calgary, Winnipeg, Fort William, Virden and Moosomin, at which place he also occupies the position of Chairman of the District. From early boyhood he has been a pledged abstainer, taking a deep interest in the Temperance Reform. In Ontario he was a prominent member of the Sons of Temperance, and the British (now Royal) Templars. Both in Ontario and the North-West, through the press and on the platform, he has taken an active part in Prohibition work. He has been twice married; first, May 24, 1875, to Miss Bella Park, of London; second, to Miss Sophia Fox, B.E., daughter of the late John Fox, of Chatham, Ont., by whom he has two sons and two daughters living.



REV. JOHN SCANLON, Methodist minister and temperance reformer, was born in West Gwillimbury, County of Simcoe, Ont., April 10, 1839. His parents were Mark Scanlon and Ann Thorpe. He received his education in the public schools, particularly at Bradford, Ont. His ministerial education he received by private study. Mr. Scanlon is a devoted minister, a clear expositor of gospel truth, and an effective and incisive platform advocate of temperance and Prohibition. He is identified, and has been for some years, with the Independent Order of Good Templars and the Royal Templars, having served as Worthy Chief Templar. In politics Mr. Scanlon is an Independent, believing that the blind party spirit of to-day is one of the greatest hindrances to legal and social reform, and that every true Christian citizen should be free to support the good and oppose the evil in every party. If a Prohibition Party were in the field Mr. Scanlon would not vote for the present license parties. He has taken a very active part in the campaigns for local Prohibition under the Dunkin Act in Compton County, Que., and under the Scott Act in Carlton County, Ottawa City, and in Brockville, also in the great Plebiscite campaign in the Province of Ontario, speaking very frequently on the platform and doing a large amount of effective organization. He has done much effective work in enforcing law.



DAVID W. GAGE was born in Madison, Lake Co., Ohio, September 26, 1825, his parents being James Gage and Charlana Turney. He was



educated at district school, Painesville, Ohio, Academy, and Twinsburg, Ohio, Institute. He is a Baptist, a S. of T., a R. T. of T., and a pronounced Prohibitionist. Reared a Whig, at 21 he voted the Anti-Slavery ticket, the Free Soil Party. He became a Republican in 1856, and a Prohibitionist in 1869. From 1882 to 1887 he was the Ohio State Organizer of the Prohibition Party, visiting and organizing every county, and by incessant labors on the platform and through the press raising the party membership from 5,000 to 35,000, and

leaving the party in thorough organization. He was then engaged by the National Bureau, but owing to his excessive labors and a partial break-down of health had to cancel that engagement. He then re-opened his law office in Cleveland, where he had practiced from 1854 to 1868. He joined the S. of T. in 1848, and held the office of G. W. P., and was a member of the Nat. Divisions at Halifax, New Haven, Montreal and Wilmington. He began temperance work in 1842, and has continued in harness ever since, being an early associate and friend of Jay Odell, Geo. P. Burwell, G. K. Stewart, and other stalwarts of the early heroic days of the Prohibition Party.

REV. GEORGE C. HADDOCK, one of the first martyrs to the cause of Prohibition, was born in Watertown, N. Y., Jan. 23,



1832, a descendant, on his mother's side, of the famous preacher, Lorenzo Dow. He was educated at the Black River Institute, and in 1860 began his career as a M. E. minister in the Wisconsin Conference. Always outspoken in his denunciations of the liquor traffic, he was, while Presiding Elder of the Fon du Lac District, brutally assaulted by three armed men, saloon sympathizers. In 1884 he left the Republican Party and became one of the most efficient workers of the Prohibition Party. Stationed in Sioux City, Iowa, in 1885, a city with

20,000 people, fifteen churches, and 100 saloons running in defiance of the State Prohibitory law, he lectured, raised funds, signed petitions for prosecutions, and fulminated from his pulpit, and in every way boldly opposed the liquor interests. Of course he incurred the bitter hatred of saloon men, and of all who sympathize with saloon interests, and on the evening of August 3rd, 1886, while riding back to Sioux City from the neighboring town of Greenville, he was set upon by a crowd of brewers, saloon-keepers and roughs, and was shot, and died almost instantly. His assailants were tried and acquitted. How much influence the great brewers of the West exerted to secure this verdict it is impossible to state.

MRS. HULDAH S. ROCKWELL, Supt. of Legislation and Petition Dept., both of Ontario and Dominion W. C. T. U.,



was born Nov. 22, 1854, in Picton, Ont. Her father was the Rev. Daniel McMullen, now deceased, and her mother, Eliza Conger, of U. E. Loyalist parentage. She was educated in the Common and Grammar Schools of Picton, and the Ladies' College, Hamilton. She was brought up a strict Methodist, but is extremely tolerant in her views. Mrs. Rockwell was indoctrinated in Prohibition principles by Mrs. Youmans. She was Secretary of the Picton W. C. T. U., of which Mrs. Youmans was President. She travelled with Mrs. Youmans through Prince Edward Co.,

holding Dunkin Act meetings—the two being called Moody and Sankey, as Mrs. Rockwell sang effectively. She is a R. T. of T., and has belonged to the S. of T. She married in 1877 Mr. John Rockwell, and removed to Kingston, where she labored earnestly in Scott Act campaigns, and was appointed Supt. of Legislation, Franchise and Petitions for the Ontario W. C. T. U. She began at once to stir up the women voters of Ontario to make use of the suffrage and to elect better men to municipal councils. Several Bills for extending the franchise of women have been introduced into the Legislature at her instigation. Through her influence the names of 70,000 Canadian women were added to the Polyglot Petition.

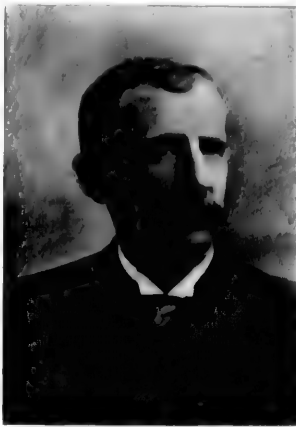
ALFRED H. CLEAVES, author, and foreman in numerous machine shops of Illinois, was born Sept. 7th, 1848, in Boston,



Mass. His ancestors were of old N'w England stock, his mother's family running back to the Eaton members of the Mayflower company, her forefathers being officers in the wars with Great Britain. His father was an Abolitionist, a Liberty and Free Soil partisan, and a Fremont and Lincoln dyed-in-the-wool follower until the fall of Babylon in the slavery struggle. Mr. Cleaves has resided in Aurora, Ill., since 1883, and has been a member of the Aurora City Council three times, as a radical Prohibitionist, among high and

low license members. Of late years the Prohibitionists have put a city ticket in the field. He was married in 1874 to Miss Mary Henderson, of Springfield, Ill., and has six children living, one son and five daughters, having lost two sons. Believing in the duties of sobriety, righteousness, and godliness, he has decided that drunkenness, being a great national vice, should be counteracted by temperance in personal conduct; that the saloon business, being a great national crime, should be removed through the political action of a National Prohibition Party; and that license voting, being a sin against God, can be reached only by theocratic law, or the withdrawal of Christian fellowship from individual Christians or Church organizations that consent to such disorderly walk.

DR. MITCHELL DOWNING was born near Poughkeepsie, N. Y., his present home, in 1842. He spent his boyhood and



early manhood with his parents on the farm near Pleasant Valley, attending the old America Seminary. He studied dentistry under Dr. J. A. Jelison, then the most popular and successful dentist in Poughkeepsie, and in 1863 opened an office for himself and gradually built up a large practice. He is well-known as an active Christian worker and temperance advocate. He was a pioneer in the W. C. T. U. movement of his State, and one of its zealous supporters in his own city. He was President for many years of Dutchess Co. Sunday School

Association. He was a Republican until 1872, when, like many others, his eyes were opened to the corruption of the party and its subserviency to the liquor interest. He took exception to the notorious "Raster Resolution" and joined the Prohibition Party, in which he soon became one of the recognized State leaders. Dr. Downing enjoys in a large degree the confidence and good will of the citizens of Poughkeepsie, and has occupied positions of honor and influence in the community in which he resides. He has been for several years a Director of the First National Bank, of Poughkeepsie, N. Y. He has been for ten years a member of the Prohibition State Committee.

MRS. ANNIE RENTON PARKER, of Toronto, the worthy help-met of Rev. Dr. W. R. Parker, has taken a very active



interest in the temperance and Woman's Franchise movement from early girlhood. She was born in one of the most picturesque sections of the historic city of Quebec, the daughter of Thomas Renton and Annie Jeffrey. Her father was a wholesale grain and flour dealer, a man of decided literary taste, a constant student of the commercial and political history of the day, and a very frequent contributor to the press. He frequently expressed the wish that Annie had been a boy, entertaining the conviction that to boys belonged the

higher privileges of education, the franchise, and of a free choice of their life-work, while girls were hedged around with limitations that dwarfed their energies. This tended to early decide her mind that equal privileges, rights and opportunities for girls and boys alike was the only just standard for Christian civilization. She imbibed an interest in the temperance movement in her home, and early became a contributor to the "Witness," the "Transcript" and "Dominion Magazine," under the nom de plume of "Annie Apton." She became an ardent W. C. T. U. and Woman's Franchise worker. She has been Dom. W. C. T. U. Supt. of Franchise and V. P. of Dom. Enf. Asso. several terms. In 1863 she married Rev. W. R. Parker.

SARAH E. KINNEY STEBBINS was born in Oberlin, O., June 15, 1839, and inherited a pioneer's spirit.



Her great-grandfather, Thomas Porter, and her grandfather, Dr. Darius Matthews, were among the most influential pioneers in Vermont. History records of Dr. Matthews "that he conducted a large farm without the use of spirituous liquors." Her parents, Daniel B. Kinney and Betsy Matthews, moved to Oberlin, Ohio, in 1835, the second spring of its existence. Nearly fifty years of earnest, self-denying efforts were spent there, and their influence was carried to the growing country beyond by two sons and five daughters. In 1861 Sarah was

graduated, and was married to Mr. H. P. Stebbins, of the class of '59, on October 22, 1862. In 1864 they moved to Hiawatha, Kan., to start its first paper, "The Union Sentinel," and in 1866 they moved to Atchison. In the first years of the Prohibition struggle Mrs. Stebbins took an active and self-denying part. The temperance cause has always received her sympathy and help, and for some years she has been Secretary of the W. C. T. U., the Supt. of Prison Work, and is Supt. of the Evangelistic Department. The family consists of four sons and three daughters. They are members of the Congregational Church. Mrs. Stebbins' sisters have, like herself, all been earnest workers in the cause of temperance and Prohibition.

H. CLAY BASCOM was born at Crown Point Centre in 1844. He attended the public schools, and while yet in his teens



became locally conspicuous as a debater and lyceum writer. While still a youth he commenced public speaking, and the extemporaneous faculties then manifested were the presage of convictions that have kept Mr. Bascom constantly before the public as a temperance speaker and writer for thirty years. Converted at fourteen, he has been prominently connected with Methodism as class-leader, S. S. Supt., and lay preacher. He attended Fort Edward Collegiate Institute, and served as tutor for two years there. Originally a Republican, in the early seventies Mr. Bascom was nominated for School Commissioner, and became thus acquainted with the inner workings of the Republican machine. Flatly refusing to contribute corruption funds he withdrew from it and acted independently until his connection with the Prohibition Party in 1880 or 1881, since which he has been delegate to every National Convention and each annual N. Y. State Convention. For many years he has been a member of the State Executive Committee, and since 1888 has represented New York on the National Prohibition Committee. In 1885 he was the Prohibition candidate for Governor of New York, making sixty addresses in fifty days, increasing the vote over last Presidential year, from 25,506 to 30,867.

REV. DANIEL VANNORMAN LUCAS was born in the County of Halton, Ont. He is the son of Capt. John Lucas, of the Halton militia, and comes of U. E. Loyalist stock. He began his ministerial work as a Wesleyan preacher in 1860 and went as a missionary to B. C. in 1862. After returning from the far West, he served his denomination as a pastor in country and city work for several years. He assisted as a member of the General Conference in the formation of that complete union of all the Methodist bodies in Canada. When a pastor in Montreal he was asked to accept a position as Secretary of the Dom. Alliance of Quebec. He served in that capacity for three



years, when he received a very pressing invitation to visit Australia, where he rendered great service in advancing the Prohibition cause. The Antipodean press generally has spoken in the highest terms of his efforts. Mr. Lucas, who holds the degrees of M. A. and D. D., and is also a Fellow of The Royal Colonial Institute of London, is a man of intellectual gifts, rather above the average, and of considerable literary attainment and extensive knowledge, as the result of careful reading and study and travel. He is a thorough Prohibitionist, and may well be counted among the foremost in the great temperance field. Dr. Lucas is the author of several useful works.

MRS. SARAH ELIZABETH BABCOCK, physician and electrician, of Bradshaw, Neb., was born Feb. 28, 1858, in Meigs Co., Ohio. Her parents were Andrew Jackson and Phoebe Oliver. She was educated at Stockton and North Warren. She is a member of the Baptist Church, the Prohibition Party, King's Daughters, W. C. T. U., Y. P. S. C. E., and the W. R. C., also Chairman of the Blue Ribbon Club at Germantown, Neb., having been unanimously elected in 1891. She has held offices of trust in all the societies with which she is connected. She is one of the original Crusaders of Ohio, and, being an ardent lover of justice and right, has worked



faithfully as a leader in Local, County, and District W. C. T. U. work. She is ever ready with pen to do press work, and has always answered the call of duty in platform or other work. She taught for five years in public schools, commencing at the age of 16, and gave all her extra time to nursing and care of the sick, her soul being in this humane work. She has been very successful as teacher, nurse, physician and electrician. Of an ancestry noted for firmness and tact, Scotch and American, she has been a close student and is a self-made woman. She went to Nebraska in 1871, and was married in 1875 to Andrew Jackson Babcock. They have no children, but adopted and raised to maturity an orphan boy.

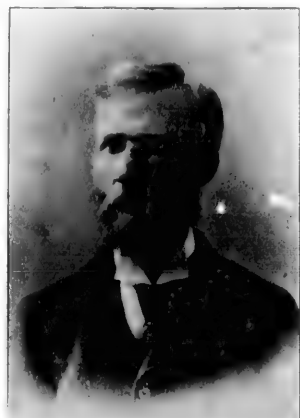
MRS. E. ADELIA LUCAS is the wife of the Rev. D. V. Lucas, D. D., whose portrait and sketch are also on this page.



She was born at L'Orignal, near Ottawa, Ontario. Mrs. Lucas is the daughter of the Rev. Joseph Reynolds, for many years a very useful Wesleyan minister. She was educated at Wesleyan Ladies' College, Hamilton, and was married to Mr. Lucas in 1865. She accompanied her husband around the world in 1887-1888, and took part with him in religious and temperance services in their long journey in America, Australia, Asia, Africa and Europe. Very few ladies have ever enjoyed so great an opportunity to witness the condition of and labor for the

benefit of mankind. Mrs. Lucas, who has had official connection with the Women's Christian Temperance Union ever since its introduction into Canada, as Superintendent of a Department in Provincial and Dominion Unions and President of Toronto District, rendered valuable assistance in the organization of the Unions in Australia. She is a lady of indefatigable industry; most conscientious in all she does, and carries in her heart every hour a deep sympathy with her race, and especially for those of her own sex who suffer through the iniquities of the liquor traffic. Like her husband, she is an intense and active Prohibitionist.

SAMUEL RANTON, of St. Thomas, Ont., was born in the Township of Darlington, County of Durham, Ont., March 18, 1849.



His parents were John Ranton and Jane English, both from the north of Ireland. He was educated at the public schools in the Township of Biddulph, County of Middlesex, and by private study. He taught public school for several years. He edited and published "The Crusader," a temperance monthly, in 1881-2. After doing a variety of newspaper work he became city editor and reporter of the "St. Thomas Daily Times" from March, 1890, to July, 1895. He has been successively a member of the British American Order of G. T. (joining at sixteen),

the United Temperance Association, and the R. T. of T. He has also been a "Son" and a G. T. He was Grand Secy. of the B. A. O. G. T. in 1875; Secy. of the Provincial Lodge, U. T. A., 1879 to 1883; was from 1891 to 1896 continuously, Secy. of Elgin District Council, R. T. of T., and is now District Councilor; was a representative to Gd. Council in 1895 and 1896, and a representative to the Dom. Council in 1896. He has spoken frequently on temperance and Prohibition. He is politically an Independent Conservative, with strong Prohibition tendencies. He has been a Methodist local preacher for some years. He was married in 1879 to Emily A. Leitch, and has four sons and three daughters.

ARTHUR WASHBURN, of Newton Center, Mass., was born in the town of Middleboro, Mass., Oct.



10, 1866. His father, Hiram Washburn, and his mother, Hannah W. Weston, were natives of the same place. His father having passed away when he was but 3 years old, his early years and his first year of training were spent with his uncle, David Weston, D. D., then Prof. at Madison University. His uncle dying when he was 10 years old he returned again to his relatives in Middleboro, and he also lived for some time with his mother in Halifax, Mass. He studied with Rev. H. W. Coffin, at Worcester Academy, Plymouth, for a time, until forced

to leave by ill health. He is an active member of the Baptist Church and deeply interested in all temperance work. He has always voted for Prohibition and aided in every possible way. He soon after his first vote began writing for the press, and attracted some attention by his articles. After his removal to Newton Center he was chosen Chaplain of the Sons of Temperance. Soon after he was publicly installed as Worthy Patriarch. His aim has always been to hold up a strong pure manhood as the chief thing to attain. He has served in various organizations, and striven in other ways to promote temperance work. He has for some time been more or less actively engaged in missionary work.

MISS CASSIE L. SMITH, the distinguished evangelistic worker and temperance reformer, had the inestimable advantage



of a Christian home and early systematic instruction in the truths of the Gospel. In her childhood she received the guidance and teaching of the divine spirit, and claims to have been taught by the same heavenly Teacher and led by the hand of a benign Providence thus far in her life journey. Her early womanhood was pleasantly and usefully spent in teaching school and giving instructions in music, to which she has ever been much devoted. In 1864 a new era began in her life and labors. In that year she received what she de-

lights to call the "pentecostal baptism," and soon after become convinced of a Divine call to the work of an evangelist. She was not disobedient to the heavenly commission, but entered upon this ministry with Lois L. Smith in what proved a very delightful and successful comradeship until the decease of the latter in 1893. Since then she has continued her ministry of evangelism among the churches and the W. C. T. U. as a joyful messenger of the King. Her work has resulted in large increase of spiritual life and zeal among the churches, and in increased strength and vigor to the W. C. T. Unions among which she has labored. She preaches full salvation and entire Prohibition.

LETTA D. HORNER was born in Redfield, in Dallas Co., Iowa, Oct. 23, 1879, near which town she has always lived. Her



parents, Oliver and Nancy Horner, are of New England ancestry, coming in early childhood from their native Eastern States to Iowa. Her early education was obtained in the country school. Completing that course of study she attended the Dexter Normal School, after which she attended the Highland Park Normal College, Des Moines, Ia., and then took a course at the Iowa State Normal School. She is of Quaker parentage, having a "birth-right membership" in that church. The principles of the Prohibition Party were impressed

deeply upon her mind as she read with increasing interest each successive campaign against the liquor traffic since she was ten years of age. Her temperance work began in 1892, as she was a charter member of the W. C. T. U. which was organized at that time in Redfield. She became Secretary of the Local Union in 1894, and the following year was chosen Secretary of the District in which she belongs. At the organization of the State Junior Pro. League she was elected Treas. In these Local, District and State offices Miss Horner has a large amount of important work in her hands, and rejoices in the opportunity it gives her of consecrating her talents to a course which enlists all her sympathies.

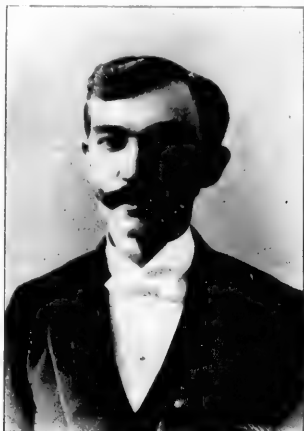
REV. JAMES C. HOGAN was born in New York city, Aug. 17, 1861. His father, Wm. H. Hogan, and mother, Ann Hunter,



came from England to New York in 1850, subsequently settling in Pennsylvania. He joined the Wyoming Conference of the Methodist Episcopal Church in 1887. He was educated in the public schools, and completed the Conference five years' theological course. In ten years he became the most widely known preacher in the Conference. He was married in 1887 to Miss Abbie S. Faulkner, of Hancock, N. Y., and has four children. He has always voted with the Prohibition Party. In 1894-1895 he was associate editor of the

"Pennsylvania Methodist." Less than 35 years of age, he has rendered great service to the cause of reform. Many of his sermons and speeches have been widely published, notably, "Muzzle Your Dogs To-Day," and his great speech, "If Christ Came to the Churches." At the Wyoming Conference, 1895, his advanced and courageous attitude, and his address to Bishop Andrews on Prohibition doctrine in the Methodist Church, attracted national attention. Since then he has chosen to be a "preacher-at-large," believing that "the saloon can never be licensed without sin," and that morality applied to social, economic, and industrial issues, is universally and eternally right.

REV. CLARENCE T. WILSON, A.B., son of Rev. John A. B. Wilson and Mary Jefferson Wilson, was born in Milton, Sussex Co., Del., April 24, 1872. He is the ninth generation of the family born within twelve miles of the old homestead. Mr. Wilson was converted, and joined the church of his choice in the aristocratic old town of Princess Anne, Md., at the age of 11 years. His first sermon was preached at the Concord Camp meeting, in Caroline County, Md., before he was 16, and created a deep impression. Soon he was stationed at Rising Sun, Del., and had great success, though doing double work—of a pastoral charge and keeping up a course of academic studies.



received his education at St. John's College, Annapolis. He was admitted to the Wilmington Conference (M. E.) before he was 18 years old; was Secretary of the Delaware State Central Committee of the Prohibition Party, and stumped the State for it. In 1892 he was transferred to the New York East Conference, and ordained Deacon by Bishop Newman, and Elder by Bishop Fowler—the youngest man ever ordained in the Methodist Church. He was stationed at Rising Sun, at Seaford, Del., and at Sea Cliff, N. Y. Every where vigorous temperance work was done and success achieved. He is spoken of by N. Y. papers as "The Southern Summerfield." Resides in Los Angeles, Cal.

MISS ELIZABETH UPHAM YATES, one of the most attractive and pleasing of that vast army of orators inspired and led to the front by the W. C. T. U. movement, is a native of Maine and a graduate of the Boston School of Expression, of the principles of which she may be justly regarded as a living exponent. For her present platform work in connection with the Franchise Dept. as Nat. Lecturer, Miss Yates has had years of diligent training, study and travel. She spent several years in China, and has given to the world a most graphic description of Oriental life in her interesting book entitled "Glimpses into Chinese Homes." She is



deeply interested in all reforms, but gives especial attention to those bearing on woman's interests in the home, school, society and Church. She is keenly alive to the progress of women in all lands, but speaks and labors with especial interest in all departments of woman's work for total abstinence, equal suffrage and Prohibition. As a speaker she excels in many ways, having a fine clear and pleasant voice, distinct enunciation and natural manner, and is deservedly popular. She was appointed delegate from Maine to the World's Women's Christian Temperance Union in London in 1895. She was a prominent speaker and worker at the National Women's Christian Temperance Union at Baltimore in October last.

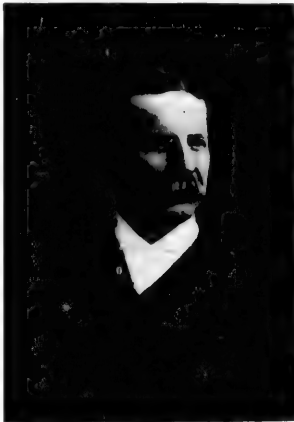
MRS. ELIZA BUCKLEY INGALLS was born in St. Louis Co., Missouri. Her father, an Englishman, came to this country in his youth. He married Jane Boyle in Philadelphia, and removed to a farm in St. Louis County, where three boys and the subject of our sketch were born. The companion of her brothers, she grew to womanhood without feeling any difference because of sex, and has always been a staunch equal suffragist. When only 14 years of age she joined the I. O. G. T., and has since been deeply interested in temperance work. She believes in the prohibition of liquor, tobacco and opium traffics. She was the Secy. of the first W. C. T. U. organized in St. Louis, and has always been an active member. For years she was head of the Narcotic Dept. in the National W. C. T. U., and President of the St. Louis Union, also Chairman of the Finance Committee of the Missouri W. C. T. U. In 1880 she became the wife of F. H. Ingalls, a successful merchant and devoted husband, who is in full sympathy with her work, and gives liberal financial aid. The beautiful home over which this woman presides is always open to all good causes, and the unfortunate is sure to receive a welcome and substantial help. Having no children, she has given time and money freely for the furtherance of all charitable work.



REV. BURTON G. ROCKWOOD, President and founder of the National Junior Prohibition League, was born at Brasher Falls, N. Y., June 3, 1872. His father, Harvey A. Rockwood, and his mother, Amelia M. Lang, were of English descent. At the age of 17 young Rockwood entered the school-teaching profession at Rutland, Illinois, and taught three consecutive terms of school, one at Rutland, Ill., one at Lee, Ind., and another near Monticello, Ind. His education was received at Purdue University and the Northern Indiana Normal School. During his school life young Rockwood developed his oratorical ability, and in the campaign of 1892 made himself felt in behalf of the Prohibition Party, and was elected President of the Indiana Junior Prohibition Leagues. In 1893 he was admitted to the ministry of the M. E. Church, and accepted a charge in the North-West Indiana Conference. After four months' labor in this field he tendered his resignation to again go on the stump in behalf of the Prohibition Party. In March, 1894, he conceived the idea of a National Junior Prohibition League, and at the Indiana Junior Prohibition Convention perfected that organization. Since then he has been in the field all the time, and has succeeded in enlisting over 15,000 young people in behalf of the Prohibition Party in eighteen States. He is a thrilling speaker, and has received the title of "The Young John B. Gough of America."



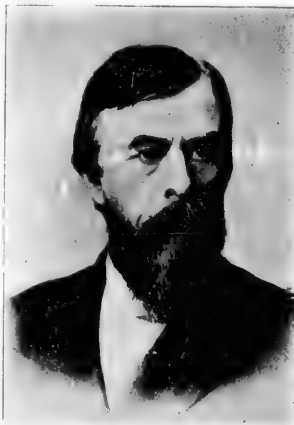
WILLIAM KLEINLE, Treasurer of the Executive Committee, Prohibition Party, State of Maryland, was born in Baltimore,



May 27th, 1845, his parents coming from Germany early in life. He only received a common school education, and commenced his business life when 14 years old. He is in the firm of Rennons, Kleinle & Co., brush manufacturers, which is one of the largest and most progressive concerns of the kind in the country. While inheriting the Democratic faith he nearly always scratched this ticket, and his temperance proclivities were so strong that shortly after his majority he, with others in his ward, put up a temper-

ance candidate (who came within a few votes of being elected) long before the Prohibition Party was in the field. He naturally took his place in the Prohibition Party at the first opportunity, which was during the campaign of St. John and Daniel. He is a vestryman of the Protestant Episcopal Church, and belongs to various charitable, humanitarian and religious societies. He was one of the original directors of the famous Glydon Park Camp, and its Treasurer for a number of years. He was President of the "Issue" and the Morris Printing Company, which published the "Advocate." He has been nominated to various offices by the Prohibition Party, among which was the mayoralty of his city—Baltimore.

GREEN CLAY SMITH, the second Presidential candidate of the Prohibition Party, was born in Richmond, Ky., July 2nd,



1832. He attended school in Richmond, then Center College in Danville, Ky., until his 15th year, when he volunteered in Capt. James Stone's company of Cavalry, Col. Humphrey Marshall's regiment, and served in the Mexican war one year. On his return he entered Transylvania University, Lexington, and after graduating took the law course in the same institution in two years. He practiced with his father for several years in Richmond, Ky. He was married to Miss Lena Duke, daughter of James K. Duke. He re-

moved to Covington, Ky., and entered on his profession with great success, being elected to the Legislature just at the beginning of the civil troubles. He served in the Union Army and was made Brigadier-General under Gen. Rosecranz. He was elected to Congress while in the field in 1864, and took his seat December 1st, 1864; was elected to the 39th Congress, and after his term was appointed Governor of Montana. Returning to Kentucky he entered the ministry of the Baptist Church, and served the Metropolitan Baptist Church, Washington, D. C., until his death, June 29th, 1895. Always a strong temperance man, he was elected Chief of S. of T. and I. O. G. T. in his native State. In 1876 he was unanimously nominated for President by the Prohibition Party.

JOHN S. F. PENTELOW, Grand Secretary of the Sons of Temperance of Western New York, was born in Northampton-



shire, Eng., June 16, 1850, and removed to New York State when only 9 years old. He early became interested in temperance and temperance societies, and joined the Sons of Temperance at 17, and has continued his connection with the Order unbroken to the present time. He has organized a goodly number of Divisions of the S. of T. He was elected Grand Scribe in 1893, and re-elected in 1894 and 1895. In 1895 he was elected Secretary of the Union Temperance Committee of Buffalo, where he resides. This organization em-

braces the most active workers of Buffalo, out of all the orders, and by its broad basis of operations, and the zeal and energy which characterizes its membership, has become a power for the promotion of temperance and Prohibition principles. It has, perhaps it is safe to say, more political significance and influence than all the secret organizations combined. Through this organization Mr. Pentelow is exerting a wide and beneficent influence. He is an active member of the Independent Order of Oddfellows. He belongs to and actively serves the Methodist Episcopal Church, but his life-work is to further the temperance cause in every way that he finds possible, both by voting and speaking in its behalf.

REV. ALONZO A. MINER, a prominent reformer and divine, son of Benajah Ames and Amanda (Carey) Miner, was



born Aug. 17, 1814, in Lempster, N. H., and died in Boston, June 15th, 1895. From his 16th to his 20th year he taught in schools, and was associated with James Garvin, 1834-35, in the joint conduct of the Cavendish, Vt., Academy, and from 1835 to 1839 was at the head of the Unity (N. H.) Scientific and Military Academy. In 1839 he was ordained to the ministry of the Universalist Church. He was twenty-four years on the State Board of Education. He was a member of the American Academy of Political and Social Science, the

N. E. Historic Genealogical Society, and of the Executive Committee of the American Peace Society. He delivered the Boston civic oration July 4, 1855; received the degree of A. M. from Tufts College, 1861; S. T. D. from Harvard, 1863, and LL. D. from Tufts, 1875; and was President of the latter Institution from 1862 to 1875. For twenty years President of the Massachusetts Temperance Alliance, he preached the election sermon before the Legislature in 1884, which he handled so severely that it abrogated election sermons. Connected with the Prohibition Party from its foundation, he was the party candidate for Governor of Massachusetts in 1878, and for Mayor of Boston in 1893. His platform work extended over fifty years in all New England States.

FRANK S. HOWELL, of Lake View, N. J., was born in Millport, N. Y., July 21st, 1853. He is the son of ex-Sheriff



Howell, of Elmira. His mother was Mariah E. Howell, of Millport, N. Y. He received a common school education and united with the Hedding M. E. Church, but afterwards helped to organize the Presbyterian Church of Lake View. He voted for Hayes in 1876, and for Garfield in 1880, and when the Republican Party turned against the homes of the U. S. in 1884 in favor of the saloon, he came out for the Prohibition Party. Was a delegate to the Nat. Con. at Pittsburg, bearing a special message from John P. St. John, and

moving an important resolution. Has been a prominent worker in I. O. G. T. and in K. and L. of H.,—now Protector of Parthenia Lodge, No. 53; a member of Joppa Lodge, No. 29, F. & A. M. Was Secy. of the Prohibition Com. of Chemung Co. five years. He is a broad-gauge Prohibitionist, favoring direct legislation, public ownership of railroads, telegraphs, etc., and enforced arbitration in labor troubles. He was Prohibition candidate for the Assembly in Passaic Co. in 1894, and has done good work for the Party, being a forcible writer and a clear, logical and convincing speaker. He married Miss Carrie E. Peters, of Pine City, N. Y., in 1872, and they have a happy family of five boys and two girls.

GERTRUDE M. SINGLETON is the daughter of Gov. Beriah Magoffin, of Kentucky, and Anna Shelby, the grand-



daughter of the first and sixth Governor of that State, Isaac Shelby, who was a Revolutionary hero. At the close of the Civil War she married Wm. F. Singleton, a member of Stonewall Jackson's brigade, and they became residents of Illinois in 1866. They worked together for fifteen years building up the "Total Abstinence Life Association," which was wrecked in 1893 by the failure of the East Tenn. Land Company—a Prohibition enterprise in which its surplus was invested. The failure carried away also the private fortune of the Singletons,

who feel that they have sacrificed their all for the temperance cause inasmuch as the Land Company was organized to illustrate the benefits of a Prohibition community. The Company has been reorganized, and its town, "Harriman" with its Temp. University, is gaining ground. Mrs. Singleton has been a prominent W. C. T. U. worker, having filled Local, County and District Presidencies, and was for a time National Superintendent of Temp. Hospital Work. She also did much campaign work with her husband in Indiana and Illinois, securing Prohibition in their own county and the best scientific temperance instruction in their district to be found in Illinois at the time.

MRS. L. A. I. THAYER was born Oct. 3, 1848, in Crawford Co., Pa., her father being James R. Irons, of Jersey-Dutch



descent, and her mother, Rachel Brooks, a school teacher of English descent. She grew up on the farm and received her education in the public schools and in Linesville school. She was married to Charles F. Thayer, Aug. 19, 1867, and settled in Linesville, afterwards removing to Shermansville, where she organized and actively sustained a W. C. T. U. and a Band of Hope, which changed the moral tone of the place. Removing to Atlantic, her present home, she was instrumental in organizing another W. C. T. U., which has had a successful

career. At the W. C. T. U. Convention for Crawford County, in 1893, she was chosen Supt. of Hygiene and Heredity. In this work she has met with marked success. Mrs. Thayer is a strong believer in pure air and sunshine and pure water, and has found in her home management no need for drugs or alcoholics. She looks forward to the day when a better understanding of the laws of nature will prevent most of the physical diseases of to-day, or assist in their speedy removal by natural remedies within the reach of all. She has a family of ten healthy children—her two daughters being prize-winners in the Demorest medal contests.

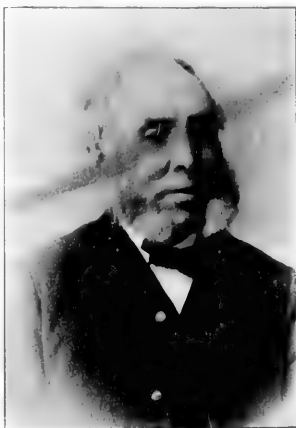
CHARLES F. MERRILL was born in Rockville, Conn., June 15, 1852. He is the son of the Rev. Charles A. and Sarah A.



Merrill, and inherits his love for temperance from his father. Mr. Merrill graduated at Wesleyan University, Middletown, Conn., in 1874, B.A. and M.A. He was for seventeen years Principal of High Schools and Supt. of Schools in Mass., Conn., N. Y., and N. J., and State Institute Lecturer and Conductor. He is a prominent Mason and member of the Sons of Veterans. In 1867 he joined the Good Templars and was the Grand Councilor of the Grand Lodge of Mass. and is a member of the International Sup. Lodge of that Order. He is also a P. G. W. T.

of the Grand Temple of Honor and Temperance of Conn., and is now the Grand Chief of the Grand Council of Select Templars of that State. He was the first Templar to be the presiding officer of the three Grand bodies of that Order at the same time. He is a member of the Supreme Council of that Order. Mr. Merrill stands among the most eloquent advocates in the ranks of Templars to-day, having advocated the annihilation of the liquor traffic in all the leading cities of New England. He has more calls than his time will allow him to accept. He is an Episcopalian. Mr. Merrill is married, and has a family of seven children, four girls and three young temperance orators.

REV. THOMAS BONE was born in Scotland, Jan. 1, 1825, and came to Canada Oct. 8, 1852. He put his hand to the temperance plough in



November, 1839, and has never taken it off. On May 24, 1868, he entered on mission work of the Upper Canada Tract Society on the Welland Canal, and has been thus engaged ever since. In contact most of the year with sailors, Mr. Bone has had the opportunity of witnessing, as have but few others, the havoc wrought by drink among the brave lads who face unflinchingly the angry deep, but are too often and too easily led into the whirlpool of intemperance. His best days have been given to their evangelization, visiting

the boats as they pass through the canal, privately interviewing the captains and sailors, holding wherever opportunity is given gospel meetings, and being instrumental, in hundreds of cases, in leading men who have few spiritual advantages and many temptations to a life of total abstinence and of faith upon the Son of God. Mr. Bone holds very strong convictions on the subject of Prohibition, believing that the man who signs a petition for license or supports a Party favoring the license system, becomes thereby responsible for the inevitable results of the traffic. The distribution of tracts on temperance and religion forms a very important part of his work.

WILLIAM COATES, watchmaker, jeweler and optician, of Brockville, Ont., was born near the historic old "blue church"



of Barbara Heck fame, three miles west of Prescott, Ont., July 21, 1834. His parents were Thomas and Elizabeth Coates. He was educated in the public schools of that locality, and brought up in the Methodist faith, and in Reform principles in politics. He has been identified nearly all his lifetime with temperance organizations, having occupied nearly every office in connection with the Division in the Sons of Temperance, and almost every office, including the highest, in the Lodge of I. O. G. T. Mr. Coates is widely known

and highly respected for his unflinching temperance principles throughout Eastern Ontario, and in his own town enjoys the confidence of all classes of the community. He is one of the very few temperance men who are willing to so antagonize the liquor interests as to suffer in business for his principles. His work for the advancement of temperance and Prohibition principles has been of an unobtrusive character, yet very practical, persistent and successful. His influence has been felt in his own community through the large number of public meetings he has organized, the vast amount of temperance literature he has circulated, the rigid and fearless enforcement of law, and in other equally practical ways.

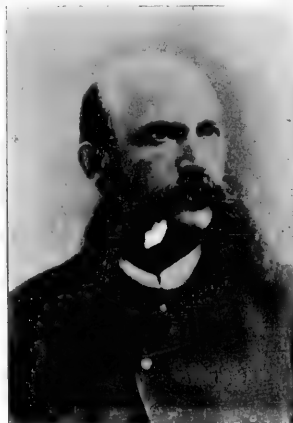
AMBROSE F. GROW was born December 21st, 1825, at Clyde, Wayne Co., N.Y., his father, Elias Grow, being a native



of Vermont, and his mother, Hulday Dryer, of Massachusetts. He was educated in the common schools of Illinois and New York, and at the Clyde New York Academy. He was married to Amanda F. Wismer at Beloit, Wisc., Nov. 8th, 1854. He was formerly a member of the Congregational Church, but withdrew in 1892 by reason of the Church's attitude on the liquor question. He was an Abolitionist, then a Freesoiler, then a Republican up to 1884, and then a Prohibitionist—an evolution through which many others have passed. He

has been the Prohibition Party candidate for several offices. He commenced writing for the temperance cause in 1846 through "The Old Oaken Bucket," published in Wisconsin. He has written a large number of total abstinence and Prohibition articles which have appeared in the Prohibition press—including a number of beautiful poems. Among his best poems may be mentioned "Mount Rainier" and "The Angel's Mission—King Alcohol Dethroned." Mr. Grow is a clear, incisive and effective writer, and has chosen and well occupied this field of temperance work in preference to the platform, on which he has seldom appeared. He is a man of strong convictions in regard to Christian duty.

COL. ROSWELL S. CHEVES was born on a cotton plantation in Crawford Co., Ga., Feb. 23, 1844. He entered the Confederate service in



1861, and was a prisoner of war at Point Lookout, Md., when Lee surrendered. He moved to Kentucky in 1866, and for twenty years taught school and practised law. He owned and edited the Mt. Sterling "Democrat" for many years. In 1880 he was elected G. C. T. of the I. O. G. T., and served in that office six years. For twelve years he was regularly elected representative to the R. W. Grand Lodge. In 1880 he became a convert to the Prohibition Party; attended the Conference in Chicago

in 1882 that re-organized the Party, and has been since that date an active worker and party organizer in many Northern and Southern States. He has done much effective work in the campaigns for constitutional amendments in Maine, Ohio, Tennessee, New Hampshire, Massachusetts, Connecticut and Pennsylvania. He aided in organizing the party in Kentucky and other States, and participated in all the National campaigns. He was Prohibition Party candidate for Congress in 1894 from the First District of Tennessee. In 1887 he removed to New York City. Under his management Prohibition Park became a prosperous enterprise. In 1869 he joined the Christian denomination, and is an Elder in the church in Unicoi, Tenn., where he now lives.

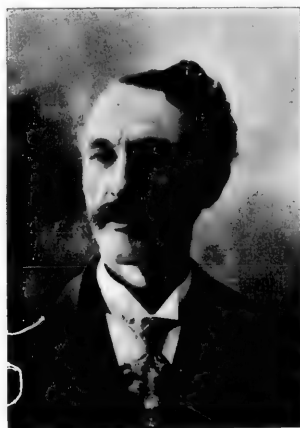
LUMEN BENSON SEARLE was born Nov. 20, 1839, in Delaware Co., N. Y. His father, Lumen Searle, was of New England



descent, and traced his genealogy back to John (Sir Earle), in the reign of King John of England. His mother, Susanna Dudden, was of English and Holland Dutch descent. Educated at Roxbury Academy, he began teaching at 16 in Illinois; was Prof. of Mathematics in Henry Street Grammar School, New York City, Principal of Public Schools in Palo, Ill., and closed twenty-five years of teaching with a five-year term in Chattanooga, Tenn. A member of the Presbyterian Church, he claims to have never belonged to any political party, but that the Repub-

lican Party, before the fall, in the days of Greely and Lincoln, belonged to him. Always independent, however, in politics, he joined the Prohibition Party in 1887. In 1888 he represented Fisk and Brooks on the electorate ticket, and made his first speeches for that party. He was Chairman of the Third Congressional District in 1890. He also stumped the same district in 1892 in the interests of the Party, and won most flattering notices from the press for his forcible, original, and logical presentation of the cause. An earnest Sunday School worker, he is the author of many charts and designs to illustrate and impress the truth. His latest, "The Ways of Life and Death," is one of the best pictorial representations of temperance extant.

PROF. JAMES WILBER HOLTON, song evangelist, was born April 21st, 1854, at Bellevue, Ohio.



His parents, J. H. Holton and Rebecca Bobout, were graduates of Oberlin. Educated in Oberlin College and Conservatory of Music; also the University of Michigan and Atlanta Medical College, graduating from the latter in 1880, winning a prize gold medal. Abandoning medicine for music, he began teaching in Litchfield, Minn., in 1884. Successfully filled the positions of Director of Music in Amity College, Iowa, in 1886; Concord State Normal School, W. Va., in 1891, and American Temperance University, Harriman, Tenn., in 1893. Was local editor of

"The Exponent," Prohibition paper at Oberlin, Ohio, in 1888 and 1889. Is widely known as a Prohibition and gospel singer and composer, many of his best solos being written by himself. Was leader of the Gate City Quartet, which accompanied Dr. John A. Brooks through Nebraska in 1887. Remaining there, he sang with the most prominent Prohibition speakers in the State. Returning to Ohio in 1888 he organized the Fisk Quartet, and later the ladies' White Rose Quartet. In 1890 he was on I. R. B. Arnold's Floating Chapel, doing gospel work along the Ohio river. Is now engaged with the well-known Clarion Combination as Musical Director and Soloist. Was married in 1891 to Alice H. Renck, and has one daughter. He resides in Oberlin, Ohio.

REV. D. LUCAS HUFF, lecturer and preacher for over forty years in Canada and the United States, is of Dutch ancestry



on his father's side, and of Dutch-English on his mother's side. His father, Paul Huff, was the eldest son of Solomon Huff, of Huff's Island, Bay of Quinte, on whose farm was erected the first Methodist Church in Canada. He signed his first temperance pledge at 9, and has kept it sacredly over 50 years. At 17 he became a S. of T. in old Refuge Division, No. 215, at Florence, Ont. He gave his first temperance address at Louisville, Ont., before he was 18. He was at one time an active organizer with the British

American Order of Good Templars, also with the I. O. G. T. and the S. of T., having organized several hundreds of lodges and divisions. He has lectured extensively in Michigan, Pennsylvania, New York, and other States, and has been a Third Party Prohibitionist twenty years. He entered the regular ministry of the Wesleyan Methodist body in 1861, and travelled until 1864, when, through loss of voice, he gave up the work. Having recovered his voice, he has now for many years been holding Gospel Temperance meetings of a highly interesting and instructive character, assisted by his two daughters, Misses Maud V. and Winnifred. He is an excellent platform speaker and an uncompromising Prohibitionist.

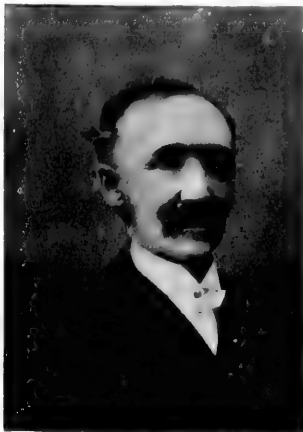
JOHN G. ZOOK, Secretary of the Prohibition Party of Lancaster County, Penn., and a member of the State Executive Committee, was born



on a farm in Manheim Township, Lancaster Co., Pa., of German parents, and traces his parentage to Switzerland and Germany. His father's name was John, and his mother was a Catharine Geib. He attended the common school, and afterwards graduated at the Millersville Normal School in 1875, and taught school six years. In 1879, in connection with E. Z. Ernst, his brother-in-law, now of Olathe, Kansas, he commenced the publication of a literary journal called the "Sunbeam," at Lititz.

In 1881 this was changed into "The Lititz Express," a weekly, which he still publishes. He conducts a book and stationery store with a cycle department. From 1888 to 1890 he was School Director, elected on the Republican ticket. Took an active part in the amendment campaign; had his eyes opened on the liquor question, and was soon known as a Prohibitionist. In 1890 Lititz had its first local ticket, and though he could have had the Republican nomination for School Director he chose to go on the Prohibition ticket and be defeated. He began the publication of "The Prohibitionist," a bright and able paper, in 1890. He is a member of the Moravian Church. He was married in June, 1879, to Alice Carey Wolfe, of Marietta; has two sons and three daughters.

REV. AUSTIN POTTER, Methodist minister at Hagersville, Ont., son of Richard Potter and Ann



Austin, was born in Banbury, Oxfordshire, Eng., Nov. 26th, 1843. When he was about three years of age, his parents emigrated to America and settled in Rochester, N. Y. In 1853 they removed to Canada, living first in Cobourg and then in Leskard, Clarke township. His father's death left him to his own resources when still quite a lad. In 1863 he returned to Rochester, where he enlisted in the Sixteenth New York Cavalry. During his service he was twice promoted for bravery, and before his discharge was First Sergeant of his Company.

The war over, he returned to Canada. After teaching school for some time, he entered Victoria College in 1868, to prepare for the Methodist ministry, which he entered in 1870. In 1875 he married Miss Susan C. Garratt, of Hillier, Prince Edward County. He has always been an ardent temperance worker, having been actively engaged, with Mrs. Youmans and others, in the Dunkin Act campaign of 1875, in Prince Edward County, and eight years later in the Scott Act campaign in Bruce. On the platform and in the pulpit he has been a fearless and constant advocate of Prohibition. He also has published a successful temperance story, "From Wealth to Poverty," and has another nearly completed.

MARY McKAY SCOTT, editor of the "Woman's Journal," was born Aug. 17th, 1851, at Bytown, now



Ottawa city. Her father, Alexander Scott, was a business man who willingly gave his services to the city for a number of years as Alderman. Her mother, Alison McKay, belonged to a well-known pioneer family. The subject of our sketch, whose childhood was that of a romping girl, was educated in the private schools of Miss A. M. Harmon and Prof. N. B. Webster, Ottawa, and Miss Annie M. McIntosh, of Bute House, Montreal. Miss Scott was interested in church and philanthropic work, and in 1882 joined the W. C. T. U., and was given the office of Press

Supt. Being especially interested in Young Women's Work, she was chosen first Supt. of Y. W. C. T. U. for Ontario, and afterwards Dominion Supt. She has had charge of the Literature Department for four years, but was again appointed Dominion Supt. of Young Women's Work in 1895. She has been connected with the "Woman's Journal," organ of the W. C. T. U. of Canada, since 1884, and in 1889 bought it out from its former proprietor, Mrs. Chisholm, now Mrs. (Hon.) George E. Foster. "Thimble Nail Sketches," published by the W. T. P. A. of Chicago, says: "Miss Scott is a young woman of great enterprise and special journalistic talent, and a White Ribbon leader of much influence."

MRS. SARAH J. FOSTER was born in Princeton, Illinois, March 24, 1847, the youngest of six children, of the family of



Elijah and Sylvia Childs Smith, who emigrated from Massachusetts with the Hampshire Colony Congregational Church, settling in Princeton, Ill., in 1831. Her parents were eminent for their humble piety, and their children were all early in life gathered into the Church of Christ, Sarah at 12 years of age. She early developed a natural ability for literary work, and astonished her friends with articles written for religious journals ere she had scarcely entered her "teens." In 1878 she left her parental home for Saline Co., Neb., and was soon

after married to Johnston Foster, residing near Goldinsley, Neb. She has one child, Julia Elizabeth, now a promising young lady of 17 years. Soon after the organization of the W. C. T. U. in Tobias, Mrs. Foster was chosen Supt. of Press Work, and for several years was editor of a temperance department and frequent contributor to the press. Was twice elected Supt. of the Juvenile Work of the W. C. T. U. in the Fifth District. Removing to Fairmont, Fillmore Co., she resumed her editorial work for temperance. In 1893 she was elected County Superintendent of Press Work, also Corresponding and Recording Secretary of Fairmont Temperance Union, which office she still holds.

ROBERT COLLISON SCOTT, of Hamilton, Ont., was born in Oxford Township, Kent County, Ont., May 22nd, 1849.



His parents are Frederick Scott, who came from Beverly, Yorkshire, Eng., to Ontario fifty years ago, and Maria Collison, born in Essex Co., Ont. His father has always been a straight temperance man, and never tasted strong drink nor used tobacco. His parents were both Methodists, as he is. He has held many offices in the Good Templars and the Royal Templars of Temperance, with the former of which he has been connected for the past thirty years, and with the latter for several years. He has taken an active part in all

Prohibition movements, namely, the Dunkin Act and Scott Act campaigns, and in a bitter fight to banish the licensed liquor traffic from the village of Highgate, which now is, and ever since the Scott Act came in force in Kent, has been clear of the liquor traffic, except a few weeks before the law could be got to act in stopping it. Mr. Scott has not held many public offices. He has been so closely held to his private business that he has not allowed himself to take part in public affairs beyond those touching Prohibition. In politics he has for years held it to be his duty to vote Prohibition first.

JAMES PARSONS SMITH, of Hamilton, Ont., the noted Royal Templar evangelist, was born in Bristol, England, Sept. 28,



1855. He came to Canada when a youth, fell into bad company and became addicted to drink. In 1885 he was snatched like a brand from the burning during special religious services in Emerald Street Methodist Church, and has been a consistent member of that church ever since. He united with the Royal Templars, and his natural talents in speech and song marked him at once as a worker in the missionary work of that Order. In company with Mr. Charles Irish he entered the field as "The Emeralds"

Revival Team, and their work was richly blessed. As the chief of this team, with a number of changes of partners, Mr. Smith has travelled from Atlantic to Pacific, holding hundreds of missions, securing thousands of pledges, and leading many to the Great Physician. He combines, in a very unusual degree, platform, musical and organizing ability. He is very attractive, and invariably draws large audiences, although outspoken and often scathing in his condemnation of compromise with wrong, but his powerful denunciation of wrong is softened by pathetic and touching appeals. He is a very strong Independent Prohibitionist. He is a licensed local preacher of the Methodist Church. He was married in 1886 to Anna A. Reader, and has a family of two boys.

DORA V. WHEELOCK was born in Calais, Vt., Aug. 26, 1847. She was the daughter of Rev. Bennett Palmer and Velina Snow Palmer.



The father died in 1851, and the mother removed with her family of four children to Berlin, Wis., in 1855. This sturdy, Christian New England mother did heroic work in bringing her family to manhood and womanhood. The subject of this sketch graduated from the Berlin High School when 18 years of age, and the same year was married to Mr. O. N. Wheelock. In 1873 they removed to Beatrice, Neb., and have both been connected with the Prohibition movement from its beginning.

Mrs. Wheelock has served in the ranks of the W. C. T. U. as Local President for ten years, County President, State Press Superintendent, and for the past three years as State Corresponding Secretary. She has been State Reporter for the "Union Signal" for the past five years. She is very ready with her pen, contributing occasionally to various publications. She writes sometimes for children, having contributed to "St. Nicholas" and "The Youth's Companion." In 1889 she was elected a member of the Board of Education of Beatrice, and served three years. Her family of three children are grown, two of them being married.

Among her children and grandchildren, with home-making, writing and State work, she leads a busy life. She has been an active worker in the M. E. Church all her life.

MRS. ANNA PARSONS SMITH, a prominent W. C. T. U. worker of Hamilton, Ont., wife of the temperance evangelist, Rev.



J. Parsons Smith, was born in Hamilton, Ontario. Her father was an Englishman, and her mother a Canadian. She received her education in the Hamilton schools, and in early life showed a marked interest in religious subjects, joining the Church and engaging in religious services and in various lines of Christian work. Mrs. Smith is thoroughly conversant with the Holy Scriptures, and this fact can be traced to her early consecration to good work in reading the bible daily while yet a child to a blind man. The knowledge of God's

Word thus acquired has been a source of great consolation to herself and others, and a mighty instrumentality for good in her evangelistic work in association with her husband. In connection with the W. C. T. U. she has served as Corresponding Secretary and as Superintendent of Hygiene of the Hamilton W. C. T. U. She was married to J. Parsons Smith, the temperance evangelist, at her father's home in Hamilton, April 26th, 1886, by the Rev. John Kay and Rev. J. H. White, Methodist ministers. In addition to her official service in connection with the W. C. T. U. work it may be mentioned that Mrs. Smith is a very successful teacher of physical culture. She has travelled with her husband in evangelistic work in England and Canada, rendering effective service.

REV. S. D. CHOWN, of Carlton St. Methodist Church, Toronto, one of the most noted and successful Prohibition workers of Ontario, was born in Kingston, Ont., April 11, 1853.



His father, Samuel Chown, was an eminent temperance reformer and philanthropist, of Kingston, and at his death was mourned by Catholics and Protestants alike. His mother was Sarah Gardiner. He was educated at the Kingston Collegiate Institute and Victoria College, taking highest rank in the mental and moral sciences and theology. He was converted at 15 and entered the ministry at 21, and has occupied prominent charges in Maitland, Kemptville, Spencerville, Almonte, Montreal,

and Toronto. He has been identified actively with the S. of T., I. O. G. T., R. T. of T., and the Legislative Com. of the Dom. Alliance. He edited and published the "Grenville War Notes" during the first great Scott Act campaign. He frequently met and routed the Anti-Scott Act orators. He was noted far and wide in these days as a clear, logical and convincing Prohibition orator. He succeeded Judge McDougall as President of the Scott Act Association for Leeds and Grenville, and led with brilliant success the campaign in Eastern Ontario. He secured rigid enforcement of the law, and his life was frequently threatened, but escaped unharmed. His wife (nee Susie E. Hammond) is of English descent.

JOHN AULD LAWSON, Manager Post Office Money Order Department, Charlottetown, P. E. I., was born July 23, 1842, at Covehead, P. E. I., and belongs to one of its oldest Scotch families. William David, his father, married Isabella, daughter of John Auld, of Covehead, also of Scotch extraction. John A., the youngest of three brothers, received a good English education in the Common and Normal Schools, and began teaching school at 21, which he followed three years. Then for five years he followed mercantile pursuits at Mount Stewart, accepting his present position under the Dominion Government in 1871. In 1864 Mr. Lawson joined the



L. O. G. T., and has since been an energetic member. He was Grand Secretary from 1872 to 1884, inclusive. In 1885 he was elected G. C. T., and re-elected in 1886. In 1888 he became an active member of the Sons of Temperance, and, in 1894, leader of the Loyal Crusaders. He is a Mason, and for six or seven successive years was Secretary of Victoria Lodge, Charlottetown. Politically a Prohibitionist, although originally a Liberal. In religious matters Mr. Lawson has taken an active interest, being an elder in the Presbyterian Church. He was married in 1865 to Sophia, daughter of Charles Coffin, of Savage Harbor. His family consists of two boys and seven girls. He is of a kind and generous disposition, quiet habits, and a favorite with all who know him.

KATHRIN TRYPHOSA ALLEMAN STRAW, daughter of Benjamin and Anna Murray Alleman, was born in Dauphin Co., Penn., Sept. 30th, 1848. She received a public and Normal School education, and commenced teaching public school at the age of 16. At 9 she joined the M. E. Church. She had the heritage of a Puritan ancestry and the benefit of careful home training. She has a deep interest in the training of childhood, which has held her to juvenile temperance work for ten years. She lived among the hills of Pennsylvania until 1876, when she married John H. Straw, a Christian gentleman and a voting Prohibitionist. She then removed to



North Manchester, Ind., where she has since resided. At the age of 18 she began to work in the Red Ribbon Movement and in 1883 in the W. C. T. U. She has, since its organization in 1886, been State Secretary of the Loyal Temperance Legion Branch. She has organized Local and County Unions, and last year formed a State Legion, composed only of Legioners who have graduated in the L. T. L. Course and hold diplomas. She led to success, in 1891, the work of raising money by the L. T. L. girls of Indianapolis for the erection of the first public fountain in America in honor of Miss Willard. She has her State work well in hand. She has a son and a daughter, the latter Vice-Pres. of the State L. T. L.

MRS. LYDIA GERTRUDE SOBIESKI was born in Salem, Ill., Jan. 3, 1851. She is the youngest daughter of B. F. Lemen and Mary P. Lemen. Her mother was an educator of great renown, the first woman who filled the chair in a college—Shurtliff College—in 1834. Her father was the son of Rev. Joseph Lemen and the grandson of Rev. Jas. Lemen, the man through whose labor the territory of Illinois came into the Union as a free State, whose six sons were Baptist ministers, and whose influence was felt throughout the entire West. For over one hundred years has the family labored in the cause of Christ. Her father and mother were both ardent Abolitionists, and

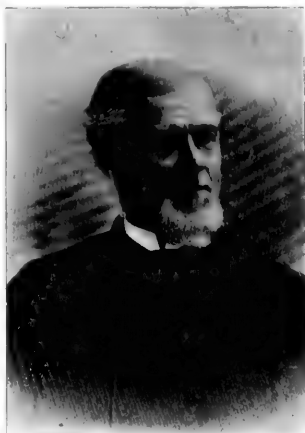


labored as earnestly for the overthrow of slavery as they do now for the overthrow of the liquor traffic. Mrs. Sobieski was educated in Almira College, Greenville, Ill., graduating in 1876. She is a Baptist. In 1879 she was married to Hon. John Sobieski, the well-known temperance orator. In her youth she joined all movements for the advancement of the temperance cause. In June, 1884, she was appointed Supt. of the W. C. T. U. work among the Polish people, and later Supt. of the Slavic department of the Foreign Work for the W. C. T. U. Since May, 1895, she has devoted her entire time to lecturing for the Prohibition cause and the circulation of Prohibition literature.

WALTER B. HILL, was born at Talbotton, Ga., Sept. 9, 1851, of Puritan and "Cracker" stock. His father, Barnard Hill, came from Harvard, Mass., to Georgia in 1825. His mother, Mary Clay Birch, was a descendant of Henry Clay. He graduated at the University of Georgia (Athens) in 1870, and from the law school in 1871. His interest in Prohibition was first aroused from hearing Miss Willard. His father had been very prominent in the Washingtonian Movement. A Democrat until 1888, he then united with the Prohibition Party, serving as Elector for State-at-Large in 1888 and 1892. He is by profession a lawyer at Macon, Ga. He revised the Code of Georgia in 1873 and 1882; has been President of the Georgia Bar Association. He is a Methodist, and was a member of the Gen. Conference at Richmond, Va., in 1886, and at Memphis in 1894, and a delegate to the Ecumenical Conference at Washington in 1890. He is a contributor to various literary and legal publications. An article from his pen in the "Century Magazine," "Uncle Tom Without a Cabin," sets forth his views on Southern questions. An article by him in "Christian Thought," on "Anarchy, Socialism and the Labor Movement," sets forth his views on the labor question. He was married Oct. 22, 1879, to Miss Sallie P. Barker, of Macon, now Vice-President of the Georgia W. C. T. U.



JAMES H. BRONSON was born in Amsterdam, N. Y., in Dec. 1826. His mother descended from the Holland Dutch, and his father came from Connecticut and settled in the Mohawk Valley in 1802. James H. was early in life enlisted in temperance work, taking an active part in local meetings, and thus receiving his temperance education and training. He entered Union College in 1846, and completing his course graduated in 1848, ranking among the best students of his class. He engaged in manufacturing in 1856, and retired in 1889. During all his business career he has been an unswerving advocate of temperance and Prohibition. His services in behalf



of the cause won for him in increasing measure the esteem and good-will of the friends of temperance. He was nominated for States Comptroller in 1869, when Hon. Gerrit Smith ran for Governor. In 1872 he was chosen Corresponding Secy. of the N. Y. State Temperance Society, and in 1876 was nominated for Lieut.-Governor of the State of New York by the Prohibition Party. In 1891 he was elected President of the N. Y. State Temperance Society, a position he has filled with ability and fidelity, and which he still holds. He has from early life been among the most aggressive temperance men in the State, and enjoys in a large measure the confidence and respect of all friends of our reform.

MRS. EMMA A. WHEELER traces her lineage back to Penegrine White, the first child born in the colony brought in the Mayflower, A. D. 1620. Her maternal grandfather, Bethnel Church, descended from sturdy pious ancestry, was a man of great force of character, a temperance man and abolitionist. Her mother, Lydia Church, inherited and bequeathed these characteristics. Lydia married Harrison Hunter, of Rockford, Mich., where they went to reside, and where Emma was born. She was educated mostly in the public schools of Grand Rapids, Michigan, where she afterwards became a teacher. She married Julian M. Wheeler, a native



of that city. At 15 Emma became a Christian, and united with the Baptist Church. In 1884 she, her husband, and mother became members of the Church of Christ. Her mother died in 1889, having lived an earnest Christian life. Mrs. Wheeler united with the W. C. T. U. in 1874, serving locally as Secretary and President, then Rec. Sec. of the Fifth District, then Cor. Sec. of Mich., which office she held from 1884 to 1892. She was closely associated with Mrs. Mary T. Lathrap, and to her wise counsel and assistance Mrs. Wheeler attributes much of her success in the temperance work, as well as to the earnest sympathy of her mother and husband. Mrs. Wheeler resides at Paris, Ont.

MARY E. MONASMITH, Supt. of Prison and Flower Mission work, Sixth District Kansas W. C. T. U., was born near Danville, Ill., April 24, 1846. Her parents, George W. and Mary A. Norris, were natives of Ohio. They removed to Iowa during her childhood, and she was educated at Central University, Pella, Iowa. She taught for some years in the public schools, and at 18 united with the Baptist Church, and later became identified with the Methodist. In 1878 she became a resident of Jewell County, Kan. Always a firm believer in total abstinence, in 1879 she joined the I. O. G. T., working in that Society for a number of years. She joined the W. C. T. U. in 1886, and held various offices in the Local Union; was County Supt. of Sabbath Observance for six years, member of District Executive Committee, District Supt. of Prison and Flower Mission work for ten years, which position she still holds. She was a delegate to the first Prohibition Convention held in Jewell Co. Her temperance work has largely consisted in numerous articles for the press, contributing to the "Jewell County Republican," and "Mankato Review," and other papers, writing essays for conventions and public meetings, in all of which she has advocated the Prohibition Party and woman suffrage. She has been urged to take the platform, but declined on account of her health.



ANDREW J. SMITH was born at Spafford, Onondaga Co., N. Y., April 20, 1841. He is of English descent, and traces his family back to the early settlement of this country. When about 17 years old he, with nothing but a good constitution and a few clothes, left the parental roof for the far West. At the breaking out of the war of the rebellion he was in Texas, and enlisted in Co. B, Third U. S. Infantry, serving two years and four months, being discharged on account of promotion; serving in Washington, D.C., until October, 1865, he took his final discharge. He came to Wisconsin in April, 1865, settling at Amherst the same fall, where he has since lived.



In 1878 he was admitted to the Bar, and has practiced his chosen profession since. In 1886 he was the nominee of the Prohibitionists for Congress in the Ninth District. As early as 1878 he united with the Temple of Honor, and in 1885 was elected Grand Worthy Templar of the State, holding office three years, and has since held the office of G. W. R. in that Order.

In 1887 he purchased the "Western Templar of Honor," a monthly publication in the interests of the Order of Templars of Honor and temperance.

He has always been a consistent advocate with pen and voice in the cause of throttling the rum power.

REV. ALEXANDER GULICK VAN AKEN, Grand Scribe of the Sons of Temperance of New Jersey, was born at Rhode Hall, New Jersey, January 17th, 1852.



His parents, John Van Aken and Jane Garretson Gulick, moved to New Brunswick, New Jersey, while he was a mere lad, and there, with his only brother and sister, he received his education. Preparing at the Grammar School he entered Rutgers' College in September, 1869, and graduated in 1873, and from the New Brunswick Theological Seminary of the Reformed Church in May, 1876, receiving his degree of M. C. at that time. After teaching one year in the Grammar School; also supplying the pulpit of the Bloomingdale Reformed Church, New

York city, for several years, declining to receive a call to become the regular pastor, a throat affection induced him to retire from active ministerial service. On January 26th, 1887, he was elected Grand Worthy Patriarch of the Sons of Temperance of New Jersey, and re-elected in 1888, 1889 and 1890, then positively refusing to accept a re-nomination. This was the longest tenure of office as Grand Worthy Patriarch in the 53 years of the history of the Order in New Jersey. During this time the membership doubled and attained a prosperity and influence so marked as to elicit general comment. In January, 1893, he was induced to become Grand Scribe, and still holds that office.

MRS. EMMA A. CRANMER was born near Madison, Wisconsin, and is the daughter of Dr. and Mrs. J. L. Powers, who now reside at Reinbeck, Iowa.



She was educated at Cornell College, Iowa, and received her first teacher's certificate when but fourteen years of age, and taught her first school at fifteen. Later she was Principal of the schools of Reinbeck. She has for many years been an indefatigable worker for the Woman's Christian Temperance Union and the cause of equal suffrage. During the last twelve years she has resided in South Dakota. When Mrs. Helen M. Barker, now National Treasurer, left the State four years ago, her mantle fell

upon Mrs. Cranmer, and she became State President, a position she held until the last State Convention, when she declined a re-election. She was then elected Honorary President. She was made a National Lecturer and Organizer at the recent Baltimore Convention of the National W. C. T. U. Some years Mrs. Cranmer has averaged a speech every other day, and she has travelled about 10,000 miles annually. As a speaker she is magnetic, forceful and eloquent, and her services are much in demand. Concerning her address before the National Council of Women last winter, the "Washington Post," among other things, said: "It was as graceful a piece of feminine oratory as could well be imagined." Her husband, Hon. S. H. Cranmer, a leading Prohibitionist, ably seconds his wife's efforts.

MRS. MAGGIE (HENDRIX) DEVENPORT was born January 11th, 1855, in Des Moines, Iowa. Her parents settled at that place when Des Moines was only a Government Post,



they being among the earliest settlers in Central Iowa. Her father, H. G. Hendrix, was a strong Prohibitionist, and assisted in organizing the first Independent Order of Good Templars Lodge at Des Moines, Iowa. When 15 years of age she became a member of this Society. She was educated at Des Moines, and at the age of 18 she became a teacher, which profession she followed for a period of six years. In 1877 she became an active member of the Women's Christian Temperance Union work, and was Superintendent of the Band of Hope work in the

town where she taught for two years. In the year 1880 she was married to G. P. Devenport, and moved to North-West Nebraska in 1888, where she became an earnest worker in the Women's Christian Temperance Union and L. T. L. work, serving several years as County President of the Women's Christian Temperance Union, and District Superintendent of L. T. L. work. She moved to Casper, Wyoming, in the fall of 1895, and has been actively engaged in the temperance work at that place, she being the first President and Superintendent of L. T. L. work in the County. At the age of 18 she was converted and joined the Methodist Episcopal Church, and has always been a faithful worker in both Church and Sunday School.

WESLEY CARL BATES is a son of Eli Bates, of Carroll, Ohio, (wife Ruth Hill), son of Nichols Bates, Nelsonville, Ohio,



(wife Eunice Peve), son Nichols Bates, of Exeter, Rhode Island, (wife Susanah Withers), son of Silas Bates, of Exeter, Rhode Island, (wife Susanah Cordiner), who enlisted in May, 1781, for three years' service in the Thirtieth Battalion of the State of Rhode Island, in Providence Plantation's Troops. He was born May 11th, 1866. In 1887-8 he began teaching, and was a successful teacher; was among the first of his class in Carroll High School; graduated with high honors from C. C. College, of Columbus, Ohio. A student in the law

office of Pugh & Pugh, Columbus, Ohio, he passed the examination of Junior Year of Law School of Cincinnati College much above requirements. He was Librarian of and graduated from the Law School of the O. S. U. in June, 1892, having been admitted to the Bar in March previous. With L. B. Logan, State Chairman of the Prohibition Party, he waged a splendid campaign against the rum curse for two years. Commencing practice of law at Columbus, O., in Dec., 1893, by himself, he has been one of the most successful young lawyers of the city, notwithstanding the rum power opposition. Married April 3, 1895, to Mary Florence McDonnell, Columbus, O. Is a Presbyterian, a farmer, a lawyer, eloquent speaker, lucid writer, patriot, and Prohibitionist, never having voted any other ticket.

HON. W. H. SOMERS was born in North Carolina, and removed in early life to Urbana, Ill., in 1842. He attended



schools for several winters, and then went to the M. E. Seminary at Danville, where he obtained considerable knowledge of classics and the higher branches. He married Hattie L. Mead in August, 1856, at Urbana, who died in Beatrice, Neb., in 1876, leaving three children. He was married again in Lincoln, Neb., in 1878, to Miss Sadie S. Hawley, a native of Ohio. He was elected Circuit Clerk, as a Republican, in 1856, under the banner of "Free press, free speech, and free soil." He was re-elected in 1860 on the ticket headed by Abraham Lin-

coln. He also served as Supervisor from Urbana. He studied and practiced law for a time, and then engaged in banking, and removed, in 1872, to Beatrice, Neb., where he resided fourteen years. Here he was appointed Receiver of the United States land office under Garfield. He was elected to the Nebraska Legislature, and served a term. In 1886 he removed to San Diego, County, California, where he engaged in fruit growing. He has been an active temperance worker all his adult life. He was a candidate on the Prohibition ticket for the Assembly to represent San Diego Co., and in 1895, Pro. candidate for Congress in the Seventh Congressional District, receiving the full party vote.

MRS. JESSIE BROWN-HILTON, National W. C. T. U. Secy. Mothers' Meetings, was born in Chicago, Ill., June 19, 1854.



She is the daughter of the Hon. Andrew J. Brown, one of the early settlers and leading lawyers of Chicago, and spent the early years of her life in that city. In 1876 she was the first lady classical graduate of Northwestern University. In 1878 she married Rev. Theophilus B. Hilton, D. D., a clergyman in the Methodist Episcopal Church, and at one time a member of the Illinois State Central Executive Committee of the Prohibition Party. Associated with him in his active ministerial life in Illinois, Nebraska and Salt Lake City, Utah, she laid the foundation of an

earnest spiritual character, entering into the sympathies and aspirations of all classes of people. On the death of her husband she came to think deeply and prayerfully of the women with burdened hearts, and of the need of earnest women organized to demand the overthrow of the liquor traffic. Her experience with her own four children opened her eyes to the necessity of organized mother-love to protest, educate and inspire the children. With these thoughts and with the gospel of helpfulness she has entered the lecture field of the W. C. T. U., and through Mothers' Meetings arouses a deeper and more enlarged view of life, with its vast possibilities and opportunities. She resides at Evanston, Ill.

REBECCA G. PHILLIPS, S. J. T. of Arizona, second daughter of Jonathan and Sarah Stephens, was born Jan. 13,



1848, near West Chester, Pa. Her father was a great scholar and teacher for forty years, and her mother a profound Christian, and from both of these she inherited a love of study and an ardent spirit of benevolence. She finished her education at Ivy Institute, and began teaching at 15. She was baptized and joined the Baptist Church when 16 years of age. She is a member of the L. B. Society, the L. O. G. T., and L. R. C. of G. A., and Cor. Secy. of the Wom. Suffrage Association, Territorial Supt. of the Y. W. C. T. U., District Supt. of the Juvenile

Dept. of Maricopa Co. A. T. She is also a trustee of the Normal School, and a member of the Board of Education of the Territorial Normal School. She is said to have marked and exceptional endowment in argument, and to be a very able and eloquent advocate of Prohibition. A friend declares "her voice and influence on all questions involving social or moral ethics has always been on the side of right, justice and equality."

As a suffragist she is earnest and energetic; as an advocate of temperance she is enthusiastic and successful, and as a reformer her position is advanced, and her work commands universal respect and admiration.

REV. JOSIAH B. MCAFEE was born Aug. 8, 1830, at McAfee town, near Port Royal, Juanita County, Pa. He received



his early education in the district school near his home, and at the age of 19 became teacher of the same school. He attended Pennsylvania College at Gettysburg, and had charge of the old academy at Clearspring during the year 1854. In 1850 he united with the Lutheran Church at Port Royal, and was ordained minister at Frederick City, Md., in October, 1856. From 1865 to 1867 he was private secretary to Governor Crawford, of Kansas, and from 1867 to 1869 was Adjutant-General of Kansas, with the rank of Colonel. In 1870

he was Mayor of Topeka, and began the first official work undertaken in the State for the suppression of liquor selling and gambling. No liquor licenses were granted at Topeka while he was Mayor. He was three times elected a member of the Kansas House of Representatives since 1878. In 1868 the Faculty of Wittenberg College conferred upon him the degree of Master of Arts. In eight months he delivered sixty-four lectures and sermons in favor of Prohibition in most of the principal cities and towns of the State, the appointments for his meetings being made by the State Temperance Union. Mr. McAfee claimed the privilege of paying his own expenses while travelling.

ADONIRAM JUDSON GORDON, D.D., was born in New Hampton, New Hampshire, April 19th, 1836, and died in Boston the second day of February, 1893. He was a graduate of Brown University. He spent three years at the Newton Theological Seminary. In 1863 he was married to Maria Hale, of Providence, R. I. For five years he was pastor of the Baptist Church, Jamaica Plain, N. H., after which he removed to Boston, where, for over 24 years, he was the popular pastor of the Clarendon St. Baptist Church. Dr. Gordon was a man of rare devotion, first to Christ and his cause, and then to humanity. He was especially interested in securing three things:



first, the deeper spiritual life of believers; next, the spread of the missionary spirit, and the advancement of the temperance reform. He was editor of a monthly magazine, "The Watchword," assistant editor of "The Missionary Review of the World," and wrote several books, among them: "In Christ," "Ministry of Healing," "Grace and Glory," "Ecce Venit," "The Two-fold Life," "The First Thing in the World," "The Holy Spirit in Missions." He was a leading advocate of the Prohibition Party, both by voice and pen. He was a man widely known and much loved for benevolence and many valuable services to the cause of philanthropy and reform.

MRS. SALLIE F. CHAPIN is of Huguenot lineage, her people coming to South Carolina shortly after the revocation of the edict of Nantes.



She was born at Charleston, and married in early life a husband who sympathized with her fully. In fact her husband was as great an enthusiast as herself in benevolent work, being one of the founders of the Charleston Y. M. C. A., and foremost in other reform movements. Mrs. Chapin began her temperance and Church work early in life. She has been Pres. of the Ladies' Auxiliary of the Y. M. C. A., and was, during the war, at the head of a Soldiers' Relief Society. Mr. Chapin's sudden death almost killed his wife, who, for over a year, did not go outside her own door. Miss Willard was at this time seeking the most available Southern woman to introduce the W. C. T. U. in the South, and was strongly advised to secure Mrs. Chapin. Accordingly she wrote to her, asking her to arrange for speakers and entertainment for the party in Charleston and other cities. Mrs. Chapin was dismayed. Public speaking by women was a new thing in the South. She, however, received and entertained the party, and the opening meeting was pronounced a "grand success." Since then she has travelled often twenty thousand miles per year in W. C. T. U. work, and numbers many thousands upon her pledge roll. She was for ten years Supt. of W. C. T. U. work in the South.

MRS. LOUISE S. ROUNDS, for nine years leader of the Illinois W. C. T. U., was born near Ogdenburg, N. Y., of New England parentage. Her paternal grandmother bore the name of Alden—in direct line from John Alden, of Mayflower fame. She spent her early years upon the farm, attending the public schools, and finishing her education in Gouverneur Wesleyan Seminary, after which she began teaching. She taught for nine years with conspicuous success. She was converted at 12, and joined the Presbyterian Church, subsequently joining the Methodist, in which her brother is a prominent minister. In 1865 she married Freeman S. Rounds, then a successful business man of Chicago. The reverse of 1874 swept away his means, and so affected his health that he went into a decline, and died in 1883. Her temperance work began in March, 1874, when, with 50 other women, she petitioned the Chicago City Council for the Sunday closing of saloons. Leaving the Council Chamber, after presenting their petition, these women were attacked by a mob of saloon sympathizers, but escaped bodily harm. In 1886 she was elected President of the Illinois W. C. T. U. Always holding Prohibition principles, she gave in her adherence to the Party in 1884, and since has been an active worker for its principles and candidates.



JOSEPH F. HESS was born in Buffalo, N. Y., July 16, 1851. He was of German parentage, and was one of a family of twelve children. He wasted his time at school, ran away at 18, and from that time his course was downward, swift and sure. There were periods of reformation, but they were soon over, and each step brought him lower. From 18 to 34 his life was one of almost incredible wickedness. His chief occupation was saloon-keeping and prize-fighting. In 1885 "Joe" was living in Rochester, N. Y., with his wife and three children. He was at that time the proprietor of a gambling den. One evening, after a long debauch, he strayed into a temperance meeting conducted by the late P. A. Burdick. The speaker's words brought conviction to his soul, and a resolve which was never broken, "I drink no more." The remaining eight years of his life were noted for his deep consecration to God and the temperance reform, and for the large measure of success which attended his work. At the time of his reformation he could not read or write, and his language was largely bar-room slang. He became a clear thinker, a ready and forcible speaker and untiring worker on the temperance platform—one of the foremost gospel temperance speakers. He was an ardent Prohibitionist. He died at his home, Clarendon, N. Y., Oct. 4, 1893.



REV. C. C. BATEMAN, B.A., M.A., a Chaplain of the Regular United States Army, was born in Michigan, May 16, 1857.



In 1871 he removed with his father's family to the Pacific coast, and graduated B.A. from California College in 1878. He was subsequently ordained as a minister of the Baptist Church. He began making public temperance addresses very early in his ministry, and joined the I.O.G.T., and lectured in its interests throughout the entire Pacific Coast. For more than ten years he waged war upon the liquor traffic wherever his lot was cast. The California State Prohibition Convention nominated him for Congress in 1884. Two years there-

after he "found" Miss Jessie A. Ackerman, and was instrumental in starting that famous woman upon her phenomenal career as a writer, speaker and traveller in the interest of the World's W. C. T. U. In 1889 he removed to Oregon, where he became Secretary of the Grand Lodge, I. O. G. T., and President of the State Temperance Alliance. In 1890 President Harrison appointed him a Chaplain in the United States army. He inaugurated a vigorous campaign against strong drink and gambling among the troops. He established a temperance newspaper, which was suppressed because of its attacks upon the canteen system. A delegate to the World's Congress, 1893, and a paper from him appears in Vol. I., "Temp. in All Nations," proceedings of the World's Con. of Temp.

DR. JOHN A. BROOKS was born in Mason County, Ky., in 1836. He graduated at Bethany College



in 1856 with honors, receiving the degree of A.M. In 1858 he was elected to the Presidency of Flemingsburg College, an antebellum institution. He began to preach the gospel in his native county in 1857, with most remarkable success, and became the pastor also at Flemingsburg in 1858, and continued in this field for a number of years. In the meantime he was married in 1859 to Miss Sue Robertson, of Bath Co., Ky., who is known as the ideal pastor's wife. He brought into the church nearly 10,000 converts. In his youth he was one of the most eminent evangelists in America. He stands to-day in the very front rank of the ministry of his Church. He has also become most distinguished in the temperance work, canvassing Missouri in the interest of Prohibition against the earnest efforts of Senator Vest. In 1884 he was nominated for Governor in that State by the Prohibitionists. In 1888 he was nominated at Indianapolis for Vice-President of the United States on the Cold Water ticket, and made one of the ablest campaigns ever made in the cause of Prohibition. He made a great impression upon the public spirit, and in all his temperance work has been upheld by the Councils of his Church.

REV. JOHN ELLIS LANCELEY, a prominent minister of the Methodist Church in Canada, was born in Cheshire, Eng., Jan. 10, 1848. His father, John Lanceley, was a lay preacher of considerable ability. He is indebted also, by inheritance, to his mother, whose maiden name was Jane Walker, for some fine mental and social qualities. The Collegiate at Cobourg, Victoria University, the telegraph office, and the bank in turn gave him facilities for a good all-round education, which he turned to good account. He entered the ministry at 22, and has since filled some of the most important pulpits of his denomination. Mr. Lanceley's quick sympathy, originality of thought, irrepressible humor and facility of language, very early made him exceedingly popular on the platform, and probably there is no Canadian pastor who is in such constant demand as a lecturer on both sides of the international boundary. His lectures for the most part are thoughtful, and decidedly original contributions to the ethical and social problems of the day, and the temperance question finds in him an earnest and broad-minded advocate. A volume, published in 1891, and entitled "The Virgin Mary and Other Sermons," contains some gems of sermonic literature, many of which have been republished in leading homiletic magazines and newspapers in Canada and the U. S., to the press of which he is a constant contributor.



W. JENNINGS DEMOREST was born June 10, 1822, in New York city, and received most of his education in the public schools. At 20 he began a dry goods business. In 1860 he entered upon the editorial and publishing business, issuing soon after the "New York Illustrated News," and also "Young America," and these he merged, in 1864, in "Demorest's Family Magazine." He travelled much and wrote extensively against the evils of intemperance, distributing nearly fifty million pages of tracts on that question. He was active in the Washingtonian movement, and one of the founders of the Sons of Temperance. Actively identifying himself with the



Prohibition Party in 1884, he was tireless in his efforts to promote its principles. He established the National Prohibition Bureau for speakers and literature, organized the Nat. Constitutional League, through which he was pressing a suit up to the Supreme Court to establish the unconstitutionality of a license for the liquor traffic, when his death occurred, April 9, 1895. He published a monthly called "The Constitution." He served the party as its candidate for Mayor of New York, and for Lieutenant-Governor of the State.

An interesting feature of Mr. Demorest's work for Prohibition is the Medal Contest work, for the education of the youth, and the creation of a healthy Prohibition sentiment.

REV. B. F. AUSTIN, B. A., B. D., Principal of Alma Ladies' College, St. Thomas, Ont., was born Sept. 21, 1850, in the Town-



ship of Brighton, Ont. His parents, B. F. Austin and Mary Ann McGuire, were of English-Irish extraction, but Canadian birth. After a course in the Brighton Grammar School he taught school four years, then entered the Methodist ministry, after which he attended Albert University, Belleville, graduating B. A. in 1877, and B. D. in 1881. He filled pastorates at Cobourg, Prescott and Ottawa, and after his second appointment to Ottawa Metropolitan Church was elected President of Alma College in 1881, which position he has since filled. He

has been a life-long Prohibitionist, having been prominently connected with the United Temperance Association, afterwards the British Templars, now the R. T. of T., and for two years co-editor of their paper, "The Temperance Union," with the Hon. Geo. E. Foster, now Minister of Finance for the Dominion. He was one of the New Party leaders in 1889-1890, and has spoken frequently in the principal cities of Ontario for Prohibition "with a Party behind it." He edited "The M. E. Pulpit" in 1879; published "Sins of the Times" (sermons) in 1880; "The Gospel to the Poor vs. Pew Rents" in 1884; "The Jesuits" in 1886 (5 editions, 25,000), and the same year, "Woman; her Character, Culture and Calling."

MISS HELEN POTTER, "Dramatic Reader and Impersonator" and temperance reformer, was born in Central New



York, Dec. 7, 1837. Her father, Asa Ames Potter, was from the R. I. branch of that family, wherein are so many literary men and divines; her mother, Lucy Champion, was of English descent, a woman of generous and strongly religious nature. From the former she inherited individuality; from the latter, enthusiasm and a fine voice; from both, extraordinary health and vitality. Miss Potter is pre-eminently a friend and advocate for the weak and oppressed everywhere, including the helpless dumb animals. Thirty years ago she

travelled alone where duty called. Then it was unpopular for woman's voice to be heard in public places. She spoke wherever it seemed necessary or advisable. Mrs. Stanton, and Miss Anthony, and John B. Gough, recognizing the fact that, through the years of her Lyceum work, she reached thousands of people who could not be reached directly upon the subjects of temperance and franchise, declared: "You have done as much for our cause as any one of our number." Through the Lyceum, hundreds of short Pro. lectures and Woman's Franchise speeches have been given by her to amusement-loving people. She was Delegate from Mass. to the World's W. C. T. U., in London in 1895.

MRS. ELIZA ALICE McMASTER, County President W. C. T. U., was born April 27th, 1839, in Crews, Devonshire,



England. Her parents were Edward Olivers and Maria Chamberlain. She was educated at Cheirton Philiz Payne and Tiverton Seminaries, Devonshire, England. She came to Canada with her parents in 1856, and settled in Sidney township. She taught in the public schools four years, and was married to J. R. McMaster in 1864. They have two promising boys—total abstiners. She belonged to the Episcopal Church, but was converted, and joined the Methodist Church at twenty years of age. This she considers the most important

event of her life. She is a Conservative in her political preferences, but not a partisan in any sense, but would support any party arriving at true reform, and especially any party advocating total Prohibition. She is actively identified with the W. M. S., the R. T. of T., and the W. C. T. U. She now holds the presidency of the Local Union in Campbellford, Ont., her home, and also in her County. She is one of the great host of noble workers raised up for God and Home and every land by that devoted and eloquent woman, Mrs. L. Youmans. Mrs. McMaster, while a life-long friend of temperance, has only been an active worker in the cause for the last ten or twelve years.

REV. W. DEMPSTER CHASE, M. A., was born in Watertown, N. Y. His parents were Rev. Squir.



Chase and Lydia Belding Chase. He is a Methodist. His father was one of the leading ministers in the old Black River Conference in New York State, and became a Missionary to Africa, and finally was Superintendent of the Siberia Mission. Rev. Dempster Chase was fortunate in having as his preparatory school Falley Seminary, Fulton, N. Y. His Alma Mater is Wesleyan University, Conn., where he was graduated among "the honor men" of his class. Soon after his graduation he served as Chaplain in the Civil War. During his ministry he has been station-

ed at Herkimer, Gouverneur, Filton, Camden, and in the cities of Watertown, Syracuse and Utica, and is now the pastor of the First M. E. Church in the city of Ogdensburg. When the Reform Movement was at its height he was pastor in Utica and gave himself to the platform with special purpose. He has been for years identified with the G. T. In local battles he has helped to do some "hard pounding" for local Prohibition. He does not believe in license in any form. He believes the good victory will come in his way, or another's, and prays that God will bring the blessed day up the sky soon. For the friends and graduates of Falley Sem'y he edited "History and Reunion of Falley Seminary."

THEOBALD MATHEW, better known, however, as "Father" Mathew, was born near Cashel, Ireland, Oct. 10, 1790, and died in Queens-



town, Dec. 8, 1856. He was educated for the priesthood in the Roman Catholic Church, spending some time at the celebrated Maynooth College, which he entered in 1807, and completing his studies at Dublin. He was ordained in 1814, and began mission work in Kilkenny and Cork, joining the Capuchins while laboring at the former place. It was at Cork that he became deeply interested in temperance work, and assisted in organizing the Cork Total Abstinence Society, which started out in 1838 with a membership of sixty.

He then began his wonderful career of lecturing and organizing, travelling through Great Britain and Ireland and the United States, wonderful success attending him. He obtained over a million and a half signatures to his pledge in Ireland alone, the year 1840 being the most remarkable in the work. Between 1835 and 1841 there was a falling off of between five and six million gallons in the consumption of spirits in Ireland—a startling proof of the need and success of his mission. Over 600,000 signed the pledge in America. While Vice-Pres. of the United Kingdom Alliance in 1853 he said: "The principle of Prohibition seems to me the only safe and certain remedy for the evils of intemperance."

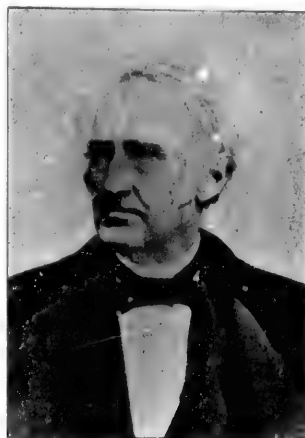
REV. EUGENE W. VAN DEVENTER, D.D., was born in Cass County, Mich., and educated in Western schools and on



life's battlefield. He entered the ministry of the Methodist Church in 1872, and has occupied some prominent pulpits, and at present is the Superintendent of the Nevada Mission M. E. Church. Early in his ministry he saw the need of earnest, aggressive temperance work. During the campaign for Prohibition in the State of Kansas, he labored incessantly on the rostrum and through the press. He is well known personally in Kansas, California, and Nevada as a temperance worker and lecturer. Many thousands of his lectures, "Thieves in the Temple, Turn

the Rascals Out," "Mischievous Workers and Evil Counselors in the City," were published and freely circulated in Nebraska, the Dakotas, California, and Pennsylvania. He expects to be present at the grand jubilee when the saloon will be "counted out," and the home "counted in" in the politics of the American nation. Then wife, babies, and the fireside will be of greater value than revenue. His Prohibition creed is, "If the saloon traffic in intoxicants is a wide-spread and ever-growing evil, injurious to both the health and morals of the people, then, according to the highest authority in our nation, we have no right to continue it. No Legislature can bargain away the public health, or public morals."

WENDELL PHILLIPS, the peerless orator, was born in Boston, Nov. 29, 1811, the eighth child of parents conspicuous



for wealth, refinement and social position. His father was first Mayor of Boston, and Wendell graduated from Harvard, near the head of his class in 1831, and from the law school three years later, beginning practice at the Suffolk Co. Bar. He might, with the advantages at hand, have aspired to almost any public honor, but while yet a young man cast in his lot with the despised Abolitionists led by Wm. Lloyd Garrison, then publishing the "Liberator." His maiden speech as an anti-slavery orator was made November, 1834, in Faneuil Hall, Boston,

at a public meeting called to consider the assassination of Rev. Elijah Lovejoy. The address moved the audience to thunderous applause. On account of this speech he was ostracized by the New England aristocracy. He persisted, through obloquy and misrepresentations, for four years, until the war brought emancipation. He was a zealous advocate of woman suffrage, labor reform, and temperance. In 1870 he was nominated for Gov. of Mass. by the Labor Reform and Prohibition parties of Mass. In his letter of acceptance he declared, "The only bulwark against the evils of intemperance is Prohibition; this can only be secured by means of a distinct political organization."

HENRY VESEY COLCLOUGH, Secy. of the Prohibition Party of the Twenty-fifth District, New York, was born in 1845 in



Wexford, Ireland. His family still hold the Monastery of Tintern and estate connected therewith, granted to Sir Anthony Colclough by Queen Elizabeth. The subject of this sketch was educated in the public schools and Trinity College, Dublin. In religious belief Mr. Colclough is a Unitarian. He came out to America during the great anti-slavery agitation of 1840 and others. He pursued the study of law in Washington, D. C., graduating in the required course and being admitted to the Bar in 1882. In favor of temperance and open to conviction, he still had doubts about the correctness and practicability of Prohibition legislation until he witnessed the surprising effects of this principle in Montgomery Co., Maryland. After investigating the workings of Local Prohibition in this county, and satisfying himself that fully ninety per cent. of all the crime had been destroyed by its influence, he adopted and has since become a public advocate of Prohibition. He subsequently removed to New York city. He was nominated for Judge by the Prohibition Party in 1895. He was married in 1870 to Catherine Forstall, of Edinburgh, Scotland. She died in 1888. He has one son, who believes in and intends to work and vote for Prohibition and hopes to see its universal triumph.

JOSEPH B. RUCKER was born at Georgetown Ky., Nov. 16, 1842. Educated in that town, he began the printing business at 16. He served in the Confederate army through the Civil War, under Gen. S. B. Buckner. Peace restored, he returned to the printing office. He published successively the Georgetown "Times," the Carrollton "Democrat," Warsaw "News," and the Central Kentucky "News." In 1875 he began the issue of the Somerset "Reporter," which grew in patronage and influence till his death in 1892. In 1866 he married Miss Annie Hamilton, of Lexington. He had, it is said, the gentleness and sympathy of a woman, and the courage and en-



durance of a man of iron. A man of prayer and faith, he was a consistent church member for 25 years. The last ten years of his life he was an ardent Prohibitionist. For years before his death he was the most conspicuous and successful foe of the aggressive and alarming saloon influence in Somerset. On the night of Sept. 19, 1892, while walking home from his office, he was assassinated by a saloon-keeper, who shot him from a dark alley. The citizens of Somerset, regarding him as a martyr, erected a handsome monument over his grave to perpetuate the memory of his public services. His faithful wife and three children still live in their home in Somerset.

MRS. MARTHA C. COLLINS was born near St. Mary's, Ohio, Jan. 21, 1839. Her parents, Aaron and Mary Cox, were Quakers, of strong temperance and anti-slavery proclivities. She was educated in the public schools of New Vienna, O. After several years of successful teaching she was married in 1859 to John D. Collins, and assumed the duties of a farmer's wife. In 1862 her husband answered his country's call, and marched with Sherman to the sea, leaving her and their child with her aged parents, where she assisted in all the out-door work of a farm, suffering the hardships and privations of a soldier's wife. When a little girl her father took her to a Wash-



ingtonian meeting, where she first signed the pledge. In religion she is a Presbyterian. Has been identified with the I. O. G. T., Sons of Temperance, Missionary Societies of her Church, W. R. C. and W. C. T. U. In the last she was for six years County President, has been County and District Superintendent of several important lines of work; for the past six years State Supt. of Work among railroad employees in Illinois W. C. T. U. She is a pioneer in the Prohibition Party. Has twice represented her District in State Prohibition, National and World's W. C. T. U. Conventions. Being an earnest, persistent woman, she has accomplished much for the cause she loves—temperance and Prohibition.

ESTHER PUGH, one of the prominent leaders of the W. C. T. U., comes of radical ancestry. Her father was of the original Friends who came to Pennsylvania with Penn. Her mother, of Huguenot line, who afterwards came into the Friends' communion in the Valley of the James, in Virginia. Her father published "The Philanthropist," the early anti-slavery paper in the Mississippi Valley in the thirties, and was rewarded with social ostracism and the destruction of his printing office and property by mob violence. Miss Pugh was educated at home by her mother. She entered the High School at 13, began teaching at 16, and after her father's removal to



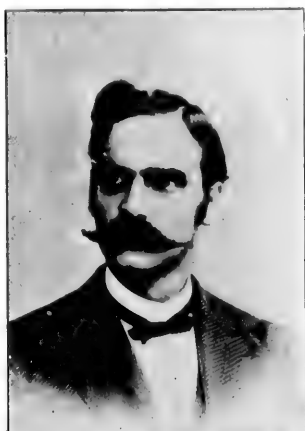
Waynesville, Ohio, still taught occasionally, but devoted most of her attention to Church work. When the W. C. T. U. Praying Bands crystallized into permanent organizations, her services were in great demand in many official positions. The family removing to Cincinnati in 1875, she prosecuted the W. C. T. U. work with energy and success in that city. She was Treasurer of the Nat. W. C. T. U. from 1877 to 1893. She served nine years as National Treasurer, without salary. She edited the national organ, "Our Union," in 1878-79, and was its publisher in 1880-1. For two years she was in the field as organizer for the Ohio Women's Christian Temperance Union, and for two years Corresponding Secretary. She is a strong Party Prohibitionist.

GEORGE R. SCOTT, widely known as one of the editors of the New York "Witness," was born in the town of Foulsham, Norfolk Co., Eng., in 1836. He attended the public schools until 13, when he began to learn the printer's trade. In 1858 he came to America, and located in the city of Brooklyn. In 1856 he took an enthusiastic part in the Fremont campaign, and four years later voted for Abraham Lincoln. He cast his last Republican vote for Gen. Garfield, being somewhat in doubt as to whether he was doing the best thing he knew for his country. When John P. St. John was nominated for the Presidency by the Prohibitionists, in 1884, he gave his heart to the Prohibition Party, and all his energies to swelling the Prohibition vote. He has long been a prolific writer, and has written well on the subject of Prohibition, not only in the columns of the "Witness," but in other periodicals as well. He has spoken forcibly in advocacy of the principles of the Prohibition Party in almost every State of the Union, and actively assisted in many campaigns.



He is a Methodist of a broad and catholic spirit, and freely fraternizes with all Christians in every moral and political reform. His home is in Bay Ridge, in the State of New York.

LAMBERTIS B. LOGAN, Chairman of the Prohibition State Executive Committee of Ohio, was born on September 20th, 1850, in Cleveland, Ohio.



His father, John Logan, of Scotland, and his mother, Rose Otis, of Ireland, came to Ohio in early youth. Lambertis was educated in the district schools, at Humiston Institute, and at Notre Dame, Ind. Admitted to practice in the Courts of Ohio, May, 1873, he soon became deeply interested in the total abstinence movement and was made Secretary of State Organization, doing successful revival work for four years. He served as Secretary of the great Local Option Conventions of his State from 1879 to 1882. He has since

taken part in all State and National Conventions. In 1886 he was nominated for Lieutenant-Governor of his State. Since 1862 he has been Chairman of the State Executive Committee of Ohio. In 1888 and 1889 we find him publishing various daily, weekly and monthly papers at Youngstown, Ohio, and since 1885, an important monthly, "American Fish, Fish Culture, and Fishing." He is a member of the Knights of Maccabees, I. O. G. T., Temple of Honor, and Sons of Temperance. He was married October 15th, 1879, to Miss Anna Miller, Canal Dover, Ohio, and has two sons and one daughter. He has done grand work for Prohibition in many ways, but excels as an able, eloquent, and effective speaker.

WM. DANIEL was born in Somerset Co., Md., Jan. 24, 1826, and graduated from Dickinson College in 1848.



He practiced law from 1851 to 1858 in his native county, and has since practiced in Baltimore. He was elected twice to represent his county in the House of Delegates and once in the Senate of the Maryland Legislature, and since his removal to Baltimore (1863) was elected a member of the State Constitutional Convention, took a prominent part in the measures for the emancipation of the slaves. He was converted and united with the M. E. Church in 1848, and has occupied many prominent positions. He was first a Whig, then a Republican, and

since a Prohibitionist. When first a member of the State Legislature he took a prominent part in an agitation for State Prohibition, and in 1858, when in the Senate, had enacted a stringent Prohibition law for his native district—the first law of the kind in the State. This law is still in force. He took a prominent part in organizing State Temperance Alliance of Md. and was Pres. twelve years. He soon after became State Chairman of the Prohibition Party and served three years. In 1884 he was candidate of the Prohibition Party for the Vice-Presidency, having ex-Gov. St. John as colleague. He is also founder and president of the famous Glyndon Park Prohibition Camp Ground.

PROF. SAMUEL DICKIE, educator and temperance advocate, was born in the County of Oxford, Ontario, June 6th, 1851.



Later the family removed to Lansing, Michigan, where young Dickie attended the public schools, until he entered Albion College, from which he received the degree of M.S. in 1872. He was Superintendent of Schools at Hastings until 1877, then, until 1888, Professor of Astronomy and Physics at his Alma Mater. He attained great popularity as a teacher. When he reached his majority he affiliated with the Prohibition Party, with which he has since voted on all National and State issues. During the session of the National Prohibition Convention

in Pittsburg, in 1884, he occupied the chair, and two years later he was his party's candidate for Governor in Michigan, polling a third more votes than St. John received as Presidential Candidate two years previous. His conduct of the campaign of 1887 on the question of placing the Prohibition clause in the Michigan Constitution, fixed the eyes of the Prohibitionists of the nation upon him, and he was elected Chairman of the National Committee. For five years he had his headquarters in New York City, but in 1893 he removed them to Albion. Professor Dickie is a man of method and untiring energy, a pleasant companion, a strong and convincing speaker, and thoroughly devoted to the cause he has espoused.

C. H. SHEPHERD, editor and publisher of the "Anti-Tobacco Gem," was born in Dover, N. H., Jan. 31, 1837. His



parents, Ezra Shepherd, of Dorrfield, N. H., and Lydia French, of Newmarket, N. H., were of English descent. He is an Adventist in religion, and an active Christian Endeavorer. In politics he is Republican, but when the question is involved always votes "no license." He was postmaster in the village (Merlin, N. H.) where he now lives under the administration of Abraham Lincoln. In 1882, while reading a temperance newspaper, he became convinced that more attention should be given to the tobacco plague as a twin evil to the

drink curse, and this led to his beginning the "Anti-Tobacco Gem," which has now an extensive circulation over all parts of the Union and various parts of Canada. The "Gem" has been instrumental in instructing and warning vast numbers of youth against the pernicious tobacco habit, and encouraging instances have come to light where its short and pointed articles and direct appeals have been instrumental in reforming men addicted to strong drink. Mr. Shepherd finds in these indications of usefulness a reward for his self-denying labors in behalf of the "Gem" and of moral reform. His wife is an active reform worker, and a sympathetic helper in his crusade against tobacco and rum.

MICHAEL JOSEPH FANNING was born in the village of Garry Duff, Ireland, Sept. 6, 1849, but left Ireland in infancy with his parents, who



settled for a time at Fort Erie, Ontario, then at Milan, Ohio, where he attended school for a time. He learned the machinist trade at Norwalk, Ohio. On the 23rd of June, 1880, he was married in Jackson, Mich., where he now resides. Mrs. Fanning sympathizes cordially with her husband's work for Prohibition. They have four children. As a boy he was a member of a children's temperance society in Milan, and has since been identified with many of the Orders. In 1885 and 1886 he was Representative to the R. W. G. L. of I. O. G. T. from

the Grand Lodge of Michigan. He left the Democratic Party in 1875 and joined the Prohibitionists. He was their candidate for State Auditor in Ohio in 1879. In 1882 he was present in Chicago as a representative from Michigan at the Conference at which the union of the Prohibition Party and the Home Protection Party was effected. He was Michigan Delegate to the National Prohibition Convention at Pittsburg in 1884. He has given his whole time for some years to the platform work of the Party, and is in constant demand as a speaker and organizer. He is Chairman of the Michigan Central Committee of the Prohibition Party.

DR. JAMES BRITTON CRANFIL was born in Parker Co., Texas, in 1859. Reared on the farm, he enjoyed a few months



in public school each year during a period of his youth. He spent two years as a cowboy, with his books tied to the saddle that he might study all his spare time. A teacher in Crawford at 19, he here met, the following year, Miss Ollie Allen, and married her. Soon after he began his medical studies, successfully completing, then began the practice of his profession. In 1881 he began publishing a small paper, the "Effort," and the following year the "Weekly Advance." In the latter he openly espoused Prohibition, and made the paper a felt power

throughout the State. An ardent Democrat, he introduced a resolution against the liquor traffic in the Democrat Convention at Houston, and it was promptly tabled. Later, in 1886, being convinced there was no hope of securing Prohibition through his party, he left it and proceeded to organize the Prohibition Party in Texas. In August, 1886, he called the first Prohibition Party Convention of Texas. It met September 7th, and nominated a State ticket, which polled 10,000 votes in November. He was ordained a Baptist preacher at Waco, 1890. For several years he was Chairman of the State Prohibition Committee, and is now a member from Texas of the National Prohibition Committee. He edits the "Texas Baptist Standard."

MRS. DELLE C. H. COX, President East Washington W. C. T. U., was born in Illinois July 6, 1853.



Her parents were William C. and Jane Emery Huntington. She gave evidence, in her early childhood, of unusual ability. Having a great thirst for knowledge, she forged for herself opportunities for acquiring an education. Her girlhood was spent in the then backwoods of Wisconsin. She commenced teaching at 15. Her methods in the school-room were original, and won success. When 17 she removed, with her people, to Kansas. Here she remained until 1890, taking part in the heroic struggles for a Prohibitory law and its enforcement. She soon

became well known. For twelve years she has been a self-sacrificing worker in the W. C. T. U., advancing rapidly from Local, County, District, and State Lecturer to that of National Organizer, which office she has held for five years, and is now also serving her second term as President of East Washington. She was married when 21 to A. C. Cox, and in 1890 removed with him and only living daughter to Newberg, Oregon. She has worked from the platform and press for the Prohibition Party in Kansas, Oregon and Washington, but withal, carries the spirit of the Master, and is successful in evangelistic and revival work. Her home is with her husband and daughter, in Ellensburg, Wash.

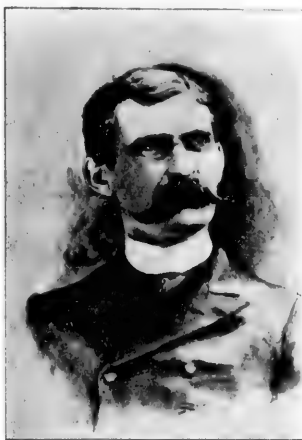
WILLIAM HENRY ELDRIDGE, A. B., editor of "The Temperance Herald," was born in East Middlebury, Vt., July 23,



1873. His parents were Geo. H. Eldridge and Lizzie Judge. He was educated in Middlebury High School and Middlebury College, from which he graduated in June, 1895. He is an abstainer from youth, and very early became active in temperance work, being elected to the highest office in the local G. T. lodge when but 14 years of age. He was one of the founders of the Middlebury College Prohibition Club and its first Vice-Pres. In Sep., 1894, he took charge of the "Temperance Herald," the monthly organ of the Vermont Grand Lodge,

I. O. G. T., and by working late at night after college study-hours, made it the most popular and influential in its history. In his senior year in college he organized the second largest number of G. T. lodges of any Deputy. His first vote was cast for Prohibition. He is a member of the Int. Sup. Lodge, I. O. G. T.; has been a member of the Vermont Grand Lodge four years, of which he was Grand Messenger two years, and is now Grand Marshal. He is a member of the Greek-letter college fraternity of Delta Kappa Epsilon. He is Organizer for the I. O. G. T., and at the age of 22 is one of the youngest temperance editors in the United States. He resides at East Middlebury, Vt.

SAM W. SMALL, A. M., D. D., was born in Knoxville, Tenn., July 3rd, 1851, of Scotch and English ancestry. As far



back as can be traced the family is noted for Total Abstinence principles. After good preliminary schooling, and strict religious training from his Methodist mother and Presbyterian grandfather, he entered Emory and Henry College in S. W. Va., graduating well up in his classes. He was for a time express messenger between New Orleans and Mobile. He then removed to Nashville and studied law, and practiced for some time with great success. He soon became dissipated and lost many opportunities of advancement. In 1875 he removed to

Georgia and took a position on "The Atlanta Constitution," remaining six years, and attaining considerable popularity by his contributions under the sobriquet "Old Si." By this time he was a confirmed drunkard. But in Sept., 1885, he attended a meeting held by the Rev. Sam Jones in Cartersville, Ga., and was converted. He immediately began evangelistic, temperance and Prohibition work. Was a member of the Nat. Pro. Con. of 1888; one of its Executive, and the Party's candidate for State Senator from the Atlanta District in 1888, and for Congress in 1892. He led the great campaign in Norfolk, Va., which rescued the city from rum rule in May, 1894. Married Miss Anne I. Arnold in 1873.

JAMES BRUTON GAMBRELL, D. D., was born in Anderson Co., S. C., Aug. 21, 1841, but was reared from 18 months old in Mississippi. He was educated in the



public schools, finishing at the University of Mississippi. He saw four years' service in the Confederate Army, returning as Capt. of Scouts. Converted at 15, he joined the Baptist Church. At 22 he was married to Miss Mary T. Corbell, of Virginia. He entered the Baptist ministry in 1868. After several years in the pastorate he was chosen to edit "The Baptist Record," the organ of the Mississippi Baptists. He continued this work fifteen years. In this organ he opened the great fight for Prohibition in Miss.

by a series of five articles on "The Matchless Evil." While editor he was active as a Prohibition speaker; signed the first call for a Convention in Miss.; was Chairman of the State Executive Committee, and aided his son, Rhoderick Dhu, in starting "The Sword and Shield." He was rather independent in politics, but aided the Democrats when they put up good men. The anti-sumptuary plank settled it; he openly declared for the Prohibition Party and has stood by it ever since. He stands high in the Councils of his Church, being prominently connected with its educational and evangelistic work, and is now President of Mercer University. The degree of D. D. was given him by Furman University, S. C.

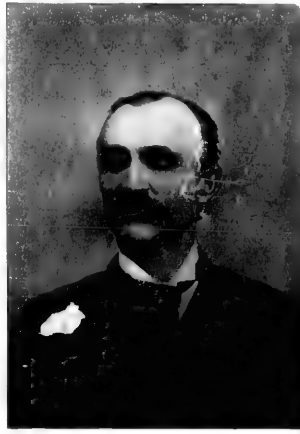
WILLARD O. WYLIE, Grand Chief Templar of the Mass. I. O. G. T., was born at Newburyport, Mass., Dec. 25, 1864; re-



moving to Beverly, Mass., in early youth, his present home. He joined the I. O. G. T. in 1882, was elected G. C. in 1890, G. C. T. unanimously in 1894, and re-elected in 1895. In 1891 he was elected alternate representative to the Sup. Lodge session of the G. T. at Edinburgh, Scotland. In 1893 he was Chairman of the Mass. delegation to the Des Moines session, and in 1895 Chairman of the delegation to the Boston, Mass., session. At Des Moines he secured the selection of Boston as the next Convention seat, serving as Chairman of the Mass. Reception

Committee with so much ability as to win many laurels. Good Templary has made Mr. Wylie the powerful advocate that he is of the great temperance reform. It gave him that great boon, a good wife, and, notwithstanding his great activity, there are fewer pleasanter homes than that made by these two, with their little girls, Mildred and Edith. He is a Prohibitionist in politics, having been a candidate for numerous local honors, and in 1895 was nominated on the State ticket for Secretary of State. He is a member of the S. of T. and Royal Arcanum, Vice-Pres. of the Mass. Total Abstinence Soc., and Director of the Mass. Mutual Aid Association. He is a fine young Prohibitionist.

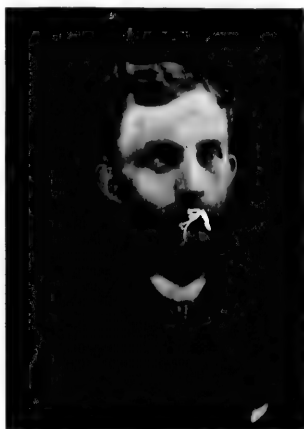
W. SCOTT LITTLE, G. C. T. of the I. O. G. T. of Missouri, was born in Hancock Co., Ill., on Nov. 16, 1850, and spent



his early life in Adams Co. His father, Joseph Little, was originally from Washington County, Pa. His mother, whose maiden name was Mary White, was from Tennessee. He is, in the main, a self-made man. He removed from Camppoint, Ill., to La Plata, Mo., in 1868, where he now resides. A member of the G. T. since 14, he has been an active worker. He has long been regarded as one of the substantial and reliable men of his city. He was one of the first men in Missouri to espouse the cause of Prohibition, being fully identified with

every movement for its promotion. His name, as elector, was on the first Prohibition ticket placed in the State, that of John P. St. John. He was also an elector on the Bidwell ticket in 1892, and in 1894 his name was placed on the Prohibition ticket for Congress, being the first candidate ever offered in that Congressional District. He took an active part in Local Option campaigns in this State. He is also an active member of the K. of P. Order. In 1889 he was elected Grand Chief Templar of Missouri, and is now serving his seventh year, to the credit and entire satisfaction of the Good Templars. He was the founder and chief editor of the official organ, the "Grand Lodge Visitor."

DR. J. HOWARD YARNALL, 1011 Park avenue, New York, an ardent Prohibition worker, was born at Edgmont, Delaware County, Pa., June 23, 1852, of Quaker parents.



His father was a public speaker in the Society of Friends for many years. He is also himself a believer of the same line of Christian faith, and a member of the Society. He was a graduate of the Friends' Seminary at West Town, Pa. He left the farm when a young man of 23 years and began the study of medicine in Philadelphia. He graduated from a New York medical college in 1883, and has since practiced at his profession. He is a practical Prohibitionist and has very little faith

in any elector's Prohibition professions who will not voice them by his vote on election days.

He was a member of the Republican Party, but lost faith in it because of its weakness and wavering regarding the great reform.

He cast his first Prohibition ballot for Hon. John St. John, as President in 1884, and since has been an earnest advocate for Prohibition, with a Party behind it with full sympathy in its thorough enforcement.

He is convinced that anything short of that will never be successful in abolishing the drink traffic.

REV. A. D. FAIRBANKS, of Montrose, Colorado, has been for many years an active temperance and Prohibition worker, both



in the Eastern States and in the West, where he now resides. He was born in Newark, Caledonia Co., Vermont, Feb. 22, 1836. He was educated in the schools of that locality, and of Barnstead, Province of Quebec. While attending school in the latter place he was licensed to exhort and preach in the Methodist Church. In 1864 he became pastor of a M. E. Church in his native State. In 1866 he joined the Free Baptists and took charge of a church at Lord's Hill, Effingham. For many years he remained in the pastoral work in con-

nection with various churches of that denomination in the State, and saw much fruit of his ministry in the conversion of many. He also took an active interest in the temperance movement, and succeeded in building up a large number of pledged workers, though very strongly opposed in this work in some localities. He was twice married; first to Elizabeth Walker, of Canada, who died two years later, and then to Annette J. Taplin, of Isasburgh, Vt., a popular teacher, who has nobly helped him in all his work. Some years ago, on account of his wife's ill-health, they moved to Colorado. For fourteen years he has been a pronounced Prohibitionist, and has voted, worked, spoken and written for that Party.

FREDERICK FREEMAN WHEELER was born in Oshkosh, Wis., Feb. 25, 1859. When five years old the family re-



moved to Vineland, N. J. He entered upon, but did not complete, the High School course. Removing later to Albany, he entered the furniture business, and became one of the foremost men of the city. He has been Secretary of the Albany Chamber of Commerce since its formation. As one of the organizers of the South End Bank of Albany, manager of the Albany Terminal Warehouse Company, Associate Director of the National Life Association of Hartford, Conn., and as one of the Citizens' Committee of Fifty to purify elections

in Albany, he has had a large part in the commercial and civic life of Albany. He has been twice married and has four children. His record as a Prohibitionist is an enviable one. His maiden vote was cast for Neal Dow in 1880—his being the only Prohibition vote in the County. He has never voted any other ticket. He joined the I. O. G. T., at 13, and has filled important county offices. He was elected in May, 1884, a member of the Executive of the New York State Prohibition Committee, and in December was elected its Chairman, filling this office four years. At the present time he is the oldest member of the State Executive Committee.

BENJAMIN TURNER HOBBS was born June 4, 1853, near Jackson, Miss., of Virginian parentage. He attended private



schools, afterwards public schools, in Jackson. He began the printing business in 1872 in the office of the "Newton Weekly Ledger." After five years he became foreman in the office of the "Baptist Record," at Clinton, Miss. In 1883 he began the publication of the "Brookhaven Leader," which he has edited to the present, since 1892 as the "Mississippi Leader." He boasts that the "Leader" is the only paper published in Mississippi whose columns never contained a liquor advertisement in any form. He has always been a Prohibitionist in principle.

He was a member of the first Prohibition Convention held in Mississippi in 1880, and of every one since. For ten years he was a member of the State Pro. Exe. Com., and for eight years its Secy. Since the establishment of the "Leader," Prohibition has become a fixed policy in sixty counties of the State. In 1891 he left the Democratic Party and joined the Prohibitionists. In 1894 he was elected Chairman of the State Exe. Com. of the Prohibition Party, a position he still holds. He has done considerable platform work. He is a Baptist, and for eight years a Sunday School Superintendent at Brookhaven. His family consists of his wife and two children—a son and daughter.

REV. DANIEL H. TUTTLE was born June 29, 1857. His parents were B. M. Tuttle and Mary Cochran Tuttle. He was



educated at Town Creek Academy, Trinity College, N. C. He received his theological training at Vanderbilt University, Nashville, Tenn. He is a regular minister of the North Carolina Conference of the Methodist Episcopal Church, South. As to political preferences and parties, he is a Prohibitionist first, last and always. He is a member of the I. O. G. T., holding the office of Worthy Chief Templar at Hickory, N. C. He was elected President of the N. C. State Temperance Association, Aug. 15, 1894, in the State Convention at Greensboro.

He studied law in 1879, and was licensed to practice in June, 1886, by the Supreme Court of North Carolina. He located at Hickory, N. C., as partner with Col. Clinton A. Cillee. In 1881, when the question of Prohibition was submitted to the voters of his State, he made his reputation as a Prohibition speaker and leader. Since he began his ministerial labor in 1883 he has fought the liquor traffic from the pulpit, on the platform, and through the press most earnestly and successfully. He has been instrumental in distributing tens of thousands of temperance and Prohibition tracts and papers. He now edits "The Christian Citizen" at Raleigh, N. C., organ of the St. Tem. Asso., and the W.C.T.U.

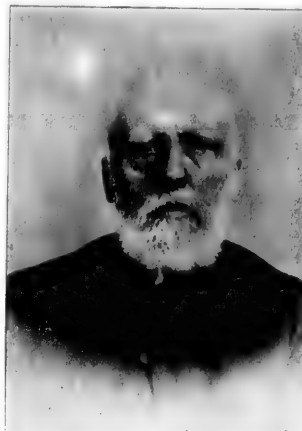
REV. WILLIAM D. MASSON, son of the Rev. James Masson, was born in the township of Elizabethtown, near Brock-



ville, on July 18th, 1860. He is a lifelong total abstainer, and has been connected with temperance societies for over twenty years, and an active worker most of this time. In the winter of 1887 he became one of the "Hamilton Helpers" Royal Templar evangelists, working in New York State with them for over six months. He afterwards co-operated for a time with the "Life Boat Crew," and in the spring of 1888 became one of the original members of "The Crusaders," working with that team in New Brunswick, Quebec and Ontario. He and

his companions were instrumental in adding hundreds to the established Councils, arousing deeper interest in total abstinence principles and Prohibition, and forming over thirty new Councils, with about 2,000 members, and pledging thousands of others to total abstinence. He took an active part in the Plebiscite campaign, and was Secretary of the township in which he lived. In the winter of 1893-4 he resolved to devote himself to the work of the Methodist ministry, and after passing his preliminary examination he entered the work in June, 1894. He was stationed that year at Stevensville, and at the next Conference was transferred to Otterville, where he now resides.

REV. EDWARD BARRASS, M.A., D.D., was born at an English colliery village, owned by Lord Londonderry, July 22,



1821. His father was a mining agent, for which position the son was intended, receiving such an education as would qualify him for its duties. On attaining the age of twelve he went into the mines daily, until he was called into the ministry of the Primitive Methodist Church. This was in 1841. In 1853 he came to Canada. While yet a boy he signed the Total Abstinence pledge, and also was connected with the Order of Rechabites. On coming to Canada he identified himself with the Sons of Temperance, and as his ministerial duties prevented him staying

more than three years at any place, he became identified with other temperance organizations where he resided. He often attended the Grand Lodge of Templars, and has travelled thousands of miles in the interest of temperance. More than once he has been appointed on delegations to Government, respecting temperance legislation. In 1885 he attended the Centennial Convention at Philadelphia, which was the largest representative gathering of temperance workers which he has ever witnessed. He has used his pen very freely in contributing to periodical literature. He is also the author of two or three small volumes, one of which is "Distinguished Men," but it has long been out of print.

JAMES BLYTHE WOOTAN, State Deputy of the Independent Order of Good Templars for California, was born July



7, 1873, at Tullahoma, Tenn. His parents were John T. Wootan and Mary Ellen Wootan (nee Smith). He was educated at the public schools of St. Louis, Mo., and also in Ashley, Illinois, and completed his course of studies in Traver, Cal. His active temperance and Prohibition labors have been largely, though not exclusively, confined to the I. O. G. T., of the constitution and practical working of which Order he has been a warm admirer, and of which he has been for a good many years an active and influential member, and

for some time a state official. In his political views Mr. Wootan may be described as a political Prohibitionist—believing as he does that the supreme question now before the electorate of America is the outlawing of the traffic in intoxicants, and that the plain duty of every Christian patriot is to elect men to office, and as representatives in the Legislature, who will destroy the power of the saloon and protect the interests of the home. He enjoys in a large measure the confidence of his brother Templars, as is evidenced by his high position of State Deputy, which he has acceptably filled, under the leadership of Grand Chief Templar Kanause, Grand Chief Templar Woodward, and which he is still holding under G. C. T. Webb.

REV. WILLIAM SMITH GRIFFIN, D.D., of Toronto, was born in the village of Waterdown, Ont., Oct. 10, 1826. His



parents were Ebenezer E. Griffin and Eliza Kent. He was educated at Victoria College, and ordained into the ministry of the Wesleyan Methodist Church in June, 1853. His ministerial record has been highly successful. Since 1869 he has been a Chairman of District, three times President of Conference, and a delegate to every General Conference since 1874. He received the honorary degree of D.D. from his Alma Mater—Victoria University. He is a Reformer in politics, and is loyal to Party and Church.

Fearless in the expression of his principles, sagacious in his dealings with men in organization or person, he is a strong man in legislation and in administration. As a platform speaker he is able and popular; with abundant wit and strong logic, he is an unwelcome antagonist. His work as a temperance advocate has been as extended as his ministry, especially in the great Local Option contests in Ontario was his championship of Prohibition felt in various counties where his eloquent and powerful appeals were made. He is now Gen. Treasurer of the Superannuation Fund of the Methodist Church. He is out of the regular ministry but continues speaking in pulpit and on platform for every good cause with old-time vigor and unflinching devotion.

THOMAS CHARLES RICHMOND was born of Protestant parents in Belturbet, Province of Ulster, Ireland, Nov. 30, 1848,



coming to America with his parents when 12 years of age. He studied in private schools, and graduated from the Law Department of the University of Wisconsin, and later studied law in the Boston Law School. He was formerly a Republican in politics, and is a Liberal in religion. He enlisted as a volunteer when 16 years old, and served in the Union Army until the close of the war. He became identified with the Prohibition Party in 1882, and was the Party's candidate for member of Congress from Wisconsin in 1886, and again in 1888, and candidate for

Governor in the year 1892. He has been, since the year 1882, recognized as one of the ablest, most eloquent and successful platform speakers of the Prohibition Party. A volume, entitled "The Issue of 1888," containing several of his addresses, was published in 1888, and had an extensive circulation throughout the Western States. He was Chairman for seven years of the State Central Prohibition Committee, and during all this time, in addition to the details of office business, he was almost constantly in the field, lecturing, attending conferences, etc., working day and night. Mr. Richmond lives in Madison, Wis., and is a lawyer of large and increasing practice.

LEPBA ELIZA BAILEY, author and lecturer, was born in Battle Creek, Mich., Jan. 21, 1844. She was the youngest of a



family of nine children of Thomas and Aurora Duntton, the former Scotch, the latter a native of Vermont. Both parents possessed sterling traits of character. She composed little poems for the press when she could only print, in imitation, her efforts. Her education was completed in her native city. At 14 she began to teach a country school, and every leisure hour she industriously filled by studying. Her life has ever been one of hardships and care, and most perseveringly has she conquered every obstacle. At the age of 30 she found leisure to devote herself to the platform in reform work.

She is a member of the M. E. Church. For twenty years past she has been almost constantly speaking throughout the U. S., under the auspices of the W. C. T. U. or Prohibition Party. She has served as Secy., in her own city, the G. T., W. C. T. U., and other local societies. She has corresponded largely for the press, and written many sketches for books and magazines. Her time is filled to overflowing with her duties. Mrs. Bailey has a family of two, a son and a daughter. Her home is at Prohibition Park, West New Brighton, Staten Island, where intellectual crowds gather every summer, and the saloon casts no withering blight.

HORACE WATERS, Prohibition writer and agitator, was born in Jefferson, Me., Nov. 1, 1812, and died in N. Y. city, April 22, 1893. His father



was English, and his mother of Scotch-Irish descent. His father's early death left him the sole support of the household, and he was compelled to work very hard on the farm. He was educated in the public schools, and the Academy in Richmond, Me. He began clerking in a general store in Hallowell, and in two years was made a partner, remaining until 1837, then removing to Boston, where he married, in 1840, Miss Elizabeth Ann, daughter of James Leeds, of Brookline, Mass. He began selling pianos for a Boston firm,

and in 1849, started the manufacture of pianos and organs, which he continued until his death. He was a pioneer in the publication of Sunday School Hymn Books, his "Sunday School Bell" reaching a circulation of half a million. He was the soul of mercantile integrity, even generosity, and widely known for his benevolences. He was active in anti-slavery and temperance movements. He helped to organize the Liberal Party in 1840. When the Prohibition Party was organized Mr. Waters became one of its staunchest and most efficient advocates. He wrote (1882) "A Third Party Needed." He did much good work on the platform in all parts of the country.

FREDERICK BUTLER HOLMES, editor of the "National Templar Blade," and National Secretary of the Templars of Temperance, was born



June 28, 1835, in Louisville, Ky. His father descended from Edward Winslow, who came to this country on the Mayflower. His mother, Martha Butler, was a lineal descendant of Jas. Butler, Duke of Ormond, born in London in 1610, whose ancient family dates back to the time of Henry II. In 1836 his parents went to Pittsburg, Pa., where he received a public school and academic education. At 15 he entered a banking house and became an expert in practical finance. In 1856 he married Mary S. Leonard, youngest daughter

of Willard Leonard, one of the oldest and most respected families in Pittsburg. They have two sons and a daughter, all married, and eight grandchildren. He held positions of trust, from bank teller to cashier. In 1876 he moved to Philadelphia, Pa., and was chief teller of the Centennial National Branch Bank, at the Exposition held that year. Since then he has been identified with the Pennsylvania Railroad, and later with Mr. A. J. Cassatt, as his personal book-keeper, and finally engaged in the real estate business. He is a pungent writer, a fluent speaker, a music composer and musician; is a Presbyterian and a radical Prohibitionist, living at Lansdowne, Delaware County, Pa.

JOHN LAMB SIFLY was born in Charleston, S. C., June 10th, 1839. A few years later his parents



moved to Orangeburg, where he grew up to manhood. In 1860 he completed his educational course at Cokesbury Institute; entered, in December, the South Carolina Conference of the Meth. Epis. Church, South, and married Miss Sue F. Townsend, daughter of Rev. Joel W. Townsend, the same year. He has five children. He has been on the effective list of the Conference for thirty-five years. Always earnest in his advocacy of total abstinence from all that can intoxicate, he found congenial characters in the Independent Order

of Good Templars, and labored with them for the betterment of humanity. In 1887 he was made Grand Chaplain of the Order in the State. Possessed of a most lovable disposition—great gentleness being his most marked characteristic—he soon won the esteem and affection of his co-laborers. At the Grand Lodge session of 1891 he passed up to the chair of Grand Councilor, where he served with marked ability, rendering excellent service during the three years of the hottest temperance agitation the State has ever known, and was elected Grand Chief Templar in 1893. South Carolina can boast of few men so consecrated to the temperance cause as the subject of this sketch.

SIMEON B. CHASE was born in Gibson, Penn., in 1828, of hardy New England stock. At 14 he became a successful



common school teacher, and in 1851 was graduated from Hamilton College with honors. He then studied law, and while doing so established, with a partner, the "Monroe Democrat." He was a member, in 1855, of the first Republican Convention in the U. S., and in 1857 Chairman of the first in Pennsylvania. About this time he took a strong stand against licensing the liquor traffic, which blighted his brilliant political prospects. He was elected to the Legislature, in which he took a leading position. From 1858 he became the guiding

star of the S. of T. and the G. T.; was Right Worthy Grand Templar continuously for five years, and presiding officer of either State or National Lodge for nearly a quarter of a century. His eloquent voice has been heard, and he has been recognized as a Prohibition leader on both sides of the Atlantic. He has written many popular works on temperance. In 1872 he was Chairman of the first Nat. Pro. Con., and has twice been Prohibition candidate for Governor, and once for Sup. Judge of the State. He is a Presbyterian, and has been twice commissioner to the General Assembly, and has received the valuable assistance of his talented wife, Fannie D. Chase, a leading spirit in the W. C. T. U.

SIDNEY B. WELDON, of Tohi, Ky., a well-known and zealous prohibition worker, was born in Crittenden County, Ky.,



Jan. 20, 1841. He was educated in the public schools of his native county; was married to Susan King, of Pope Co., Ill., Oct. 23, 1862. His parents were William and Mary R. Weldon, natives of South Carolina. His occupation has been that of a farmer and merchant. His social and business standing have been excellent. He is a member of the Baptist Church. For many years he has taken a deep interest in the temperance and Prohibition movements, and has done well his share in advancing these great reforms. He is a S. of T., a G. T., and

a member of the Masonic fraternity. He was in early life connected with the Dem. party, and voted that ticket until 1884, when he cast his first Prohibition party vote for the Hon. J. W. St. John for President. He has been active and prominent in the Prohibition ranks ever since. For four years he was Co. Pres. of the Party for Crittenden Co., during which time the Party vote was largely increased. He was a delegate to the Nat. Pro. Con. at Cincinnati in 1892, and was the Party nominee for Com. of Agriculture for Kentucky in 1895. His faith is strong in the complete and glorious success of the great Pro. movement, not only in his native State, but throughout the entire nation. He will do well his share of the work as a citizen.

REV. JOHN A. LUCY, of Cygnet, State of Ohio, was born in the town of Thorold, in the Province of Ontario, on the 19th of September, in the year 1851, his parents being Anthony Lucy and Elizabeth Ramsey. He received his education at Dunnville, in the Province of Ontario, and at Cleveland, Ohio. He is a member and a minister of the Methodist Episcopal Church, and is politically identified with the Prohibition Party. He has not held any public office, and is not ambitious in that direction, being content with being a worker in the ranks of his Church and Party without honors. He has been an earnest and constant advocate in his pulpit of



straight Prohibition, and he has also done considerable platform work for the Third or Prohibition Party in Henry and Wood Counties, in the State of Ohio.

His pulpit utterances have not, however, been in favor of the claims of any particular political party, but have rather been on general lines for the prohibition of the liquor traffic.

He has persistently pressed the claims of that great legal reform for the Municipality, for the State, and for the Nation, and continues to do so with unabated zeal.

Mr. Lucy is stimulated in his efforts by a strong belief in the ultimate triumph of the cause of Prohibition.

MRS. M. ELLA ALDRICH-GLEASON, National Lecturer for the W. C. T. U., is a speaker of great power. She was born in Lowell, Mass.



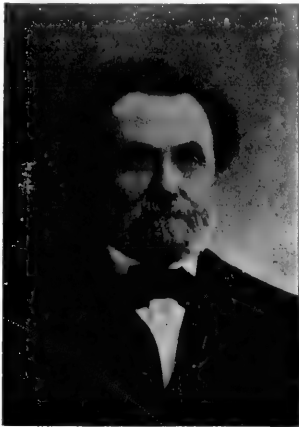
Her father, Wellington Aldrich, preceded her as a lecturer, and she may have inherited from him her fluent speech and energetic style; but her power to reach hearts and move them to action she gets from her mother, Lydia Waterhouse, a near relative of the popular Rev. J. F. Waterhouse Ware, of Cambridge. Mrs. Gleason was educated in the public schools of Boston, graduating from the Roxbury High School at 16. She is a Baptist, and was licensed to preach by that denomination in 1892. She is a

woman of marked ability. She is Chairman of the Nominating Committee of Independent Women Voters of Boston. She has held for eleven years the position of Pres. in the local W. C. T. U. She is State Supt. of Narcotics. She is an active member of the Nat. Chris. Ass. and Chris. Workers. As a lecturer she is very popular. In her husband, William H. Gleason, a prominent member and liberal supporter of the Third Party, she has a warm supporter in all of her good work. Both of them have given time, money and strength in advocating the principles of that Party. Mrs. Gleason is still young, the happy mother of three children, one of whom has preceded her to the Better Land.

ANNA DOWNEY, A.M., S.T.B., Supt. Evangelistic Dept. of Illinois W. C. T. U., was born in Greencastle, Ind., in 1855. Her father was Chas. G. Downey, a graduate of Wesley University, Middletown, Conn., and for 16 years Prof. of Math. at Asbury University, Greencastle, Ind. Her mother was Hester M. Downey, for years (after her husband's decease) Preceptress of Zenia Female College, and especially gifted, both as teacher and on the platform. Miss Downey won her A.B. from De Pauw University in 1877, her A.M. in 1880, and in 1892 the S.T.B. from De Pauw Theo. School. She is a Meth.; was Prof. of Math. in Ia. Wesley Univ., 1882-3; teacher of Greek at De Pauw University, 1884-5; pastor of the M. E. Church, Kewanee, Ill. From 1887 to 1896 she engaged in evangelistic work under the auspices of the Church and the W. C. T. U., preaching and lecturing constantly, averaging 275 addresses yearly. She is now National Evangelist of the W.C.T.U. A recent paper says: "Her youthful freshness, her clear eye, with a fine flame in it, which can melt into convincing pathos or brighten with an intellectual harmonious thought, holds her audience spellbound from start to finish. She possesses a voice of great strength and sweetness." She is the author of one of the most helpful books of Bible readings that the press has issued, entitled "Heavenly Places in Christ Jesus."



THOMAS COATES, ESQ., of Prescott, belongs to a family that stands high in the Councils of Canadian Methodism. He was born in Yorkshire, Eng., Jan'y 25th, 1832. His parents, Thomas and Elizabeth Coates, came in the same year to Canada. They were Methodists, and have long since passed to their reward. He joined the S. of T. in old No. 15 Division about 1855, and afterwards united with the I. O. G. T., never relinquishing his connection with the S. of T. He labored actively in connection with both Orders for a number of years, but traces his temperance history through the S. of T. The old No. 15 Division is still working, and Mr. Coates rejoices in an unbroken fellowship of over forty years with that organization. The Coates family are a family of singers and musicians, and Mr. Coates and his brothers have long formed a very pleasing and attractive feature of nearly all the temperance and church entertainments in their locality. Together they have sung on both sides of the St. Lawrence the praises of total abstinence and the gospel of Prohibition. A song book of great popularity, the joint production of Mr. Coates and his brother, was issued some years ago by the Methodist Book Concern, and has had a large sale. He was married in 1861 to Frances Elizabeth Barnett.



REV. A. B. ROHRBROUGH was born near Buckhannon, W. Va., Feb. 14, 1836. His early educational advs stages were



those of the "subscription schools" of that day. No opportunity for self-improvement, however, was lost. Later he attended the Baxter Institute in Buckhannon. Converted at 17; licensed to preach at 20; admitted the same year to the West Virginia M. E. Conference; after five years a throat trouble caused him to desist from the regular pastorate for twelve years, during which time he engaged in educational and journalistic work. He edited several papers. As a writer he is clear and forceful, "hewing to the line." When

West Virginia became a State he was the first Supt. of Public Schools for Upshur County, and was Principal of Buckhannon High School. He moved to Illinois in 1871, and served as Principal of several important schools there. Health being restored he entered the Southern Illinois Conference and resumed pastoral work. He has been prominently connected with the temperance movement in W. Va. Over thirty years ago he introduced the Order of G. T. in the State, becoming its first Grand Templar and representative to the Sup. Lodge. He managed the campaign in W. Va. in behalf of the Prohibition Amendment to the Constitution in 1888, and helped to organize the Amer. Anti-Saloon League.

EX-JUDGE AMOS BRIGGS, was born at Penn's Manor, Bucks Co., Pa., Jan. 22, 1825. He declares: "I was graduated



on the farm, but not from any college." He attended public schools, and taught for two years before he was 21. He then began reading law in Philadelphia, and was admitted to practice in 1848. He soon gained a large practice, which continued until 1872, when he was elected Judge of the County Court. For ten years he was on the Bench, and has since been engaged in the law. He was formerly a Republican, with strong abolition tendencies before the formation of that party. During the Prohibition Amendment campaign in Pennsylvania, in 1880,

Judge Briggs, still a Republican, was the only prominent man of the many old-party men in his Ward that had the courage to take the Chairmanship of the Ward organization in its fight against the liquor power. He contributed thought, time, money and voice, and greatly aided the Amendment forces by his pen. When he saw his beloved party joining hands with the Democrats to defeat the Prohibitory Amendment he came out and joined the Prohibition Party. Since then he has taken an active part in Prohibition Party work in the State and Nation. He has been a total abstainer for half a century. He advocates the ballot for woman.

WM. T. WARDWELL was born at Bristol, R. I., Feb. 1, 1827. He exhibits, it is said, all those solid qualities which char-



acterize men of Puritan stock. In his ninth year the family removed to Niles, Mich., remaining there three or four years. When 13 William became a clerk in the office of his uncle, Mr. Samuel W. Hames, who was engaged in the oil business in Buffalo. Developing marked commercial ability, upon attaining his majority, he embarked in business on his own account. When petroleum was discovered in Pennsylvania he erected a refinery in Buffalo, and also one on Long Island at Hunter's Point. In 1875 the Standard Oil Company purchased this factory, and Mr. Wardwell became connected with that concern, rising to positions of importance until he became Treasurer of the Company. Mr. Wardwell is well known for his charities. He joined the Prohibition Party in 1884, and has been a very liberal supporter, being one of its most zealous champions. In 1886 he was nominated by the Prohibitionists for Mayor of New York city. He is now one of the Nat. Pro. Com. from New York State. In 1852 he married Miss Eliza W. Lauterman, of Binghamton, N. Y. Eight children were born of this union, three surviving her death in 1887. He was married Dec., 1880, to Miss Martha Wallace Ruff, daughter of the late Dr. S. W. Ruff, U. S. N.

WM. TAPPAN EUSTIS was born in Rumford, Oxford Co., Me., Aug. 19, 1837. He went to Boston at 10 years of age, living



with his uncle, the Hon. Wm. T. Eustis, and graduating at the English High School. His uncle was a strong anti-slavery Whig, and one of the first advocates of the Republican Party in Massachusetts, and the subject of this sketch was, in early life, under strong moral influences. He left a prosperous business to enlist as a private under President Lincoln's first call, joining Company I, Fifth Regiment, Massachusetts volunteers. Serving out his term he re-enlisted for the war, going out as Adjutant and returning as Colonel. He was interested in the

hardware business in Boston for many years, and in 1894 became identified with the Boston Lead Manufacturing Company, which he represents in Maine, Vermont and New Hampshire. Until 1880 he had always voted the Republican ticket. In that year he voted first, and has ever since, for Prohibition. The Prohibition Party twice nominated him for Governor of Maine, and twice for Congress in the Second District. In one Congressional election he received nearly 4,000 votes, and polling in each election the full party vote. He is a member of the Grand Army of the Republic, and a Universalist, though formerly of the orthodox faith.

REV. J. W. BASHFORD, Ph. D., was born in Fayette Co., Wisconsin, May 25, 1849. He completed his college course at the University of Wisconsin in 1873,

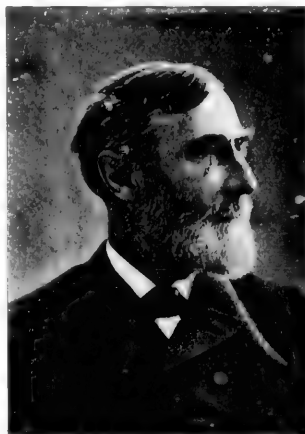


his theological course in Boston University in 1876, and the course in the School of All Sciences in the same University in 1880, receiving the degree of Ph. D. He was married in 1878 to Miss Jennie Field, a graduate of the University of Wisconsin. They visited Europe in 1881 and 1887, studying the methods of German Universities. He was tutor in Greek in 1874 at the University of Wisconsin, and lecturer in the School of Oratory of the Boston University in 1878 and 1879. He was pastor of Methodist

Episcopal Churches at Harrison Square and Jamaica Plains, Boston, and at Auburndale, Mass. From 1884 to 1887 he was pastor at Portland, Maine, and from 1887 to 1889 at Buffalo, New York. In 1889 he was elected President of Ohio Wesleyan University, at Delaware, Ohio.

Originally a Republican, he became an Independent in the Greeley campaign. During the next ten years he voted for the best men, without regard to Party. In 1884 he entered the Prohibition Party at the opening of the St. John campaign. He has frequently spoken for the Party, but has refused to become a candidate for office.

BISHOP JAMES N. FITZGERALD was born in Newark, N. J., in 1838. His father was a merchant of that town. He studied law at the Trenton Law School, and for a time with Frelinghuysen, and was admitted to the Bar in 1858. After practicing law for three years he was converted, and gave up the law to enter the Methodist ministry in the Newark Conference. After various pastorates he became P. E. of the Newton District, and in 1880 of the Newark District. From 1870 to 1881 he was Secy. to the Newark Conference. He was delegate to the General Conferences of 1876, 1880, 1884 and 1888. In 1881 he was elected Secy. of the Missionary Society of the M. E. Church, and in 1888



Bishop. In 1872 he first cast his voice and influence with the Prohibition Party. "The Raster Resolution settled me," he says. Since 1872 he has voted with the Party and written extensively for the press on the duty of Christians voting the Prohibition Party ticket. In his powerful articles in the New York "Christian Advocate" the Bishop has taken strong ground in regard to the duty of Christian electors, and has drawn upon himself considerable criticism by a good many of his own denomination. An eloquent speaker, a strong writer, occupying the highest position in his Church, Bishop Fitzgerald is one of the most influential advocates of Prohibition in America.

WM. FRANCIS SINGLETON was born at Harrodsburg, Ky., May 2, 1840. His father's family was of English extraction, and rendered distinguished services in the Revolution. His mother, Mary McAfee, was descended from a Scotch-Irish family, which gave to Kentucky several of her hardest and most daring pioneers, companions of Daniel Boone. After several years at Center College and Jefferson College, young Singleton entered the University of Virginia, where his studies were interrupted by the beginning of the Civil War. He entered the Confederate army, and was wounded at the battle of Bull Run. He served throughout the war, mostly in the famous "Stone-



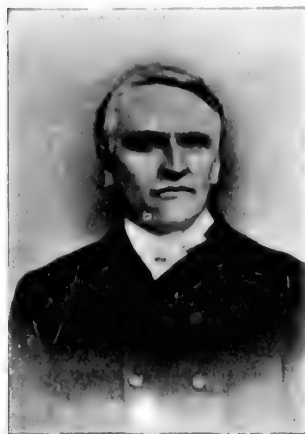
wall" Brigade, attaining the rank of Major. After the war he was admitted to the Bar, and in 1865 married a daughter of Gov. Magoffin, of Kentucky. He removed, in 1866, to Kankakee Co., Ill., thence, in 1873, to Chicago, where he formed a partnership with Judge B. S. Morris, ex-Mayor Chicago. In 1879, on account of ill-health, he returned to Kankakee Co., where he remained until 1884, when he returned to Chicago and engaged in real estate business. In 1887 he founded the Total Abstinence Life Association, with a view of demonstrating the superior longevity of total abstainers as a class. It met with marked success. Since 1880 he has been a supporter of the Nat. Pro. Party.

B. O. AYLESWORTH, LL. D., was born at Athens, Ill., Sept. 5, 1866, of German, French and English ancestry. His family was one of culture. His father, a soldier, was killed at the battle of Chickamauga. He was reared on the farm, and entered Eureka College in 1874, and graduated with honors five years later. Deciding to enter the ministry he took a course at Bethany College, and in 1880 became pastor of the Church of Christ at Peoria, Ill. In 1881 he resigned his position and took up a special course in the Summer School of Philosophy at Concord, Mass., where he came into immediate contact with Emerson, Alcott, W. T. Harris, F. P. Sanborn, and other



master minds. In 1881 he again became a pastor at Atlanta, Ga. Here he married, in 1882, Miss Georgia L. Shores. They have one child, a son. About this time Mr. Aylesworth became widely known as a lecturer and a literary man. He contributed extensively to the magazines on sociological themes. In 1889 he was elected Pres. of the Literary Dept. of Drake University at Des Moines, Iowa, and in 1893 Pres. of the University. He has been a Prohibitionist since 1884, and voted for St. John and Bidwell. In 1893 he was nominated by the Prohibition Party as candidate for Governor of Ohio, and would doubtless have polled a large vote if College duties had permitted him to run.

WM. WILSON SATTERLEE, M. D., D. D., was born at La Porte, Ind., April 11th, 1837, and died at



Minneapolis, Minn., May 27th, 1893. Though full educational advantages were denied him in youth he was a lifelong student and a profound reasoner. After practicing medicine for some years he entered the ministry. He achieved great success as a preacher and pastor, being a member of the Gen. Conference of 1888. During the last six years of his life he was Prof. of Scientific Temperance and Hygienic Philosophy in U. S. Grant University, Athens, Tenn. This was the first Chair of its kind in any higher institution of learning in the country. He was a born reformer. He

early espoused the temperance reform, taking part in the Red Ribbon movement; an active G. T. and S. of T., and an able advocate of W. C. T. U. work. He was thoroughly versed in all phases of the temperance reform and a powerful orator, his chief characteristic as a speaker being candor, courage, logical power, and fervor. He edited the State organ of the Prohibition Party for some time, and was the author of the "Political Prohibition Text Book." He was the efficient Secy. of the State Central Committee for several years. An excellent organizer, an untiring worker, he inspired all who came in contact with him. He was the Party candidate for Gov. of Minnesota, as well as other offices.

CLARA ELLEN BEEDE, State Superintendent Sunday School Department Illinois W. C. T. U., was born in Moulton-



boro, N. H., March 23, 1846. Her parents, Henry A. Copp and Lovinia S. Hutchins, are of Scotch descent. She received her education in the public school and Academy of Sandwich Center, N. H., and New Hampton Institution. At 14, received her first certificate to teach school. At 18, married the son of Hon. Daniel G. Beede, of Sandwich, and with her husband removed to Illinois, where for several years she taught very successfully. Has one son. In 1872 the family moved to Aurora, Ill., where they have since resided. She is a

member of the First Congregational Church. From childhood she has been identified with the Sunday School, and ranks to-day as one of the best primary class teachers in the State; is a Chautauqua graduate of the "Pansy" Class '87, a member of the literary circle, "The Minerva Coterie," an active temperance worker and a strong Prohibitionist. Is Vice-President-at-Large and Supt. of the Loyal Legion Department of the Eighth District, Illinois W. C. T. U., Superintendent of Aurora Band of Hope and Boys' Anti-Cigarette League, Recording Secretary of the Union, and Vice-Templar in Mystic Star Lodge, I. O. G. T.; an earnest, interesting, platform speaker, and especially pleasing in addresses to young people.

COL. ELI RITTER was born on a farm near Indianapolis, Ind. When a student in De Pauw University the Civil War broke



out, and, on the second night after the first call for troops, young Ritter was enrolled as a private in the Union Army, in a Company made up of college students. He served until the close of the war, being promoted to Captain. He continued his studies, and graduated in the classical course. He opened a law office in Indianapolis, and is now one of the best known lawyers in the capital. He was an active Republican up to 1884, and had long urged his party to take advanced ground on the Prohibition question before finally leaving it. He has given

special attention to the legal phases of the question, both on the platform and in the press. He was attorney for the Citizens' Committee, prosecuting the election frauds in Indianapolis in 1886, and compelling the State organs and United States Senators to defend their indicted "bosses"—resulting in a complete rout of the politicians.

He has recently gained a case in the Supreme Court of Indiana of remarkable interest to the public. For three years he pressed this case from court to court and gained a decision at last that license is not a protection against an action to abate a saloon as a nuisance.

THOMAS R. CARSKADON, of Radical Hill, Keyser, W. Va., was born of Scotch-Irish parentage in Hampshire Co., Va.,



May 17, 1837. He stands in the front rank of successful farmers, and is an authority on "Silos and Ensilage"; a paid writer for leading farm journals, and a lecturer for institutes, fairs, etc. He gives as the crowning act and happiest epoch of his life his conversion at 15, after which he joined the M. E. Church, and has filled all the honored offices open to laymen. Reared in a slaveholding family, he was an uncompromising Unionist. He left home, farm, wife and babe, to become a refugee rather than assent to the disruption of

the Union in the interests of slavery. For a quarter of a century he was an honored leader in the Republican Party of his State, and was considered one of their most "attractive and forceful speakers." He was assessor under Lincoln and Johnson—also a Grant and Hayes elector.

Mr. Carskadon left a membership in the Republican State Committee to join the Prohibition Party in 1884. He was one of the organizers of the Party in every campaign since, being known as the "Lincoln of West Virginia." He was the first Prohibition nominee for Governor of his State, and belongs now to both State and National Committees.

HORACE GREELEY, the great editor and reformer, was born in Amherst, N. H., Feb. 3, 1811, and died at Pleasantville, N. Y., Nov. 29th, 1872.



His parents were poor, and young Horace received most of his education in the printing office, where he began work at 14. He came to New York with all his possessions on his shoulders and but ten dollars in his pocket in 1831. He spent nine or ten years in various journalistic ventures, which were unsuccessful. In 1841 he issued the first number of "The Tribune," which he continued to edit until his death. It was at first Whig, then Anti-Slavery Whig, then Republican, becoming most radical and popular.

and the most influential paper in America. He represented New York in Congress, 1848-49. During the war he made most powerful appeals to President Lincoln for the abolition of slavery. His devotion to total abstinence and Prohibition was life-long and uncompromising. He was a radical advocate of Prohibition in New York State during the early "fifties" in the great agitation, which resulted in the election of Myron H. Clark. Some of the soundest and keenest logic ever advanced in favor of Prohibition appeared about this time in "The Tribune." Was prominent as a lecturer, speaker and writer, publishing "The American Conflict," "History of the Struggle for Slavery Extension," and other works.

MRS. ANNA SNEED CAIRNS, Pres. of Forest Park University, St. Louis, Mo., is a daughter of Rev. Samuel K. Sneed, one of the distinguished Abolitionists of the West.



He freed his slaves for conscience's sake, and voted the Free Soil ticket, then the Third Party. At 17 she began to teach, and founded Kirkwood Seminary, Mo., and transferred it in 1861 to St. Louis, Mo., where it became Forest Park University for Women, now in its 35th year as one continuous school. She inherited a hatred of the rum power, but took no active part until she joined the St. Louis W. C. T. U. She was made State Legis. Supt., and for seven years was

the dread of the whiskey and beer partisans in the Missouri Legislature, and the beloved General of the forces who fought under her banner for the submission of a Constitutional Amendment for Prohibition. She took part in the great campaign for Prohibition in Texas, where she spoke for thirty consecutive nights, under the auspices of the Women's Christian Temperance Union. The Prohibitionists of Texas were afraid that a woman would hurt the cause, and received her timorously at each point, but after she delivered her great address on "Personal Liberty," their enthusiasm knew no bounds, and they then telegraphed forward to other leaders to give her the Court Houses and the public squares, as she made votes.

ALICE HALL LEWIS was born near Zanesville, O., May 6, 1867. Her father, J. H. Hall, is of English descent, and was born in Western Ohio in 1829. Her mother is of Welsh descent, and was born in Zanesville, O., in 1831. At the age of five years she removed with her parents to Troy, Kansas, where she attended school, and at the age of 17 received a teacher's certificate. She taught one term of school, but owing to the illness of her mother was compelled to abandon teaching. On Feb. 19, 1891, she was married to Dr. Alexander Lewis, of Solomon City, Kansas. She has one child, "Vivian," whose life is characteristic of her name, being so early in life a



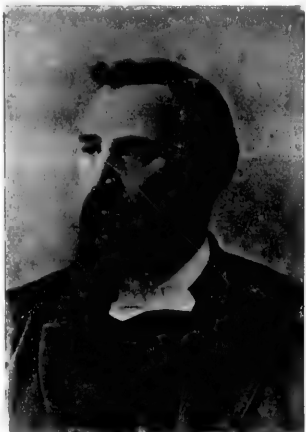
staunch Prohibitionist, and omitting no opportunity of instilling into the minds of her little playmates the principles of total abstinence and Prohibition. In 1892 she united with the Baptist Church, and, engaging in Church work, she soon came to see how great an obstacle intemperance is to religious work and the need of more temperance workers. She became soon after a member of the Sunny Side W. C. T. U., and was elected Supt. of Non-Alcoholic Medication. Since then she has been assigned the same position in County and District. She has taken up the study of medicine under her husband, and hopes in time to take the degree of M. D. She favors the Republican Party and Woman's Suffrage.

JAMES A. TATE, Prohibition advocate, and founder of "The Pilot," of Nashville, Tenn., was born in Scott Co., Va., Feb. 26, 1860. His father, John M. Tate, is a well-to-do farmer living in Lee Co., Va., and his mother was a Miss Maness, a member of one of the best known families of S. W. Virginia. James A. attended school at Sneedville, to which place his father had removed, until 1874, when the family returned to Scott Co. In 1877 he went to Milligan, Tenn., and entered college. He graduated in the classic course in 1882, and was immediately elected a member of the Faculty, which position he retained until 1889, when he undertook



the work of State Organizer for the Prohibition Party in Tennessee. He cast his first Presidential vote for St. John in 1884. He has superior ability as an orator and as an organizer, his own, Carter County, being the banner county in 1877 in the Amendment Campaign. In 1888 he was delegate for the State-at-Large at the Indianapolis National Convention. He was a delegate to the National Convention at Cincinnati in 1892, and one of the six National Committeemen. He founded "The Pilot" in 1894, and has been a power on the rostrum in Tennessee ever since. In 1887 he married Miss Letitia LaRue Cornforth, of Milligan, Tenn. He is an active member of the Christian Church.

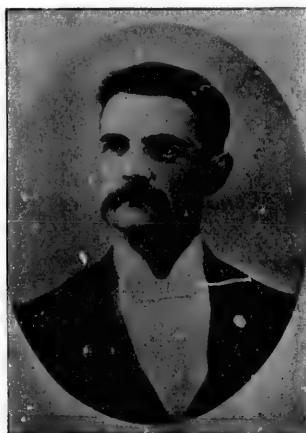
REV. A. B. LEONARD, D. D., was born in Berlin, Ohio, Aug. 2, 1837. He received his preparatory education in the Union



High School of Alliance, Ohio. He graduated from Mt. Union College and entered the ministry of the M. E. Church, Pittsburg Conference, in 1860, serving for twenty-eight years as pastor and presiding elder in Pennsylvania, Kansas and Ohio. He has done much work on the lecture platform, particularly in the interests of Prohibition. He has three times represented the Cincinnati Conference in the General Conference. He was elected Cor. Secy. of the Miss. Socy. of the M. E. Church in 1888, and re-elected in 1892. He visited, in company with Bishop

R. S. Foster, Japan, Korea and China, to examine the conditions of the M. E. Missions there, in 1893. He cast his first vote for Abraham Lincoln in 1860, and his last Republican vote for James A. Garfield in 1880. He became identified with an independent Prohibition movement in Ohio in 1881, and canvassed the State in support of Hon. Abram Ludlow, the Prohibition candidate for Governor. In 1883 he canvassed Ohio for Constitutional Prohibition. In 1884 he was one of the few ministers in South-Western Ohio who took the platform and canvassed for St. John for President. In 1885 he was the candidate for Governor of Ohio, and thoroughly canvassed the State, besides filling the pulpit.

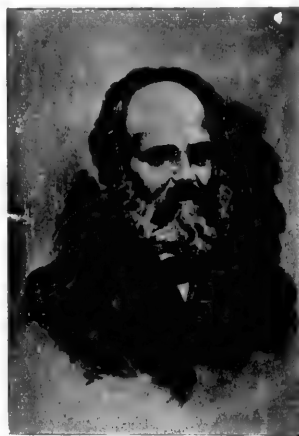
REV. SAMUEL P. JONES, or, as he is better known, plain Sam Jones, was born in Chambers County, Ala., Oct. 16th, 1847.



His relatives on both sides of the family were Methodists for several generations, four of his uncles being Methodist preachers. His mother died when he was 9, and his father joined the Confederate army at the opening of the war, and young Jones was left to drift into bad company and vicious habits. At the age of 21, to use his own words, he "was physically wrecked and morally ruined." After a somewhat desultory private and High School training, he began to study law, and was admitted to the Bar in 1869. His dissipation continued

until the death of his father, in 1872, when he was converted and joined the Church, and at once felt a call to be a preacher. He was, after study, admitted to the Methodist ministry in the North Georgia Conference. His success grew, many thousands professing conversion under his ministrations. After serving several charges as pastor, he entered on his career as an evangelist, having travelled widely and held meetings in the principal cities of the Union. His sermons show vigor, originality and earnestness. Mr. Jones is an uncompromising Prohibitionist, and has advocated the principles of the Prohibition Party from many platforms and in many articles from his pen.

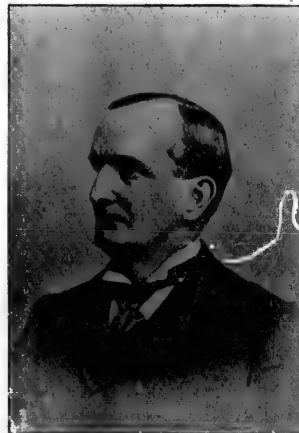
JOHN DOUGALL was born in Paisley, Scotland, July 8th, 1808, and died in New York city Aug. 19th, 1886. He received



but a meagre school education, but wide general reading made him a well-cultured man. In 1826 he came to Canada and entered the commission business in Montreal. He soon united with the Montreal Temperance Society. In 1840 he married, and joined the Congregational Church. In addition to managing his large business, Mr. Dougall for many years conducted "The Canada Temperance Advocate," and in 1846 he founded the Montreal "Witness," which was published ten years as a weekly, then semi-weekly, and later three times a

week. In 1880 it came out as a half-penny daily, attaining a phenomenal circulation in a short time. He also originated the New York "Daily Witness," which did not prove successful; the New York "Weekly Witness" was, however, a great success from the start, in 1872. In 1884 it came out in vigorous advocacy of the Prohibition Party. In 1885 Mr. Dougall established "The Pioneer," devoted exclusively to the advocacy of the principles of Prohibition, giving special prominence at one time to the support of the junior movement. His son, John Redpath Dougall, editor of the Montreal "Witness," is one of the most influential advocates of Prohibition in Canada.

AIDE ALLEN STEVENS was born in Blair Co., Pa., Aug. 20, 1845. He attended public school until



14, after which he learned and practiced photography until 1864, when he enlisted in the 3rd Battalion, Pennsylvania Volunteers, afterwards re-enlisting in the 15th Regiment Pennsylvania Cavalry, in which he served until the close of the war. In 1870 he entered on the study of the law and began practice in 1872, locating at Tyrone, where he now resides. In his boyhood he united with the M. E. Church, in which he has been an active worker. He married Miss Mary Emma Howe in 1866. Four children have been born to them, three of whom are now

living. He is recognized as one of the most successful lawyers of Central Pennsylvania. From boyhood he has been a zealous teetotaler and a worker for Prohibition. In early life he joined the S. of T. and the I. O. G. T., becoming an active and leading worker in the latter. He was one of the active leaders in bringing about the adoption of Local Option in Pennsylvania, and after its adoption he was equally zealous in its enforcement, giving his legal services without compensation. He assisted James Black in calling the first Convention in Pennsylvania for organizing the Prohibition Party in that State. He was Chairman of the State Committee during the campaigns of 1886-1888.

HENRY D. PATTON, of Lancaster, Pa., was born July 28, 1835, in Fayette Co., Pa., the fourth of ten children born to Hiram and Harriet Patton.



He is of Scotch-Irish descent. In 1863 he left the farm to attend school and entered Waynesburg College in 1870, graduating in 1872. He was immediately elected to the chair of English and Vice-Pres. of the Faculty. He resigned in 1876, and the next year was appointed Principal of the Eclectic Institute, Jersey Shore, Pa. Resigning in 1881, he entered Prohibition field work. Since 1862 he has been a member of the Cumberland Presbyterian Church, a member of the Pennsylvania Presbytery of that Church, and a graduate of Franklin

and Marshall Theological Seminary of the German Reformed Church. In 1875 he was married to Lucy V. Inghram, M.M., of Waynesburg, Pa., a graduate of Music Vale Seminary, Conn. Reared a Democrat, he cast his first vote for the Republican Party, but became a Party Prohibitionist in 1879. He made his first Prohibition speech Aug. 25, 1881, at New Wilmington, Pa., and has since become known as a Prohibition advocate in every corner of the State. He was delegate to the Nat. Prohi. Con. of 1882 in Chicago, and to the Nat. Prohi. Conventions of 1884 and 1892; Chairman of the State Central Committee of the Prohibition Party, 1890-94.

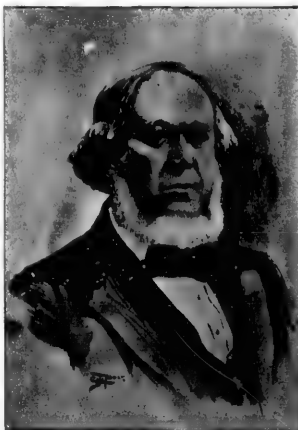
JOHN ROBERTS MOFFETT was born in Virginia on Oct. 16, 1858. He was of Scotch-Irish extraction, and his family



one of the oldest in the State. His childhood was spent amid the stirring scenes of the Civil War. He attended the common schools, and had one and one-half years at the Academy. He became a Baptist at 14, and from this date was active in Church work. Being licensed to preach, in 1881 he entered the Southern Baptist Theological Seminary at Louisville, and completed the four-year curriculum, graduating in 1885. He served pastorates in King William County and North Danville, inaugurating at the latter place the establishment of the

Virginia Baptist Orphanage. He was always a leader in temperance work, establishing lodges, lecturing, etc., and becoming a Party Prohibitionist in 1890. In 1890 he established "Anti-Liquor," pledged to the Prohibition idea. In 1892 it became the Virginia Prohibition Party organ. By pen, tongue and example, Moffett threw his whole influence against the liquor traffic. His activity brought him enemies and persecution, and having exposed some of the slanders and false accusations which were brought against him, the author of these false charges, a man of evil reputation, concealed himself in a dark alley one night and assassinated him, Nov. 11, 1892. He left a wife and two children.

JUDGE ROBERT C. PITMAN, philanthropist and illustrious Prohibitionist, was born in Newport, R. I., March 16th, 1825, and died in Newton, Mass., on March 5th, 1891.

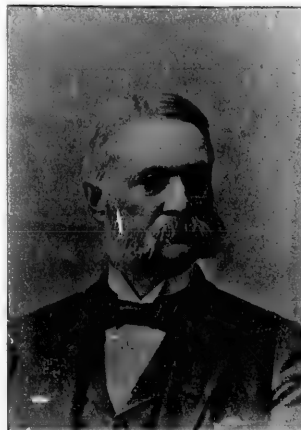


His father, Benjamin Pitman, was a writer of considerable ability. He received his education in the New Bedford schools, Mass., and graduated at the Wesleyan University in 1845. Three years later he received from his Alma Mater the M. A., and in due course the LL. D. He studied law, and was admitted to the Bar in 1848, and at once began to practice. He was Judge of the police court of New Bedford, 1858-1864. In 1858 he was elected a member of the State House of Repre-

sentatives. At first a radical anti-slavery Republican, after the close of the war he gave attention to the enforcement of the liquor laws. He was elected State Senator on the Independent Republican ticket in 1867 by the temperance people. He was re-elected, and through his influence mainly the famous Massachusetts Prohibitory Law of 1869 was enacted. He was noted for strict impartiality on the Bench, and vigor and ability in advocating Prohibitory laws.

He was the author of a standard work, "Alcohol and the State"—extracts from which are found in Part II. of this work. His wife and two sons survive him.

JAMES B. HOBBS, one of the most prominent Methodist laymen of Chicago, was born in Sabatis, Me., in 1830, his father dying in his infancy.



For three years he lived with an uncle in the backwoods of Maine, suffering hardships and ill-treatment. At 15 he went to Boston, and thence to Bangor, Me., to find work, reaching the latter place with 13 cents in his pocket. He succeeded in securing three terms attendance at the Litchfield, (Me.) Institute. In 1850 he went to Portland and spent three years at the masons' trade. In 1856 he came to Chicago and entered the produce and commission business, which he has continued over 30 years, during all this time a member of its

Board of Trade and one year its President. On his conversion in 1865 he joined Grace M. E. Church, and has since been one of its most devoted and influential members, as class leader, Sunday School Superintendent, and liberal contributor. He represented that Church in the Ecumenical Conference at Washington in 1891. He has been an active Prohibition worker since the Party's formation. He was the Prohibition candidate for Governor of Illinois in 1884. He cast his first vote in Portland, Maine, for men who made the Legislature passing the famous Maine Law. From 1888 to 1889 he was Secretary of the Prohibition National Committee.

J. R. FAULDS was born at Yellow Springs, Dauphin Co., Pa., April 19, 1853. His father, J. Faulds, Jr., and mother, Agnes, were of Scotch descent, and moved to Buffalo Co., Wis., when J. R. was two years of age. He was educated in the common, graded and Normal Schools of Wisconsin and Montana; ran a newspaper at Independence, Wis., for three years, and held the principalship of the first graded school in that city; was married in April, 1886, to Miss Rosetta Mosimann, and came to Montana the same year. Located at Thompson Falls, later moved to Stevensville. He became manager of the "North-West Tribune" Feb. 22, 1889, and in the fall of the same year purchased the entire plant, and operates the same to-day. He joined the Good Templars in the spring of 1888, and the Grand Lodge in the fall of the same year; has filled various positions in Subordinate Lodges, and Grand Chief Templar of the State of Montana for two years. Attended the Right Worthy Grand Lodge at Des Moines, Iowa, in June, 1893. He is an able advocate of temperance principles, and writes fearlessly on all questions of public moment, and has a fair share of the world's goods. He has a family of three children, one son and two daughters.



MRS. MARY L. BRUMBACH was born near Batavia, N.Y., July 26, 1842, where she was educated and fitted for the vocation of teaching, which she followed successfully for eight years. Her father, Lucius Perry, was of Scottish ancestry, a descendant of the family of Commodore Perry. Her mother, Caroline Lewis, was English. The family moved to Illinois in 1860, and in 1866 she married Samuel Brumbach. Her father was a strong abolitionist, a conductor on the underground railroad, and an earnest worker in the temperance cause, consequently early in life her sympathies were enlisted, and when the temperance crusade came she gave her heart to the work, and has never failed to aid in advancing the cause whenever opportunity offered. A faithful member of the Woman's Christian Temperance Union, her special line of work has been Scientific Temperance Instruction in the public schools. She has been for many years Superintendent of this Department in county and district, and has served as State Supt. for three years. By her zeal and energy she has made Illinois the banner State in Scientific Temperance work for the year 1895. She is a Baptist, and a Prohibitionist in politics, and has labored incessantly from the platform, and through the press, for the advancement of the cause. She is a firm advocate of right, an uncompromising foe of wrong, and in active sympathy with every effort to elevate the race.



FRANCES ELIZABETH COATES, one of the leading Lewes, Sussex, England, Jan. 17, 1831. Her parents, John Barnett and Ann Dunslei, were both born in England. She was educated at a boarding-school at Lewes, and came with her parents to Canada in 1846. Her first active identification with temperance societies was about a dozen years later, she having joined a Division of the Sons of Temperance in Prescott, 1859, and is still a member. She was married in 1861 to Thomas Coates, Esq., of Prescott, Ont., where she has since lived. For several years she was a member of the Independent Order of Good Templars. When the W. C. T. U. was organized in Prescott, in 1883, she was elected First Vice-President, and in the same year was appointed County Superintendent. Held the first County of Grenville Convention in Prescott in 1885. The labors of Mrs. Coates have not been restricted to her own locality. She has endeavored to push the battle to the gates, and carry the gospel of the Temperance Reform to the regions beyond by organizing W. C. T. Unions in neglected districts. During twelve years' of office she has organized fourteen W. C. T. Unions. She has also been Dom. Supt. of S. S. work. She re-visited England in 1895. She is much beloved for many amiable personal qualities. Her family is noted for devotion to Methodism and temperance.

REV. SOLOMON PARSONS was born in Morris County, N. J., in 1832. He attended District School, and desiring greater educational advantages, he saved his earnings and entered Pennington Seminary, where he prepared for college, teaching public school and classes in the Seminary to defray expenses. He graduated with honors from the Wesleyan University in 1858. He joined the New-ark Conference, and has been a member ever since. In 1882 he retired from the active ministry, and now holds the position of temperance agent of the Conference. He has a large family and a pleasant home at Paterson, N. J. Though reared a Democrat, he cast his first vote for John C. Fremont as a protest against slavery. He continued his connection with the Republican Party until 1883, when he, with others, called for a Third Party State Convention in Newark. He was nominated for Governor, receiving nearly 5,000 votes. Since then he has been an active worker in the Prohibition Party ranks. He was Delegate to the National Conventions held at Pittsburg, Indianapolis and Cincinnati. He has been an active member of the Prohibition Club of Paterson since its organization. He has been honored by his brethren in the Conference, notwithstanding his radical position on temperance, having been several times elected to the General Conference. He has five sons.



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JOSEPH NELSON ALEXANDER, singing evangelist, who, with his brother and the Rev. J. Parsons Smith, constitute the



Emerald Trio of Prohibition singers, was born at Worcester, Mass., May 29, 1875, and is therefore one of the youngest Prohibition workers on the platform to-day. His father was a weaver in the woolen mills of New England, and after the removal of the family to Clinton, Michigan, young Joseph, who had enjoyed the usual public school education, engaged in the trade of his father. Like his brother, he possessed musical talents of no mean order, and, finding opportunities in connection with church and temperance work, acquired

confidence, skill and popularity. It was at Clinton that the Rev. J. Parsons Smith, Canada's Prohibition orator, heard them sing, and extended to them an invitation to a wider field of usefulness on the temperance platform. Their singing, which is exceedingly sweet and sympathetic, accompanied by the bass of Mr. Smith, forms a powerful attraction in the public meeting, and in many towns and cities where they hold a week's service, the crowds tax to their utmost the largest halls. The Prohibition songs sung by this trio reach and strongly effect multitudes who would not be accessible to extended argument. Like his brother, Mr. Alexander is an ardent Methodist, and full of zeal for the cause of Prohibition.

MRS. LOUISA HARRIS, of St. Louis, the well-known Police Matron at Four Courts in that city, was born in Pennsylvania. Her mother



died when she was very young, and she was adopted in a Christian family named Newton, in Ohio, where her girlhood days were spent. She is an ardent "Daughter of Rebekah," and the "Odd Fellows Souvenir" says of her that "she is one of the best known women in America to-day, always on the alert to do some kind act for the welfare of the orphans and widowed mothers coming under her observation. She has devoted the best part of her

life to charity and benevolent work, taking a sincere interest in the betterment of the outcast." Her published book, entitled "Behind the Scenes, or Nine Years at the Four Courts of St. Louis," showing up the various phases and degrees of depravity in those coming under her notice, is a very readable and valuable book. Many reforms have been brought about through her influence during her experience as Police Matron. She is a thorough outspoken Prohibitionist, declaring war to the knife against the legalized drink traffic. Her motto is, "When our Government is no longer a partner and the biggest controller of the nefarious traffic, and not till then, will our country be rid of the pest." She is a prominent G. T., a member of the Grand Lodge of Missouri, and its Grand Supt. of Juv. Templars for the State. A valuable pamphlet has been published and widely circulated, entitled "Reform," being the substance of a thoughtful paper prepared by her and read before the National Institute of Superintendents of Juv. Temp. Work at Findlay, O., in 1892.

MRS. KATE WORMAN EMMONS, Illinois State Supt. of Literature of the W. C. T. U., was born in Mendota, LaSalle Co., Ill., May 9, 1866.



Her father, Thomas J. Worman, was born in Virginia, one of the F. F. V's. Her mother, Sarah P. Brown, is of Quaker parentage, and was born in Buffalo, N. Y. Mrs. Emmons received her education in Rock Falls, and Chicago, Ill., graduating in 1884. She is a member of the Congregational Church, and finds time for active work in the Y. P. S. C. E., in which she takes an absorbing interest. She likewise takes a forward part in the movement of the Christian Citizenship League. Mrs. Emmons has

been a vigorous worker in the W. C. T. U. since she was 16. She has done much effective platform work, and been a fearless writer for the press. She is a member of the Illinois State Board of Charities. In the Social Purity Dept. she has done much practical, actual work. Mrs. Emmons is very unassuming in manner, yet endears herself to those who meet her. In 1885 she was married to L. L. Emmons, Jr., of Rock Falls, who is on the editorial staff of the "Daily Standard," of Sterling, Ill. They have four bright children, three sons and one daughter. Mrs. Emmons is a Third Party Prohibitionist, and enjoys the honor of having likewise, her husband, her father, and her six brothers, all of the same political persuasion.

REV. CHARLES SMITH was born in Hull, Eng., on June 3, 1846. He is descended from a numerous Methodist preaching



lineage. He is a nephew of Jackson Wray, the renowned preacher and author, and the latest of whose volumes, "The Red, Red Wine," is pronounced "the best temperance story ever published." A marked resemblance in the appearance of uncle and nephew is obvious from the fact that persons who never saw the former readily pronounce one of his earlier photographs to be the "up-to-date" picture of the latter. Mr. Smith's first temperance work was done before he was in his teens, as once a week he visited the

saloons with temperance tracts and gave them to the inmates. In 1870, by request of Dr. Punshon, he entered the Canadian Methodist ministry, and has since that time always maintained active interest in temperance affairs. A native genius of eloquence and of literary taste was inherited from his mother, and these have been cultivated by painstaking study and twenty-six unbroken years of pulpit and platform work. One of his ministerial brethren, after hearing him preach two sermons, wrote to the "Guardian": "As a preacher he has few equals, and still fewer superiors." His temperance sermon on "Winning Fame with an Axe," and his address on "Temperance Optimism," were pronounced masterpieces of eloquence.

GEN. JAMES APPLETON, one of the pioneers of Prohibition, was born in Ipswich, Mass., in 1786, and died in the same place in 1862. He



became deeply interested in temperance in his youth. While listening to a debate on the license question in the Massachusetts Legislature in 1831, he became convinced of the fallacy and futility of license, and at once came out as a firm advocate of Prohibition. He prepared a petition to the Massachusetts State Legislature, praying for the prohibition of the sale of liquor in quantities less than thirty gallons. This met great opposition, and, except in the creation of public sentiment, accomplished nothing. He removed to Portland, Me., in 1833, and was elected in 1836 to the State Legislature. As Chairman of a Committee on State License laws he presented a report ending with a plea for total Prohibition. "If we have any law on the subject," said he, "it should be absolutely prohibitory." While the report was laid on the table the logic of it awakened thought along lines that resulted in the famous Maine Law of 1846, which was afterwards improved by the law of 1857, containing search and seizure clauses.

Historians of the movement believe that to him, as much as any other, belongs of right the title, "Father of Prohibition."

HOWARD S. TAYLOR, generally known as "Harry" Taylor, was born in Staunton, Va., Jan. 19, 1847. When a lad of 10 he removed, with his father's family, to Illinois, and was reared among the influences of the great West. When 16 he enlisted in the Union Army, serving until the close of the war. Returning from the war he taught school for a time and began the study of the law, but feeling a call to the Christian ministry he entered upon that work in the Baptist denomination, in which he continued, occupying important pulpits in different cities, until 1890, always as a radical Prohibitionist. In 1883 he left the Republican Party and entered the Prohibition Party. He

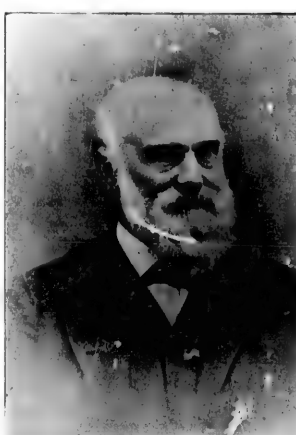


has done effective work as a Prohibition orator in many Western States, and has made valuable contributions to Prohibition literature in his songs, which are widely known and sung. Many of the most popular Prohibition songs used by Party workers were written by Mr. Taylor—such as "The Brewers' Big Horses," "The Sunday School Man," "The Walls of Jericho," "Molly and the Baby," "Lillibulero," "Clear the Track," "Roll Along, Children." "The Man With a Muskot," has obtained a National reputation, and is widely used on Decoration Day occasions. Mr. Taylor resides in Chicago, and is engaged in law and real estate business.

MRS. SUSAN SNOWDEN FESSENDEN, President of the Massachusetts W. C. T. U., was born in Cincinnati, Ohio, Dec. 10, 1840. She graduated from the Cincinnati Female Seminary in 1855. She says she shouted herself hoarse for the Whig Party, but when the slavery issue came up she became an enthusiastic Republican, only to leave that Party and join the Prohibitionists when it became evident that the Republican Party would not risk the overthrow of the liquor traffic. She has been active in W. C. T. U. work, as well as in many other lines of religious and philanthropic work, and is a member of the Congregational Church. She says: "I have never done anything of any special moment, but have pegged away at little things as opportunity offered." She has resided in the East for the last ten years, with the exception of three years spent abroad. She served as Nat. Supt. of the Dept. of Franchise, and in 1890 was elected Pres. of the Massachusetts Union. She is one of the most scholarly and statesmanlike speakers that the White Ribbon movement has produced. It is her good fortune to have something to say and to say it with clearness and conviction, wit and wisdom. Mrs. Fessenden has wonderful intellectual balance, combined with the most winning and womanly grace, and delights both the masculine and feminine auditors in any assembly of educated people.



CHARLES CHRISTIAN LEIGH was born in Philadelphia on Christmas Day, 1812. His parents moved to New York State during his infancy, and died before he was 12. He lived in the Empire State eighty-three years, sixty-one of which he spent in New York and Brooklyn as a merchant. He threw his whole energy into the Abolition movement. He was Chairman of the General Committee of the Republican Party of New York city, and was a member of the Convention which nominated General Fremont for President of the U. S. He was an active Republican during the war and reconstructive periods, and after failing to induce the Party to espouse Prohibition he left it, and was the first nominee of the Prohibition Party for Governor of the State, in 1872. In 1881 he was named by the Prohibitionists for Mayor of Brooklyn. He was very active in all work for the relief and improvement of the slaves, and in 1862 was made Chairman of the Executive Committee of the National Freedman's Relief Association. He was one of the recognized leaders in that great legislative battle fought out in N. Y. State between 1845 and 1855, in which such men as Greeley, Dow, Garrison, Raymond, Bennett, Barnum, Stone, Dodge, Tyng, Beecher, Cuyler and others, took part. He was an active lay preacher in the M. E. Church up to his death, January 14th, 1895.



MELANCTHON C. LOCKWOOD, D. D., was born in New York city, Jan. 29, 1853. His parents came from Connecticut, the family coming to the country in 1630. He was educated in the public schools and in the college of the city of New York. He was ordained in the Baptist denomination Feb. 6, 1877, and in June following called to the pastorate of Willis Street Baptist Church, Paterson, N. J. In 1880 he became pastor of the First Baptist Church, Albany, N. Y., and in 1882 was called to the Baptist Church at Whitehall, N. Y., and in 1885 entered on his long pastorate at Cincinnati. While in Albany his literary and pulpit ability began to attract the attention



of the press of the country. He was the "stalwart Chaplain" of the New York Legislature during the Garfield-Conkling struggle. He became well-known as a lecturer and writer, both in the United States and Canada. While in Cincinnati Mr. Lockwood discovered that the Republican Party was in alliance with the beer interests of that city, and this led to his conversion to the Prohibition Party. He came out soon after and joined the Prohibition Party. In 1890 he was nominated for head of the Prohibition ticket in the State of Ohio. He was savagely assailed by partisans in the Church and among the Republicans, but came out unscathed.

ARTHUR MARCH FEATHERSTON, of Montreal, Dom. Councillor of the R. T. of T. of Canada, is a Canadian by birth, but of English parentage. He was born in the town of Lacolle, Province of Quebec, May 13th, 1852, the son of William Featherston, a merchant, and Maria March, daughter of Col. March. He was educated at Lacolle Academy. He is a man of excellent business habits and training, and stands among the well-recognized leading business men of the commercial metropolis of Canada. He is President of the Featherstone Piano Co. of Montreal, a leading Canadian establishment of its class, and also a successful merchant. He



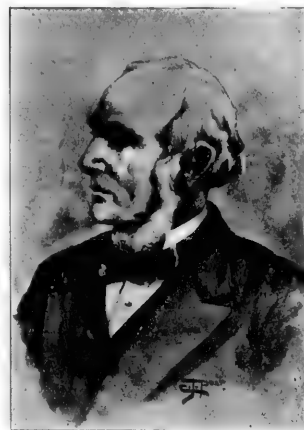
is a liberal member of the Methodist Church, and in politics was a member of the Liberal Party, but is now resolved to make Prohibition a dominant issue in all his political efforts. He has been a life-long temperance man, joining the Band of Hope when a small boy, and the S. of T. and G. T. later on. He became a R. T. when that Order was first introduced in Montreal, and it owes much of its present good standing and remarkable success to his wise counsels and earnest efforts. He was elected Grand Councillor of Quebec in 1888, and Dom. Vice-Councillor the following year. In 1890 he was elected Dom. Councillor, the highest position in the Order, which position he has held ever since, the members everywhere recognizing his excellent fitness for that office.

JACOB BENTLEY GRAW, D. D., was born at Rahway, N. J., Oct. 24, 1832. He was educated in the Rahway and Bloomfield Seminaries and New York High School, passing a whole college curriculum under private instructors. After study for the ministry he entered the New Jersey Conference M. E. Church in 1855. He served many leading churches in N. J., and was P. E. four times in seventeen years. He has been elected to all Gen. Conferences since 1872; eight years member of the Gen. Book Committee; member of the Church Extension Board, and also of the Mission Board, and a trustee of Pennington Seminary, Dickinson College, and the American Temperance



University at Harriman, Tenn. The Temperance Reform early enlisted Dr. Graw's energies. He founded "The New Jersey Temperance Gazette," which he edited and published over twenty-four years. He was G. C. T. of the I. O. G. T. in New Jersey for a number of years, representing N. J. in the R. W. G. Lodge in the session of 1873 in London, Eng. He has occupied a prominent place in the lecture field, generally on temperance and Prohibition. From 1860 to 1881 he was a Republican, since which date he has been a political Prohibitionist, helping to organize and sustain the Party in N. J. He founded "Island Heights," a religious and temperance resort, and has been its President since 1878.

MYRON H. CLARK, the one Prohibition Governor of the State of New York, was born in Naples, N. Y., Oct. 23, 1806. He was educated in the schools of his native town, and began business as a clerk in Canandaigua, N. Y. He was elected State Senator in 1852. While in the Senate, and Chairman of the Committee, he reported the "Bill for the Suppression of Intemperance," a strictly Prohibitory measure, which passed both Houses, but was vetoed by Governor Seymour. Senator Clark was the leader of the debates on this subject. He was elected Governor of N. Y. State in 1854 by a combination of Prohibitionists and Anti-Slavery men upon a strong Prohibition platform.



The contest for the Governorship was one of National interest. The "Tribune," under Greeley's editorship, and the "Herald," (J. G. Bennett), strongly supporting the Prohibition candidates and the law which had been vetoed by Gov. Seymour. The vote stood as follows: Clark, 154,804; Seymour, 154,495; Ullman, 122,232; Bronson, 33,350. During his term of office he also secured the passage of another Prohibition State law, which the Courts declared unconstitutional on a technicality. In 1874 he was again the Prohibition Party candidate for the Governorship. He lived nearly all his life at Canandaigua, where he occupied several official governmental positions, and where he died Aug. 23, 1892.

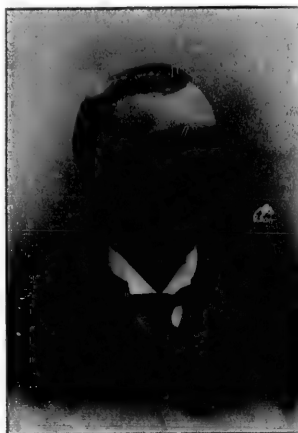
TALLIE MORGAN, of Scranton, Pa., one of the best known Prohibitionists in America, was born in Wales, Oct. 28,



1858, and came to Scranton, Pa., when 17 years old. He was married at 22, and began the publication of "The Saturday Review," an Independent Republican paper. He next published the "Cambro-American," which in 1884 was loyally supporting James G. Blaine for President. He heard Col. Bain deliver a speech for Prohibition about a week before the election, the result of which was that Mr. Morgan voted for John P. St. John. Within a month his entire printing office was burned to the ground. He went to work in a store, and in 1886 began

publishing "The Prohibitionist," and in January, 1887, the publication of "The People." Since 1892 Mr. Morgan has been at the head of the National Prohibition Press Bureau of New York and Scranton, and has published the newspaper plates that have done so much for the Prohibition press. He is the publisher of the "O. I. C. Leaflets," and the editor of a monthly Prohibition paper. He is the author of the "Short Story," "A Terrible Revenge," "The Farmer and His Gun," "On a Lehigh Valley Train," "A Pair of Kids," and many other widely-read tracts. Some of his articles are extensively quoted throughout the Union.

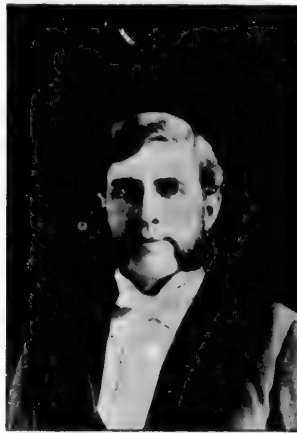
B. LACY HOGE, Chairman of the Prohibition State Executive Committee of Virginia, was born April 8, 1863, in Montgomery Co., Va.



His father, James F. Hoge, was a distinguished lawyer and statesman of the same Co. and State. His mother, Eliza J. Hoge, was a daughter of the Hon. Andrew Johnston, of Giles Co., Va. The Hoge family has, for over a hundred years, been one of the most distinguished of Virginia. It is noted for the large number of able ministers of the Gospel and lawyers it has furnished. The death of his father, and the disasters that followed the Civil War, placed him at the age of eight years upon his own resources, and it was through

his own efforts he was educated at the V. A. & M. College at Blacksburg, Va. He studied law, and began the practice of law at Christiansburg, Va. He moved to Roanoke, Va., in 1890, where he has practiced law ever since, having a large practice. He was married in 1887 to Nellie Hatcher, of Virginia, and has two children, one girl and one boy. He is a member of the Missionary Baptist Church and a Prohibitionist. He is an effective and eloquent speaker, and this has been his chief work for the Prohibition Party. In an account of one of his campaigns for Local Option, in the "New York Voice," he was styled "the silver-tongued orator of Montgomery."

ROLLO KIRK BRYAN was born on a Michigan farm, May 6, 1849. Excessively bashful as a child, so that his mother could



not induce him to repeat the simplest words, he had a "marked" trait, nature's compensation, in his ability to portray by his hands what his lips refused to utter. On barn doors, in the sand, on snow drifts, he marked, "and in time became a remarkable marker." A large manufacturing concern secured his services as a salesman of machinery. His talent now stood him in good stead, for he illustrated his points in such a way that profit soon came to his employers. Promotion followed promotion, until, as manager, with the sunniest prospects, he resigned, that he might devote himself to his peculiar art. He invented the "revolving white blackboard," and instituted the "Chalktalk" School of Art. As chalk artist, lecturer and entertainer, he is widely known. He handles, while lecturing, several colors of crayon, using both hands at once, bringing about often, by a sudden turn of his strangely conducted revolving easel, and a few additional strokes of crayon, delightful transformations and surprises. Mr. Bryan has long been a total abstainer and is a political Prohibitionist. He stands in the front ranks of the advocates of moral reform and religious progress.

REV. HARRY L. HOUT, Grand Chief Templar of the I. O. G. T. of Virginia, was born at Shepherdstown, W. Va., Sept.



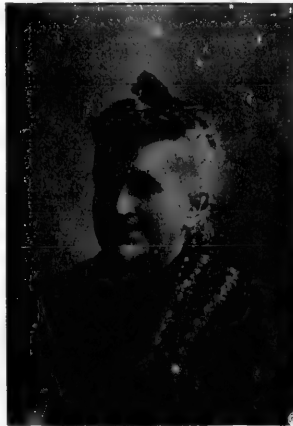
16, 1861. He received his education, primarily, in the schools of his native State. Graduating in College with valedictory honor, he entered the mercantile business, in which, though successful, he seemed restless, and, leaving this, for five years he followed a career most brilliant and successful as an educator. When, in 1891, he felt called to the ministry, he laid down his lucrative position as Professor, and entered the Baltimore M. E. Conference. His labors in this field were attended with great success. His temperance career began, as he properly avers, when at 4 years of age, he made his first temperance speech. He has been an earnest and eloquent advocate of the cause. He held high positions in the I. O. G. T. of W. Va., and in 1894, when a delegate to the G. L. of Va. at Staunton, by his zeal, ability, readiness in debate, and affability, he won the admiration of the G. L., and was called to fill the position of Chief Executive of the Order in the State. His eloquence, sociability and sterling qualities won him hosts of friends all over the State, and at the 28th Session at Lynchburg, he was re-elected by acclamation. Bro. Hout is a Prohibitionist in all issues, firm and indefatigable, and is doing much to advance the temperance cause.

REV. H. S. MATTHEWS, the seventh son of the late Robert and Abigail Matthews, was born at Woodbridge, March 16, 1838. He was educated principally at the Woodbridge public school, receiving his classical training under the late Rev. H. C. Cooper, B. A., and J. Quill, Esq., Toronto. In November, 1866, he entered the Methodist ministry. He was a member of the General Conferences of 1882, 1883, 1886, 1890 and 1894. He has been District Chairman for twelve years, and at present has charge of Bradford District. In 1890 he was elected Secretary of the Toronto Conference (second time), and in 1891 he was chosen President.



Mr. Matthews is a Freemason, and at the present is a Past Master of Spry Lodge, No. 385, G. R. C. Originally Conservative in politics, in 1887 he united with Canada's New Party, and did a great deal of work for it. He is now an advanced Prohibitionist. He is a Son of Temperance, and in 1891 was elected G. W. A. He is a R. T. of T., and has recently been elected G. C.; also a representative to the Dom. Council. During the plebiscite campaign in 1893 he was President of York County Association, and, with other noble workers, rolled up 2,000 majority for Prohibition. He makes large use of the press, and is a power on the platform for the cause of Prohibition.

MRS. FANNIE H. CARR, of Camden, N. J., received her initiation into aggressive temperance work whilst laboring with the famous evangelist, Dwight L. Moody, in Philadelphia, in 1875. In the room devoted to the rescue of the victims of King Alcohol, she had nightly object lessons concerning the true inwardness of the modern sum of all villainies—the legalized liquor traffic. In this, and in the Murphy Crusade, she learned that whilst these agencies were rescuing one victim, the saloon was making a hundred more. Thus she came to see that the objective point of all intelligent temperance effort is Prohibition. And yet, whilst emphasizing

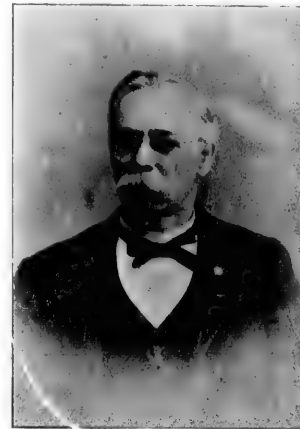


this position, she has labored with great success in gospel temperance lines. Believing that the only infallible remedy is deliverance through the Great Emancipator, she never fails to point the victim of rum to what she believes is the sovereign cure. Beside her work along temperance and Prohibition lines, Mrs. Carr has been engaged for twenty years as an evangelist, not only in her own (the Methodist) Church, but in those of sister denominations. Her original conviction concerning the only effectual method of dealing with the vexed problem—its entire prohibition—has grown with increasing experience, illustrating the axiom that "a heroic disease requires a heroic remedy." She represents the American Temperance University at Harriman, Tenn.

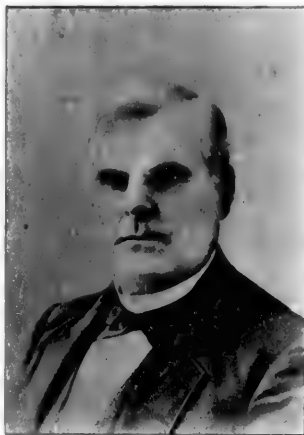
MRS. ELIZA W. FOLLETT, of Spencer, Wis., was born at Beverly, Ohio, in 1849, her parents being Robert Emmett Wilson, and Mary VanEman, of Cannonsburg, Pa. She is a daughter of the revolution on her mother's side, her great grandfather having served during the Revolutionary War. Her early life was spent in Ohio and Western Pennsylvania, and she received her education in the schools of Matamoras, Ohio, and Beaver Seminary, Pennsylvania. At fifteen we find her teaching school. At sixteen she united with the Presbyterian Church. Her husband, Geo. I. Follett, is a prominent lawyer of northern Wisconsin. They have two children, a daughter and son. Mrs. Follett has been indefatigable in her efforts to promote the cause of Prohibition and equal suffrage, and has been specially loved and trusted in the work. She has been six years President of the Women's Christian Temperance Union in one of the largest districts in the State, and in that office displays rare executive ability in her methods of conducting the work. The honor of representing her District at National Conventions has been conferred upon her five times, and she enjoys the confidence and co-operation of her fellow workers to the fullest extent. Her principles are pronounced, and although not inclined to discuss politics, an old style politician always feels dissatisfied and homesick after a talk on politics with Mrs. Follett.



GEORGE E. BRACKETT, editor of "The Maine Temperance Record," and Grand Secretary of the I. O. G. T. for Maine, was born in Belfast, Me., and has spent his entire life there. He has had an unbroken membership in the I. O. G. T. for 35 years and has been Grand Sec. for 22 years. He is well known, not only through the Pine Tree State, but has the esteem and confidence of large numbers of the G. T. army throughout the world. He has attended nine sessions of the Right Worthy Grand Lodge, and has taken active part in their deliberations. He edits in good style "The Maine Temperance Record," the official organ of the Good Templars of the State. In politics he is a Republican, and is thoroughly versed in the principles of Prohibition and a loyal supporter of it at the polls. It may be doubted if the record of his long membership of the Order, coupled with his Grand Lodge office for over twenty years, can be duplicated in the I. O. G. T. He is married. He has had many evidences from the Order of the wide esteem and unshaken confidence in which the Good Templars hold him, in the many positions of trust conferred upon him. His friends describe him as a man loyal to the core, true to his friends and the cause he represents, and persistent in his endeavors to overthrow the rum power.



REV. JOHN B. HELWIG is a native of Tuscarawas Co., Ohio, having been born at Canal Dover.



His father was of Huguenot ancestry; his mother's parentage was English. He began life on the farm, and served an apprenticeship at blacksmithing. He entered Wittenberg College in 1855, and graduated in 1861. He was prominent in the literary life of the College, and a leader in debate. He began his ministry at Sulphur Springs, Ohio, and served pastorates at Lancaster, Springfield, Cincinnati, Dayton and Akron. While at Dayton he was elected President of his Alma Mater, Wittenberg College, holding the position eight years, when he was

compelled to resign on account of ill-health. His latest charge is the First Presbyterian Church, Urbana. He is also President of the Ohio Sunday School Association. He is also a member of the Board of Trustees of Wooster University. Occasionally during pastoral work he has devoted himself to the lecture field. His family consists of his wife, formerly Miss Eliza A. Miller, of Bellefontaine, and their daughter, Grace. He was formerly a Republican, but in 1885 joined the Prohibition Party, casting his first vote for Dr. A. B. Leonard for Governor of Ohio. In 1889 Dr. Helwig was chosen by the Prohibitionists of Ohio as their candidate for Governor, his vote being 26,504.

J. J. ASHENHURST was born in Ohio Co., W. Va., Oct. 29, 1848. His father, Rev. J. Y. Ashenhurst, was a Presbyterian minister, an ardent Abolitionist, and an



elector on the Berney Ticket in 1844. After removal to Hayesville, O., the son received his education at Vermillion Institute. When 15 years of age he got possession of an amateur printing press, and soon issued "The Hayesville Chronicle." Later he entered the "Times" office, at Ashland, O. He was one of the first to join the Prohibition Party in 1869 at its organization in Ohio. He began campaigning in those early days for the Prohibition nominee. He published the Ohio Valley "News" for two years as a

straight Prohibition paper. In 1880 he began the publication of the "Press" at Freeport, and in 1882 assumed the editorship of the "Wayne County Herald" at Wooster, which was then called the best edited Prohibition paper in the United States. In 1888 he removed to Omaha, Neb., and took a position on "The Midland," a Presbyterian Church paper. He returned to Ohio in 1890, and began the Canton "Leader." He founded, in 1876, Thyne Institute, a school for freedmen in Virginia, and now under care of the Presbyterian Board of Freedmen's Mission. He has twice been the nominee of the Ohio Prohibitionists for Congress. He polled a large vote for Governor, in 1891, as Prohibition candidate.

RHODERICK DHU GAMBRELL, son of Rev. J. B. Gambrell, was born in Nansemond Co., Va., Dec. 31, 1865. When 12



years old he was converted, and joined the Baptist Church. He studied at the Mississippi College at Clinton, and at the age of 19 he began his career as an editor in Jackson, Miss., and in that city, on the night of May 5, 1887, he was assassinated by one of the leaders of the whiskey ring in Hinds County. He was a most excellent young man, editor of the "Sword and Shield," a Prohibition paper, and an inveterate enemy of the liquor traffic. He was a leader in the Local Option contest which banished the saloons from the capital of the State. For this

he was bitterly hated by the liquor men, who had repeatedly threatened his life, and two attempts had been made to kill him. Upon the discovery of the assassination threats were made of lynching, but the father of the young man published an appeal for a lawful trial. In the first trial the assassin and one of his accomplices were sent to jail. The final trial was held in an adjoining county, before a jury "worked" by a man who boasted that he had "fixed" four of the jurors. The acquittal of the prisoner was a foregone conclusion. When the prisoner was released he was escorted to the city of Jackson with noisy demonstrations.

REV. DEWITT CLINTON HUNTINGDON, D.D., was born in Townsend, Vt., April 27th, 1830. His father was a lawyer,



but brought up his boys on the farm. At the age of 17 young DeWitt connected himself with the M. E. Church, and in 1853 was received into the ministry as a member of the Vermont Annual Conference. He preached in Hornellsville, Syracuse, Rochester, Olean, N. Y., and Bradford, Pa. In 1891 he accepted the invitation to Trinity Church, Neb. He has been twice Presiding Elder, and served in six General Conferences—1868 to 1888 inclusive. In 1881 he was a member of the First Ecumenical Methodist Conference in London, Eng., after which

he visited the principal countries of Europe. At 21 he began temperance work, being elected a member of the Vermont State Temperance Convention. He took an active part in the campaign which gave the Maine law to Vermont. A large number of his sermons have been published, those upon "The Death of Abraham Lincoln," "The Wrongs of the Liquor Traffic and What Good Men Have to do About Them," "The Cotton King and the Rum King," "The Impudence of the Grog Shop," having been widely circulated and quoted. Dr. Huntingdon was at one time an active member of the Republican Party, but left it to join the Prohibition in 1874, and in 1886 was nominated by the latter Party for Congress.

SPEECHES AND LECTURES
OF THE
LEADERS
OF
THE TEMPERANCE REFORM
WITH ARTICLES BEARING
UPON
THE TEMPERANCE MOVEMENT



CHRISTIAN ENDEAVOR AND THE SALOON.

BY JOHN G. WOOLLEY.

[The following is the address of Mr. Woolley at the great Christian Endeavor Convention held in July last in Boston. The press of that city acknowledge the wonderful power of that address. The Herald says: "Mr. Woolley spoke with great impressiveness. He was dramatic and intensely fervid in style and action. He did not tire; he fascinated his listeners by his individuality. He compelled his auditors to closely watch him by his oratorical magnetism. The effect of his scathing epigrams was greatly heightened by the fervidness of his manner of hurling them at what he termed the 'voting church.' The necessity of 'overcoming the sag of dirty party politics by our Christian Endeavor policy in this country' evoked another tremendous outburst of applause and yells. His 'may God give us grace and grit to do our duty' was similarly treated, and when he asserted that he would call 'wrong wrong in New York City, hell or Norway,' the outburst of approbation was terrific. He was cheered again and again, and applauded in repeated waves, when he told the Endeavorers 'somebody must speak plainly, and, thank God, this is Boston Common!' He 'had no parish to keep in order,' and 'no trustees to consult,' he gave as sequences, and this was again cheered. As he neared the close of his address he was shouted at to go on, but the close came according to his prepared intention, and as Mr. Woolley resumed his seat another round of cheers and applause was given."]

THE bewildering paradox of the Christian reformer in these days is that he must speak of politics without mentioning politics, unless, indeed, he feel constrained to say something contemptuous of the only political party that stands for the only political thing that the church, politically, stands for. You smile, but that is the indispensable condition of commanding the respectful attention—not to say cordial sympathy—of that touchy fugitive from divine justice that goes by the alias of "Christian Public Sentiment." I refuse to try to do it. I hold myself at no great value in these Olympiads where the horse leech's daughters, with Eutychus, Ananias, Bakam and Judas represent the church in dominant politics, but incalculable star flights, beyond any fear of the contemptible boycott that, under pain of ecclesiastical starvation and partisan rack and wheel and thumb-screw, would consign the greatest of reforms to worked-out mines of bathos and old tales, or the more recent and even more hopeless levels where sanctimonious expediency sorts junk from the garbage of its two hundred and fifty thousand social catch-basins and hooks rags from the ashes of its own accessory arson.

I should despise myself for such capacity of shrinkage in my manhood as would fit me to scull an argument along

the devious larvæ-breeding lagoons that go by the name of "policy"—creeping on under bare poles, navigating lily-ponds with half a crew hoisting distress signals and the other half heaving the lead—reaching up for the desperate help of wreckers and down for the oozy assurance of mud, when just outside a little bar of sand lay God's illimitable and unfathomable ocean of truth, with power blowing a gale off shore.

IT'S A FIGHT AND I'M IN IT.

This is a fight, and I, by the grace of God, am in it to win, or lose, or suffer, as events dispose, and I will not, now nor ever, charge the enemy with hortatory turf, when hard, hot, jagged facts are ready to my hand.

Away back at the sky line of history, limned in heroic outline on the flushing East of legendary time, whoever looks may see a glorious crank, or, in theological language, a minor prophet. And like a bugle blast of some blanched and horror-stricken, but unflinching, Titan, sounding a challenge to perdition's envoy-extraordinary and minister-plenipotentiary, his voice splits the great deep of twenty-five centuries of cruelty, as rapiers of the lightning flash through summer clouds, and scandalizes the "good form" of decorous and perfunctory litanism, hallooing, "Woe unto them that supply drink to other men!"

Voices of his critics do not survive, but doubtless prude, "per diem" orthodoxy shrunk aghast into its gabardine, and said, "This Prohibitionist is a nuisance and a seditious." "You cannot make men sober by law." "Statutes should never be in advance of public sentiment." That was the blunder of the Golden Rule, the weakness of the Decalogue, the farce of Sinai. "I'm as good a Prohibitionist as he is, but not third party." "He is throwing his influence away." "He is setting the cause back twenty years." "He wants an office." "He is a sore-head." "He is in it for money." "He is paid by Babylonish gold." "The best we can do now is to work popular vices on shares, confine them to the tenement districts and build more jails." "Why does he not content himself with scotching sin in general, or tweaking the nose of heterodoxy, as the major prophets did?" "Noah made wine, and so did David." "Solomon said, 'Wine is a mocker,' a thing to

use—and so to sell—for medicine and pudding." "Let this upstart fanatic stick to that, or hold his peace!"

I WILL SEE WHAT HE WILL SAY UNTO ME.

But he said, "There is no muzzle in Palestine that will stop my mouth. I will wear no armor that does not fit me; I will worship no book nor retrogress to any other man's ideal; I refuse to be careful for anything, but in everything by prayer and thanksgiving let my wants be made known unto God; I will stand upon my watch-tower and see what He will say unto me."

So I, least of the prophets of the great reform, a fugitive from the black galleys of the pirate ship of drink's despair, with the purple welts of a thousand whippings on my heart, and whom it is as lawful for any priest, doctor or drinkseller to entrap and damn as it is to kill a rat, have come again, dead spent with toiling up and down the land, to tell you, in the name of the transcendent Citizen who threw His vote away on Calvary, what God has been saying to me in the swish of the cat-o'-nine-tails of two hundred and fifty thousand licensed bastinadoes in this Christian land.

Expect no soft, sheeny sentences from me to-night. Let no sleek, politic doctrine admonish me to be careful. The white faces of my dead father and mother came to me this morning before the dawn and said, "Get up and curse the saloon!" O friends! O father, O mother, O graves of my dead, O my country, O earth, O heaven, O Christ, hear me! If I held here in a crucible, white hot, the most scalding, corroding and consummate curse of God, I would pour it out upon the liquor traffic with a steady hand!

But stop! Who knows how far that curse would burn its way? Who is it, in the great wide Dominion and in these States, that keeps the drink on sale?

MAGNA CHARTA A TRIFLE TO IT.

I hold up to you here the greatest public document the world has ever seen. Magna Charta was a trifle to it. I am afraid you cannot see the beauty and suggestiveness of the design. Let me describe it in a word or two: The margin is a silver trellis set up against a background of gold, with vines of morning glory wreathing to the top, and doves mating in its verdurous meshes. The central picture represents a scene in a saloon. Back of the bar is the inevitable mirror, flanked by decanters and pyramids of cigar boxes, over it a dumb clock face, and over that the laconic, rhetorical gem, "No Tick." To the right a sign, "Hot Punch," and to the left another, "Tom and Jerry," and two bartenders, one in the act of drawing beer and the other putting a black bottle upon the bar. In front three men are leaning, with glasses in their hands and cigars in their mouths, and three others sit at a table gambling—one holding up three fingers signing for more drinks.

Listen, while I read it:

"State of Indiana. Retailer's liquor license. To whom it may concern: This certifies that license has been granted by the Board of Commissioners of ———, Indiana,

to ———, for one year, from ——— day of ———, 189—, to sell spirituous, vinous and malt liquors in less quantity than a quart at a time, with the privilege of allowing the same to be drunk upon ——— premises at ———, that place of business only; namely, ———, in ——— township, in the county aforesaid, subject to the restrictions and under the provisions of an act to regulate and license the sale of spirituous, vinous, malt and other intoxicating liquors; to limit the license fee to be charged by cities and towns, prescribing penalties for intoxication, and providing for the recovery of damages for injuries growing out of unlawful sales of intoxicating liquors; to repeal all former laws regulating the sale of intoxicating liquors, and all laws and parts of laws coming in conflict with the provisions of this act (that abolishes mother love, common sense, conscience, God), prescribing penalties for the violation thereof and declaring an emergency.

"Approved March 17, 1875.

"In testimony whereof I hereunto set my hand and affix the seal of the Board of Commissioners of said county this ——— day of ———, 189—.

—————, Auditor.

"(Seal)

————— County.

THE SOVEREIGN VOICE OF THE PEOPLE.

That, I say, is a legal document, the letters patent of a great State, the sovereign voice of a great people, the muniment of a great title, a royal bond and charter for the safety of the saloon. I got it in Indianapolis, but you may get the same thing in Boston—less ornate, as benefits the quieter New England taste—or in Canada, or any State but four, and the bargain is made and in process of fulfilment—to put them back among the States of purchasable virtue.

That low, coarse, bestial instrument disgraces Indiana, not only, but declares the law in the whole land to-day, for although the Prohibitory States and towns issue no license in their own name, they all and singular consent to this.

On your peril, pray for the mildew of God's wrath upon the saloon. The petty, venial, criminal, infernal tyranny and treason of the party boss have made every saloonkeeper the people's licensee, and every one of us his licensor. And less than two per cent. of us have ever entered a protest at the general election!

CHRISTENDOM IS SALOONDOM.

Christendom is Saloondom, and 95 per cent. of male church members are on the pay-roll of the drink—as guagers, collectors, storekeepers or silence-keepers.

The liquor traffic is an industrial and political trinity; it gears to the social system at the saloon, but gets its life in the "still-house" and its hopes of immortality in the still church.

I have no word to utter here against the distiller, the brewer, or the drink-seller. The public virtue was for sale, they bought it at its own price, and paid for it in hard cash, bloody dimes wrung from the hands of folly, poverty and toil, and while they own it they have a right to enjoy and

profit by the usufruct. My voice is to the voting church. "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light. Awake, awake, put on thy strength, O arm of the Lord. Put on thy beautiful garments, O Jerusalem. Shake thyself from the dust. Arise, loose thyself, O captive daughter of Zion, for ye have sold yourselves for nought, and ye shall be redeemed without money!"

CHURCH RESOLUTIONS VS. SALOON RESOLUTION.

The case is between church resolutions and saloon resolution, plural versus singular, miscellany versus solidarity, a pious sprinkling pot versus an ocean current of practical politics, local option versus universal empire, multiplication of fractions, that is to say, division, pursuing the saloon, which is an integer.

The difficulty, dimly seen for years, has crystallized into the maxim, "Temperance people ought to get together." Of course we ought; but where? It happens at every change of the moon that some flabby philosopher pushes his peripatetic bandbox into the public square, and challenges the saloon to mortal compromise upon some contemptible Scandinavian basis of profit-sharing, or the more brutally straightforward and American method of a fixed price for taking civic honor out of politics, and for the debasement of public virtue to the plane of stark revenue—like a brothel, and simpers to worn and anguished women and haggard, beggared men, as they crawl out of the wreckage of their broken lives, "Behold how good and how pleasant it is for saints and saloonkeepers to vote together in unity."

THE BELL PHARISEE, WITH HONESTY AT HALF MAST.

And when some heart-wrung man cries out against the truculent infamy, this same philanthropist sneers at him as a new-washed, impudent drunkard, "over-scrupulous," "a maligner of the church," "an auxiliary of the saloon," while the bell Pharisee, with honesty at half-mast, struts into politics and delivers over the Christian vote into "a league with death and a covenant with hell," and answers the wail of stricken homes, the voice of the church, and the plain word of God, with the pusillanimous logic of the bargain counter: "It is not what we want, but it is cheap," and then, upon election day, the voting church eagerly ambles after a party leader to the polls and silently ratifies his offer of a lease of God's world to Satan for a mess of spoils, and would mitigate the perfidy by saying that wrong is sometimes right in politics. And that is a lie, as black as ever flapped its bat wings at the glory of a sunset.

IN NEW YORK CITY, OR HELL, OR NORWAY.

And I, for one, dare stand apart and be a fool for Christ's sake, and call wrong wrong, in religion or politics, or New York City, or hell or Norway. For a man, a woman, a church, a city, a state, or a nation, to "buy the truth and sell it" is treason against the God of Truth, label it what you may: "tax" in Ohio, "license" in Massachusetts, "mulct" in Iowa or "bribe" in New York, it is a shame everywhere and forever.

We would better stay apart eternally than get together in the nicest wrong. These elastic empirics, who would vivisection a living political truth out of the politics of the Republic, ought to know that they never can unite the faith of the church upon a wicked thing. How can "two walk together unless they be agreed?" Sin is the essence of disagreement, fermentation, yeast, the one tremendous contradiction of the universe. God has endured the very atoms of human dust with inability to lie still with evil. This is His only visible guarantee of saving this world. "The wicked are like the troubled sea when it cannot rest, casting up mire and dirt," domestic or Norwegian, just the same. No man is wicked enough to agree with himself in sin. There is but one place under the bend of that sky, or over it, where one human mind can come to itself, or more than one can get together, and that is in the "green pastures" and beside the still waters" of righteousness.

BUT ONE ISSUE THAT COMMANDS UNIVERSAL CHRISTIAN SYMPATHY.

Take a vote upon the various propositions that have come up in this reform, and there is just one that can command the universal sympathy of Christians, and that is that "the saloon ought to die."

Then why not kill it! Why have we not voted it to death long ago? The answer is very simple, and brings me at once to the gist of this argument. We have not voted the saloon to death because the ruling politicians would not let us. How could they prevent? Are Christian men slaves? Yes, abject, motley slaves, contraband of machine statesmanship, and annually put up and sold upon the auction block of party.

Do money jobbers loot the Treasury, and do the people cry out against it? "Shut your mouth, you wildcat ignoramus?" Who says that? The party.

Does monopoly grind the face of independent industry, and does some faithful preacher or college professor flame out against the villainy? "Resign, you incendiary Anarchist!" Who says that? The party.

Do railroad corporations use the people's franchise to their hurt, and do the people dare complain? "Silence, you idiot!" Who says that? The party.

THE FATAL BLEMISH IN A PRESIDENTIAL CANDIDATE.

Why has Iowa violated the express will of her people, and by a general statute compounded the felony of liquor selling and consented to become the laughing stock of courts? Because she supposes that she has a statesman so neutral-tinted that he can make an invisible race for the Presidency between whiskey and water, and between gold and silver, provided he can go before the party free from the fatal blemish of hailing from a state that is unfriendly to the saloon.

Why has Rhode Island gone back into the service of the saloon, and concentrated her intelligence and conscience upon a measure to establish free gold cures for her home-

made drunkards? Because the hand of Providence—Rhode Island—a private office broker, points out the party peril of being steadfast.

Why has Christianity been insulted in Ohio, and denied the right of self-defence against the saloon? Because her favorite son was a candidate for President, and the leader of the House said that to estrange the saloonkeepers would swamp the party.

Why has the enforcement of the Prohibitory law of Kansas been betrayed in different cities into the hands of its notorious enemies? In order to hold the saloon vote in the party.

Why did those Senators of New Hampshire find it necessary to cringe, and squirm, and lie, to prevent the prudent and necessary strengthening of the Prohibitory law? Because that sacrifice of patriotic manhood was necessary for the party.

MAINE'S CHIEF JUSTICE INSULTS THE LAW. WHY?

Why does Maine's chief justice habitually insult the law he has sworn to enforce, and permit himself to be known and despised as the saloonkeeper's friend in a Prohibition State? Because the party interests in that State require that Christianity and crime should be politically harmonized by a flexible judiciary.

Why did Michigan disfranchise a large number of her noble citizens? Because they felt in honor bound to unite against the ruling party.

Why has New York disfranchised everybody except Platt and Croker, the "twins" in the zodiac of dirt? Because the recent wave of civic honesty in the city was a common menace to both parties, and so in self defence they make the empire robbers roost bi-partisan.

And so throughout the land, the Christian vote cries craven, hangs its harp upon the party willow on election day and sings the party version:

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And sell it, Lord and all.

THIS IS PLAIN, BUT NOT RANDOM, TALK.

This is plain talk, but not a word at random. Somebody must talk plainly, and I have no parish to please, no trustees to satisfy, no session to consult, no subscription list to consider, no career to foster, no presiding elder has an eye on me, no bishop counts me in his diocese, and this is Boston, the home of independent thinking and free speech.

The defeat of the church, the disgrace of the law, the despair of reform, is the all but universal substitution of partyism for patriotism. This country will go straight for Prohibition whenever it shall suit the interest or convenience of the two great parties to let the people loose with the saloon. We wait their pleasure.

Meanwhile a young Christian man arriving at his majority and entering into respectable party affiliations, must shed his greatest and clearest political conviction, as one would leave his mackintosh and rubbers at the door. But

in the face of that truth ninety-five per cent. of Southern Christian men, and about forty-eight per cent. in the whole country, pour out the blood of their civic virtue in defence of a party which is the open enemy to Prohibition, and this they do for the utterly unpatriotic and unworthy motive of "beating another party."

And again, ninety-five per cent. of the Northern Christian men, and about forty-eight per cent. in the country at large, annually bind the Son of God and lay Him on the altar of unpatriotism, as a sin offering for a party organization which is as destitute of honor to the church as the moon is of atmosphere, and they do this because they hate another party.

THE VOTING CHURCH IN THE GETHSEMANE OF A GENERAL ELECTION.

Quadrennially, the voting church dissolves into a bi-partisan mob and goes to the Gethsemane that we call a general election, where the Son of Man lies on His face and prays, and saloon-keepers, distillers, brewers, gamblers, and all unclean broods of politicians, scoffers and libertines seize Him, put a scarlet robe on Him, arm Him in derision with a reed in His right hand, plait a crown of thorns and put it upon His head, bow the knee before Him, crying, Hail Saviour of Men! and then spit upon Him and smite Him in the face, and ninety-five per cent. of the Christian voters stand with the mob and do nothing until they are challenged by a party, and then they say, "We do not know the man to-day," and the politicians drag Him to the polls and crucify Him there, and as He staggers up the bi-partisan Aceldama they hoot, and jeer, and call him "mugwump," "Sunday-school statesman," "fanatic," "fool," and subservient priests wag their heads and say, "He undertook too much," and when He gasps and faints from pain they thrust the vinegar and gall of party ridicule and hate into his mouth, and party bosses gamble for his garments and five millions of His disciples stand by until the polls close to have the poor privilege of seeing their despised, deserted, broken-hearted Lord buried and His grave sealed with the stamp of internal revenue.

THE OLD POLITICAL PARTIES ARE GUILTY.

Have I made you understand? I tell you that when the Democratic party looks into the face of a dead drunkard his wounds identify a murderer, and open and bleed afresh. And nearly half of you are Democrats! And upon the staring wild eyes of the broken-hearted woman who was murdered last night by the frenzied brute who called her "Mother" the Republican party is photographed, a co-assassin with the saloonkeeper and the felon-maniac, her son. And nearly half of you are Republicans.

For us to be mixed up with that is at once infamous and imbecile, for we are not cowards, traitors or murderers at heart, but victims of partisan education, slaves of partisan habit, tools of the vilest hypnotism of partisan suggestion.

If we believe it to comport with Christian profession to keep silent about the saloon at general elections, or that it is indifferent what we would do about it there, we ought to expunge our top-lofty resolutions like honest men, and stop the braggart lies that have been published in our name.

STAND UP LIKE MEN AND MAKE YOUR RESOLUTIONS GOOD.

Be patient with me! I know you will scorn to take such action. Well, then, for the sake of the chivalry of your manhood, the luxury of self-respect, the strength of your youth, the truth of the church, stand up like brave men and make your resolutions good.

Do not ask me to instruct you how or when you may achieve the victory, or what party will win it. I don't know. No man can tell you that, for no man's mind is big enough to calculate the tension of ideas, the strength of organizations, the lines of least resistance, the resultant of infinite forces and antagonisms, the percentages of friction, or the quantum of inertia in the civic world. I have but one clear vision to-day about it, and that I have come a thousand miles to give you. It is this: We must overcome the sag of dirty politics. How? Get out of it! But where shall you go? Never mind. Get out of the slough, and then inquire the road.

Let me be very clear about this. For instance, you are a young man, a Presbyterian, a Christian Endeavorer, a Carolinian and a Democrat, and the election is coming on. Your church says:

"No political party has the right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy, or refuses to put itself on record in an attitude of open hostility to the saloon."

THE U. S. SOCIETIES OF C. E. ARE PLEDGED TO ANNIHILATE THE SALOON.

The United States Societies of Christian Endeavor are pledged to annihilate the saloon in politics. Your State is impoverished, betrayed, debauched by it, and your party is pledged not to interfere.

What are you going to do about it? Your Populist neighbor says, Come with us and we will crush monopoly, throttle the banks, and establish the saloon upon a less obnoxious and more profitable basis. He may be right about monopoly, but that iniquity is not so clear to you as the saloon is, and the church has not yet taken position as to it, and you do not feel ready to rip up the financial system about which great statesmen appear honestly to differ very widely, and you cannot consent to engage in improving saloons.

What are you going to do about it? The Prohibitionists say, Come with us and help us enfranchise every woman in the land, and we will vote the saloon out. But you are not ready to enfranchise women, nor hopeful of the effect of their influence in politics.

What are you going to do about it? Your Republican friend says, Come with us and we will do you good. Well, what good? Republican victory means many things problematically, but it surely means saloons. Where shall you go? I don't know, I tell you. But remember the call of Abraham: "Get thee out . . . and I will show thee." Go out of dirty parties, and God will tell you where to go next. The rudder is at the stern of a boat, or an idea. Move, then steer.

WHAT CHRISTIAN CITIZENSHIP MEANS.

Christian citizenship means at least two things—Christianity and citizenship. The voting church, by trying to be true to parties, has been untrue to both. The Christianity that stays in dirty parties loses its savor precisely as the fishes of Mammoth Cave have lost their eyes. Politics is the average virtue. The first duty of a Christian is to raise the average by as much as his character weighs. Because we have lost sight of that, the parties have been able to disfranchise civic Christianity and transmute the power of the church into the saloons.

There are men enough at this convention to stop that now, and we have no business to ever pass another resolution against the saloon until we have made up our minds to march out of that fellowship. To compromise with wrong is a surrender of integrity. The supreme business of Christian Endeavor is to bring Christianity to par. If it were capitalized to-day upon a basis of five million shares at one dollar each, they would be selling in the political stock-exchange at less than five cents apiece. That is appalling, but it is true. Last general election ninety-five per cent. of Christian men consented to shut their eyes to the saloon to help one moderate drinker beat another to the White House, and yet that ninety-five per cent. are continually asking us to propose something practical. Wash your hands; that is practical.

NO PARTY OWNS ME. I SPEAK FOR A CLEAN CHURCH.

Somebody is sure to say that I have spoken here in the interests of the Prohibition party. I make you my witnesses that I do not. No party owns me; no party claims me. I speak in the interest of a clean church, and in my judgment when the church cuts loose from dirty politics there will come a new cleavage of voters, new ideals of citizenship, new measures of candidates, new meaning of loyalty, new victories, and a new country, and the Prohibition party will have done its work and will disappear, except in its one clean, noble page of American history, and there will be a new party either for Christians or for saloon-keepers, for no honest party can hold both. I speak in the interest of a robust and vital Christianity, that will not be under obligation to saloons, nor mix with cowardice or lies.

JOIN IN THE PLEDGE OF HABAKUK.

Oh, my friends, come up where the church stands, an impregnable fortress upon the crown of the Rock of Ages. Come up where the air is better, the horizon wider, and where in the skyward silence you can hear God speaking. Let the unclean parties know of you what they know of Francis E. Clark, John Willis Baer, William Shaw, Wilbur Chapman, Ballington Booth, Bishop Fitzgerald, Joseph Cook, and some two hundred and seventy thousand others in the States alone, that though their citizenship go mute and inglorious forever for want of a party, their vote cannot be had, on any terms, for a man or a party that does not say in the platform, "Down with the saloon." Join every one of you to-night in the pledge of Habakuk, "I will stand

upon my watch-tower and see what God will say unto me."

General Grant says, "There is a moment in every battle when the first advance means victory." The battle royal of the centuries is on. The church that never lost a fight with wrong, or ever succeeded in a stratagem against it, faces the saloon upon the fairest field and fairest term the universe could furnish, the ballot-

box of a republic where, by divine right, the people rule. The voice of the trimmer is heard in the church and the state, saying "Let the saloon alone one more campaign, and let me lead you round about the good by stealth and the aid of enemies." Away with trimmers, great or small! Cowards to the rear! Call in the pickets! Close ranks! Guide centre! Forward, with this new battle cry, The Church for Christ!



THE PROGRESS OF THE PROHIBITION MOVEMENT.

An Address by the Rev. I. K. Funk, D. D., at the State Convention of the New York Prohibitionists
in Saratoga, September, 1895.

DELEGATES of the Prohibition Party Convention of the State of New York, greeting: Permit me first to congratulate you that the name of your party is still Prohibition. The Prohibition party has been for years a stubborn, righteous minority. Said De Tocqueville: "Stubborn minorities are the hope of republics." Especially true is this when a minority stands for conscience, for a truer, better manhood, for a nobler nationhood. President Seelye, some time before his death, declared that the Prohibition party was the most hopeful sign above the political horizon. Charles Sumner was profoundly right when he said: "If you would save the nation you must sanctify it as well as fortify it." The Prohibition party stands for political sanctification, a quickened and a quickening conscience in politics. This is one of the reasons for its continued existence.

WHAT DOES THE BALANCE SHEET SHOW?

What does the balance sheet of the Prohibition party reveal? If we have done nothing for the present generation or for posterity we should step aside. Posterity? "Why," said Pat, when urged to do something for it, "why should I do anything for posterity? What has it done for me?" We differ with Pat.

A ship heavily laden, sailing in the Gulf Stream, was caught in the doldrums. Day after day the surface current was moving against the ship's course, but not a breath of air stirred the sails. The hearts of the sailors were failing them. It seemed useless to raise or shift a sail, or move the rudder. The vessel lay in a dead calm and the drift was contrary; but after a time a reckoning was taken, and lo! the ship had gained hundreds of miles. All the time the sailors were complaining and discouraged, while all the surface indications were that the ship was moving backward, the strong undercurrent of that wonderful river in the ocean with its thousand hands had gripped hold of the bottom of the vessel and was pulling it toward the desired haven.

In 1888 the Fisk campaign seemed to have left the Prohibition party in the political doldrums. No pulling, no tugging, of sails has appeared to help. There has been a world of lamentations and croakings. The surface indica-

tions have been against us; here and there a hand has dropped discouraged, and several of our best known leaders have gone beyond the veil and shadow. Seven long years have passed. Some say that we have made no progress; some that we have drifted backward. Let us take a reckoning and see how true it is that

THE GREAT UNDERCURRENT THAT SETS TOWARD RIGHTEOUSNESS

throughout the universe has all these years been carrying the party onward toward final victory. To change the figure, we have been as one walking westward on an eastward-bound lightning express. While he is taking one step westward he is carried by the train a hundred steps eastward. Our party has been carried by a power that encompassed us, and is greater than we, onward and upward.

Let us at the opening of this convention see where we are. Let us look at the credit side of the Prohibition party balance sheet.

Note first this fact: The party has been a leading factor in getting conscience into politics. It is to-day, and has been for years, the grandest and most potent educational force, moral and political, in our nation. Its steadfastness for the right, its unflinching courage, its clearness of vision along moral, political lines, its cheerful self-abnegation, and its endless sacrifices for conscientious convictions, are a leaven that is working irresistibly in the American meal-tub.

THE WAIL OF THE CROAKER.

Some one croaks, "But the Prohibition party is not large." A bit of leaven is not large, and yet it has in it that that leavens all the meal. But another exclaims, "The party has not grown." The Golden Rule and the Ten Commandments are not a particle larger than when first uttered, and yet all through the ages they have been lifting the world higher and higher, and never so effectively as to-day. The test is not size, but what that size contains. God chooses the apparently little things, weak things, of the world to work His wonders and confound the mighty.

Ten years ago politics stood for greed. "To the victors belong the spoils," "All is fair in politics," "Politics is

politics," were common maxims that ruled; and the name politician was a synonym for trickster from Maine to the Golden Gate and from the Lakes to the Gulf. To the old party politicians the Ten Commandments and the Golden Rule were iridescent dreams. Against all this the Prohibition party has been an organized, untiring, immovable protest. Every year the county and state Prohibition party platforms and nominations were the voice of conscience, of a higher, truer, political ideal; "a still small voice" they may have been, but they were a voice that has been heard from one end of the country to the other, heard and at last somewhat heeded. The day-dawn of cleaner, truer politics in America is beginning to be recognized everywhere.

THE POLITICAL CONSCIENCE IS GROWING.

Nor will our party have done its perfect work until the most sacred spot to the people, in all this land, will be the ballot-box; until a dishonest act there, corruption there, will be recognized as the greatest possible crime against the Republic. To fool, to cheat at the ballot-box, is treason, and such treason must be made simply odious. During the past decade the political conscience of the American people has grown visibly many a cubit. Let me repeat, it is to-day recognized as it has never before been recognized that the safety of the people is the purity of the ballot-box and the sacredness of law. That is one of the chief things our party has been contending for. The results have justified the clearness, the accuracy, of the insight of President Seelye when he saw in the Prohibition party the most hopeful sign above the political horizon. Whatever may be in the future the party is "safe in the arduous task of things done."

But let us look at another class of figures on the credit side of the balance sheet. Said Savonarola of reformers in his day, "We are so busy praying that we have not time to hear God talk." Prohibitionists are so busy looking for the White House, for strictly party successes, that they do not see the splendid victories and prohibition that they are gaining on every side.

Since 1884, when the existence of the Prohibition party began to be recognized, what changes for the better have been accomplished! How much more clearly understood to-day than then are the facts and arguments for total abstinence and Prohibition; how much clearer and more uncompromising are the official utterances of all the churches! These facts and arguments have become recognized and potent forces in the management of nearly all railroads and of many manufactories and other businesses, "and they have become troublesome factors in politics." Said Mayor Schieffelin the other day: "The liquor question is giving me more trouble than any other."

IT HAS MADE A ROOSEVELT POSSIBLE.

Imagine if you can ten years ago, that clear-eyed, conscientious man, to-day the pride of New York, and an honor to manhood—I mean Theodore Roosevelt, taking by the throat the New York saloon-keepers, backed by the multi-millionaire brewers and distillers, and forcing them to the

jail doors until they fell on their knees and cried for mercy! That is a spectacle for men and angels to rejoice at to-day. The Prohibition party agitation has made that possible.

In passing permit me to add that these cowardly, cringing, hypocritical New York saloon-keepers now ask that they be counted respectable. On what ground do they make their impudent claim? They claim it because they are now, they say, law-abiding; and several of the metropolitan dailies are patting them on the back and declaring they are good fellows, and the stigma of law-breaking should be removed from their business. Nonsense! These saloon-men honored the law only after Roosevelt and the judges held the jail doors open before them, and they, after many attempts at escape, found that it was either jail or obedience. Convicts at Sing Sing deserve as much credit for obedience. Asked the commercial drummer of the local postmaster, "Is John Jones honest?" "Honest!" was the reply. "He's got to be; nobody'll trust him."

HONEST BECAUSE NO ONE WILL TRUST THEM.

Who imagines that the liquor men of New York are really penitent? Let a Tammany saloon sympathizer, or a weak-headed or a weak-hearted police commissioner, like Wells of Brooklyn, take Roosevelt's place, and let the timid Brooklyn mayor take Mayor Strong's place, and presto! what a change we would see in the penitent saloon-keepers! The change wrought in the toad at the touch of "Ithuriel's spear" at hell's gate would be altogether outdone.

"The devil sick, the devil a monk would be,
The devil well, the devil a monk was he."

Milton's Prince of Darkness tells us of the value among those of low morality of "vows made in pain." Such vows cannot be built upon. The liquor men of New York City, on their knees swearing allegiance to the Prohibition Sunday laws, branding false for ever more the hoary-headed lie that Prohibition can't prohibit, is an object-lesson the whole nation is pondering.

A decade ago, when the American people discovered the Prohibition party through the vote for our battle-scarred hero, John P. St. John, that defeated Mr. Blaine, there was not a daily paper in New York city, not one, that did not find it almost impossible to mention the word Prohibition without sneering at it, or to allude to the Prohibition party movements without expressions of contempt. For these ten years and more Prohibitionists have stood up and been counted; for ten years, in season and out, they have been proclaiming Prohibition facts and arguments, and now what do we see in this same city of New York?

There we see a man Roosevelt, because he has stood for the enforcement of the Prohibition law on Sunday, become the most popular politician in the city; one who is now being talked of for governor, and again and again in the West mentioned as a possible Presidential lightning-rod.

RECORDER GOFF TELLS A SECRET.

Recorder Goff was asked a few weeks ago what was the best thing for himself he ever did. He answered: "The best

thing for myself I ever did was to attach myself to Dr. Parkhurst." It is a glorious day for the Republic when politicians begin to discover that it is best to join in with the moral forces, that they will reign when these forces reign. Cleanliness is the incoming tide. Agitation is education. And this typical victory in New York is of widespread importance. Lift up public opinion there and you lift it throughout the nation.

Look at other results of this past decade of our party's battle. Note the change in church utterances on temperance and Prohibition. Straws show the way the wind is blowing. Here is a straw the size of a saw-log. At Carnegie Hall the other evening there was an immense audience of Catholics. Many more thousands were outside striving to get in, but were unable; then got in and filled every seat and standing place. What was the occasion? A Roman Catholic temperance meeting, that and nothing more. During that meeting a most eloquent and honored Catholic orator was hissed and howled down in the presence of great leading dignitaries of the Roman Catholic church, and all because he favored annulling the Sunday Prohibition laws. And then that same immense Catholic audience, in the presence of the Roman Catholic Legate, Satolli, and the Archbishop, Corrigan, and a host of other dignitaries, cheered to the echo Protestant Roosevelt because he stood for the enforcement of these laws.

CATHOLICS SWINGING INTO LINE.

Imagine, if you can, that scene to have occurred ten years ago. Verily the world moves, and no section during the past decade with more amazing rapidity than has moved the total abstinence and Prohibition section, and yet some of our people have been discouraged.

Who dreamed ten years ago of living long enough to see the Roman Catholic Church make a declaration like that made by the Bishop of Columbus, Ohio, and to see that utterance officially recognized and permitted, by the head of the Roman Church in America, to stand?

Prior to ten years ago you will look in vain in the records of the Presbyterian General Assembly for an utterance like the following:

"No political party has the right to expect the support of the Christian men so long as that party stands committed to the license policy, or refuses to put itself on record against the saloon."

Prior to 1884, find, if you can, anything like the following in the minutes of the Methodist General Conference:

"We do record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy, or refuses to put itself on record in an attitude of open hostility to the saloon."

These are but typical of the recent utterances of about all of the churches. And the great Christian Endeavor Association is not far in the rear? By and by it will lead.

BUT WHAT ARE THE CHURCHES DOING?

But, does some one say, what do these resolutions and sayings amount to if they do not take the form of action?

Right thinking must go before right action. Get intelligent, conscientious men to think right and keep them at it, and they are bound by the irresistible laws of the mind and heart eventually to act right. The Prohibitionists have gained a stupendous victory in compelling the churches to think right.

The church is slowly but surely leading its membership up to the high level of its resolutions. This is one point we must insist upon: the ending of the inconsistency between church resolutions and membership action. There must be harmony between the head, heart, feet, and hands of the church. A captain in the old-fashioned militia once offered this toast: "Here is to the militia, invincible in peace, invincible in war." That was the church in its fight with the liquor traffic, "invincible in synods and in conferences; invincible on election days." That must end. It is our business to so plan and so fight that it will be impossible for this inconsistency to continue. That is work for this convention.

BUSINESS MEN GETTING THEIR EYES OPEN.

Again, what changes are being wrought in almost every direction by a recognition on the part of many business men of the facts Prohibitionists have been gathering and publishing. To-day, it is not safe anywhere for a young man to seek employment with the smell of liquor on his breath. I have gone through large restaurants in Chicago, and Boston, and New York, at lunch time, and have not seen a bottle at one plate in twenty. Ten years ago, in these same restaurants, the bottle on an average was at every other plate. Last December the Chicago and Alton Railroad published Rule 75, which reads:

"Any conductor, trainman, engineer, fireman, switchman, or other employee, who is known to use intoxicating liquors, will be promptly and permanently discharged."

Orders have been issued by almost all of the leading railroads of the country forbidding the sale of liquors at railroad restaurants, and forbidding their employees to go inside of a saloon, many of them, with the Chicago and Alton Railroad, insisting upon absolute abstinence. The significance of these weighty facts is that over a million men are employed on the railroads, and that this recognition is a commercial one. The enlightened pocket-book has become a factor in our reform in America in the closing decade of the nineteenth century. When fully enlisted it will become irresistible.

I hold in my hand the official application paper for the New York civil service. It is an application for appointment to office in New York, and must be filled out by every one who is appointed to any of the thousands of offices that come under the provisions of the civil service. This blank provides that an applicant must have four persons to vouch for his character, and of these four persons it says: "They should be persons of good character and standing in the community where they reside, and must not be engaged in the liquor trade in any form." Think of that! The word of a man engaged in the liquor business in any form not to be taken by New York politicians even as to the character of

an applicant for office! How are the mighty fallen! Why in those elder days to be a liquor-seller was to be greater in the political world than a Choate or merchant prince.

NO MORE LIQUOR-SELLING AT CHURCH FAIRS.

Ten years ago it was not an extraordinary thing to see in New York and other large cities the selling of liquor at church fairs; now, never! So far has education gone along this line, that during the last fall the managers of the Twenty-Third Regiment Fair in Brooklyn were compelled to come out publicly and deny a report that got abroad that liquor was being sold for the benefit of the fair in a building outside and wholly independent of the armory. Men like Dr. Lyman Abbott announced their withdrawal of support if either directly or indirectly the regiment encouraged the sale of liquor. The keepers of the saloon thereupon published that they would send the profits of their sale anonymously to the regiment. The management then publicly pledged their word that they would accept no money sent anonymously from any source. That is another very large straw which shows the blowing of the wind. It, too, is the size of a saw-log.

Note the National Typographical Union at the convention in Louisville refusing with indignation to accept the proffered hospitality of the liquor men of that city. Remember, these were printers, the representatives of the typesetters of the entire nation. A wonderful transformation this!

SALOON-KEEPERS KICKED OUT OF GREAT BENEVOLENT ORDERS.

We have seen during the last year great organizations like the Knights of Pythias refusing to admit saloon men to membership, and great conventions like the Farmers' National Congress pass such resolutions as this one:

"Whereas, the liquor traffic as represented by the saloon business is the chief cause of the poverty, crime, misery of the country; therefore resolved, that we call upon the Congress of the United States and the legislatures of the several States to enact measures for its suppression at as early a date as possible."

Here is another large-sized straw: Notwithstanding the fact that the Women's Christian Temperance Union declared for the Prohibition party at its last meeting in Cleveland, it is enabled to report all debts paid and a surplus in the treasury, and between four hundred thousand and five hundred thousand of a membership. We were told that the Women's Christian Temperance Union, by indorsing the Prohibition party, was ruined. It would like to be ruined some more. How is it? Our compliment to the non-partisan Women's Christian Temperance Union. And we must not forget that women are coming nearer and nearer to the ballot-box. Let them come.

These facts could be multiplied a hundred-fold, showing the amazing progress that has been made in the last decade against the liquor evil.

He who cannot see in such triumphs as these great encouragement must be fatally blind. The Prohibition party, beyond any other educational agency, beyond all

others combined, is to be credited with these changes. It forced agitation, and agitation is education.

WHAT OF THE FUTURE—THE PARTY'S NAME.

So much for the past. Now let us turn our faces for a moment to the present and future. Our party, as Petr leum V. Nasby would say, has its future before it, not behind it. Let us study the chart. Yonder is our port—note it well. What is it? It is Prohibition and a party behind it that believes in it. Who dare suggest any alliance or compromise that would cause us to deviate a hair's breadth from that destination? I had rather a hundred times that the party be true to Prohibition and remain a stubborn righteous minority than be false to Prohibition and enter the White House.

Would you change the party's name? I care little for that, except I fear that such change would be interpreted as a sign of retreat. Epeology is a senseless worship. It is the idea that is behind the word that is important. On the other hand, it is urged that the word Prohibition is negative. It once was negative, but is not now. Words grow. Prohibition means now something most positive. It means conscience in politics, a pure ballot-box, true manhood, true womanhood, the protection of home. In the new meanings of that word the Prohibition party has made an important contribution to philology. Protestantism was once a negative name. It stands now for aggressive religious activity, freedom of conscience, an open Bible, true personal liberty, and the greatest possible development of the brain of every one. Let us not waste on either side much thought about the change of name.

WOULD YOU JOIN FORCES WITH OTHER REFORM PARTIES?

does some one ask. I answer: Yes, most gladly; if we can do so without sacrificing or endangering our principle. But foremost above all other questions and before all other questions must be forever with us that of Prohibition. Let every delegate bear this in mind, that never has the Prohibition party had before it such a magnificent opportunity as now. Every student of politics among us should ponder well the following most significant figures:

The stay-at-home vote has increased in the state of New York from 75,000 in 1888 to 185,000 in 1892, and to 425,000 in 1894; in Pennsylvania from 70,000 in 1888 to 230,000 in 1892 and 400,000 in 1894. It has increased in Ohio from 40,000 in 1888 to 115,000 in 1892 and 290,000 in 1894; in Michigan from 20,000 in 1888 to 105,000 in 1892 and 240,000 in 1894. Mr. Frederick B. Waite, the Washington statistician, estimates that the stay-at-home voters numbered last November 5,100,000. The dissatisfaction of voters with the old parties is most profound. The harvest is truly ready. We should see to it that Prohibitionist laborers are sufficient for the task.

In closing let me sum up in a word my advice touching what seems to me pertinent; I trust it may not seem to any impertinent!

THE KERNEL OF THE NUT.

1st. I would not seek to change the name of the party—not at least in the near future.

2nd. I would not abate one jot or tittle of the emphasis with which we have asserted the principle of Prohibition and a party behind it.

3rd. I would seek in every practical way to bring the church into an attitude consistent with itself, so that there will be no scandalous contradictions as there are now between its official Prohibition utterance of right and duty and the political action of its members.

4th. I would let it be known everywhere that we are willing to unite forces with any political party which will accept in sincerity the dictum Prohibition and a party behind it; provided only that we are not required to subscribe to any principle or policy that would go against conscience; and, to this end, I would have all Prohibitionists to understand practically that to disagree it is not necessary to be disagreeable; and also to know that we show loyalty to the truth by bearing with the beliefs of others which are irrelevant or are non-essential.

5th. I would favor every method that would help to the purity of the ballot-box, and hence would favor ballot reform the Initiative and Referendum, civil service reform, and woman suffrage.

Important are the questions of currency, of tariff, of taxes; but away above them all, and dominating all, are the questions of conscience; and chief of these which are demanding recognition on the political plain, and which will permit no rest to the nation until it is answered, is the question of Prohibition. We may be called in the future as in the past dreamers, sentimentalists, visionaries, for placing questions of conscience above those of meat and shelter and other material advantages. Moses was such a dreamer, so were Plato and Christ, Savonarola and Luther and Wilberforce and Garrison.

There are larks and nightingales and eagles, and there are toads and moles, groundlings, all after their kind. Some are created to croak and grovel, and some to soar and sing. Are the lark and nightingale to stop singing because down in the bogs the ducks and frogs do not like it? We shall continue to soar and sing notwithstanding the quackings and croakings in the political lowlands.



FORM PARTIES?

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THE PROHIBITION OF THE LIQUOR TRAFFIC.

A Speech by Thomas Barnard Flint, M. P., in the House of Commons, Ottawa, May 7th, 1894.

THE resolution proposed by Mr. Flint was as follows :

That it is expedient that as speedily as possible this Parliament should enact a law to prohibit the importation, manufacture and sale of intoxicating liquors in Canada, except for medicinal, manufacturing and sacramental purposes.

Mr. Speaker, I will not disguise from you that I approach the discussion of this resolution with a great deal of diffidence and with considerable anxiety. I desire, in presenting the case which is suggested by the terms of this resolution, that I should do so in such a manner as to attract support to it, and not to antagonize any possible source of opposition. The subject is one so broad, it touches so many points of interest to many classes of the people of this Dominion, that it arouses, probably, more public interest than any other individual question which has come before this Parliament for consideration. At the outset of my observations I desire to state that the form of the resolution has been dictated by the fact that it represents the mature judgment and carefully arranged views of the Prohibition party, so-called, of the Dominion of Canada ; a party which comprises gentlemen upon both sides of politics, a party which includes men, and women also, I may add, representing every class and every creed in this broad Dominion. I desire that I may have the privilege to suggest such a line of discussion that political feeling may be avoided, and that the question may be discussed upon the broad platform, in which the interests of the community as a whole may be considered, rather than any narrow interests of any class or any particular party. Attention has already been called, and very naturally so, in the public press, to the peculiar wording of the resolution which I ask the House to adopt. It has been pointed out that there is a vagueness in the term : " That it is expedient that as speedily as possible this Parliament should enact a prohibitory law." Other resolutions that have been laid upon the table of the House in other days, and that have been discussed and passed upon here, have stated in more explicit terms the desire of their supporters that Parliament should act upon the subject immediately, or at a definite time ; and it may have appeared to many who are earnest and devoted in their desire to see a prohibitory liquor law enacted at once, that there has been a stepping away from that standpoint in the form of this

resolution. But it will be recollected that at the beginning of the session a large and influential delegation of the Prohibition leaders from, I believe, all the provinces of the Dominion, were assembled at the capital for the purpose of interviewing the right honorable Prime Minister and his colleagues upon this great and important question. It will be remembered that in the able presentation of that case to the Prime Minister and to those of his colleagues who met these gentlemen upon that occasion, all the main and essential points of the prohibitory agitation were sketched, and a desire expressed by them that the Government of the country, as such, should take hold of the great problem connected with the prohibition of intoxicating liquors in Canada, and act upon it as a Government question. It will be remembered also that the right honorable gentleman at the head of the Ministry, in very moderate terms indeed, pointed out some practical difficulties why, even if the Government were so disposed, even if the Government were convinced that the position taken by the delegation was absolutely the correct position in the interests of the Dominion, there were practical difficulties in the way of the immediate acting upon those convictions. Practical difficulties were pointed out which convinced large numbers of honorable gentlemen favoring prohibition, who, at the same time, support the right honorable Premier in his political policy. They were convinced that upon that point, at any rate, the Premier had taken a very strong stand. Many of these gentlemen, agreeing with him that it would be impracticable, even if it were desirable, that the Government should forthwith frame a prohibitory liquor law, declined, in the conference which ensued, to commit themselves in opposition to the Premier's position. Many others, while thinking that the Premier's position was not sound, yet deemed it advisable, in the face of the fact that so prominent and able a leader of the dominant political party had taken that stand, that the phraseology of the resolution should be somewhat changed, in order to meet the views of the Premier's supporters. Therefore, I desire it to be understood, and I believe the supporters of the resolution generally desire it to be understood, that the expression " as speedily as possible " has reference to practical difficulties only—not to any doubt as to the ripeness of public opinion

or as to the expediency and ability of the Dominion Government, if so disposed, to enforce and carry out, with proper support, any prohibitory law which Parliament may deem it advisable to enact; but only to such practical difficulties as would necessarily arise in the framing of a bill at the present session of Parliament. I think the strongest advocate of Prohibition present would be willing to give the framers of a prohibitory liquor law ample time in which to carefully consider all the outlines and details of such a measure; but we are strongly of opinion that the time is near when such a measure should be enacted, that public opinion is prepared to support it, and that it may be practically carried out with the support of public opinion behind it. Having said this much as to the phraseology of the resolution, I would advert to the peculiar character of the legislation which it asks for. There are, outside of the House, considerations of a very deep and important character which it is unnecessary, and which it would be, perhaps, inadvisable, to allude to here. There are moral and religious feelings aroused which it would be improper and inappropriate to discuss in Parliament. In my opinion, the subject should be discussed in this House purely from a utilitarian and economic standpoint, and those other considerations which are of great weight and importance in sustaining such legislation, and which have sustained the agitation so far, should be left to operate in their own way to support the Government in the administration of the law after it is enacted. Public opinion has travelled far and fast since the inception of the history of prohibitory legislation in this country. In fact, from the very beginning of our history, the liquor traffic has been treated in an exceptional manner. Let us go back as far as we may in the history of the country, and we find that from the very outset the peculiar effects of the use of intoxicating liquors have demanded at the hands of legislators peculiar treatment. Not as bearing peculiarly upon the question of Prohibition, but as a historical incident showing the exceptional character of the evil with which Prohibitionists at the present time are trying to deal, and with which the champions of law and order generally have always, since we have had legislative institutions, attempted to deal, I would call your attention to the fact that at the very first meeting of one of the very first legislatures of the provinces, that of Nova Scotia, in 1758, the first Act passed by that Legislature was one referring to the importation of rum and distilled liquors, and, although I am not acquainted with the terms of the legislation, there can be no doubt, from the subsequent history of the dealings of legislatures with license acts, and other liquor laws, that the object was of a restrictive character. In 1758 the fourth chapter of the acts of the first Parliament of the Province of Nova Scotia was an act to prohibit the creation of distillery houses or the setting up of stills within the town of Halifax or within a quarter of a mile of the pickets of the said town. Later, in the same sitting of the Legislature, drunkenness was among the evils or offences classed as crimes, and it was punished very severely as a crime against the community.

From that time to the present the most rigid license laws have followed one after another in the Legislature of the Province of Nova Scotia, as well as in the legislatures of the other provinces now forming this great Dominion. As another historical fact of no little interest, throwing, as it does, a light on the early history of legislative attempts to restrict the evils of the liquor traffic, I may refer to an act passed in 1792, in the first session of the Parliament of Upper Canada, held at Niagara, in which, dealing with the subject of licenses for the sale of intoxicating liquors, it was enacted that no licenses should be granted for retailing spirituous liquors in any jail. The inference, of course, would be that previous to the enactment of that law criminals or other prisoners confined in jail were allowed to purchase and use intoxicating liquors. The evils were so apparent that at the very first session of the first Parliament of Upper Canada, an absolute prohibition in this particular was decreed under the most severe penalties. And later, in 1793, legislation for restricting the sale of intoxicating liquors generally in the old Province of Upper Canada was undertaken. I am aware that none of this legislation was of a prohibitory character; but it was of an exceptional character, passed many years before public opinion had induced or forced the legislature to deal in the same manner with other articles which are now placed under the ban of the law. The very discussion which has just closed, referring to adulterated teas, and to the desirability, agreed upon on both sides of the House, of this Parliament enacting, if necessary, very stringent legislation prohibiting the importation into this country of adulterated teas, as well as the Acts on the Statute Book prohibiting the importation of adulterated articles of consumption of other kinds, show that the principle of prohibiting that which is deemed to be injurious to the public health or to the public interest is a well settled principle of our constitutional law. The history of the prohibitory agitation, so-called, in which the friends of good order and of temperance, in which the opponents of the use of intoxicating or spirituous liquors, in any degree whatever, are engaged, is of great interest, and shows to what an extent the public mind, as well as the feelings and actions of the leading public men of the Dominion, have been operated upon since confederation. Almost at the outset of confederation there arose, in every province of the Dominion, an agitation to induce this Parliament to enact a prohibitory liquor law. Up to 1873, however, this agitation had not culminated in any very remarkable public exhibition. But in that year, I find that a strong effort was made in the House of Commons and the Senate to enact a complete prohibitory law. In 1873 a special committee of the Senate was appointed, owing to the flood of petitions which were pouring in upon the Senate and the House of Commons, to consider the whole subject. The committee reported, among other things, as follows:

"The committee consider the time has arrived when the earnest attention of the Government and of the Legislature should be given to this important subject, with a view of discovering and applying the

best remedy for the gigantic evil that affects so seriously the peace and prosperity of the Dominion."

In that year 993 petitions, signed by 40,000 petitioners, were presented in the Senate. Nothing in particular came by way of legislation in reply to this earnest movement, so in the following year the friends of the prohibitory cause again aroused themselves and made another effort to induce Parliament to accede to their views. I will, however, go back to the year 1873, before continuing my remarks regarding the year 1874, to show how strongly the committees appointed by this House viewed the necessity for some such enactment as I have described. The first report of the special committee appointed by this House concludes as follows:

"Further examination reveals the fact that a considerable portion of the respectability, the influence, the intellect and the wealth of the Dominion, has united in this protest against the evils of intemperance. Bishops, the clergy generally, judges, legislators, magistrates, public writers, and very many of our merchants and manufacturers, have given their names and their support to the furtherance of this good cause."

In that year 460,000 petitioners were represented in their demand upon Parliament to enact a prohibitory liquor law. The committee, at a later period of the session, added to their support a lengthy series of calculations and statements, and the conclusions to which they had arrived, from further examination of the evidence brought before them, are stated in their second report. The result of their most careful deliberations, based upon the facts to which they have had access, may be briefly summarized as follows:

"First. That the traffic was an unmitigated evil.

"Second. That the petitions showed conclusively that the people of the Dominion are very strongly impressed with the enormity of the evils alluded to, and that in view of this strong and energetic demand, some action is necessary.

"Third. From the answers given by sheriffs, 114 of whom have voluntarily given evidence, your committee find that four-fifths of the crime in the Province of Ontario is directly or indirectly connected with the manufacture, sale or consumption of intoxicating liquors.

"Fourth. In Ontario and Quebec, out of 28,289 commitments to the jails for the three previous years, 21,336 were for drunkenness or for crime perpetrated under the influence of drink.

"Fifth. That the testimony of medical men is almost unanimous, that intoxicating liquor is not necessary as a beverage, and your committee find, from a careful investigation of the testimony, that a prohibitory liquor law may be enforced, that it is completely workable, and that the results would go to diminish crime, to diminish the expense of administering local affairs, to increase industry, and promote general happiness and content."

The year 1874 was a year of considerable agitation in this House and throughout the country on this subject. Strong resolutions were introduced, lengthy debates were carried on, considerable feeling was evoked—so much so that it appeared to be almost the unanimous conviction of the House that the evils of the traffic in intoxicating liquor had not been exaggerated. In the minds of many, however, there was this difficulty, that possibly public opinion was not strong enough to support the carrying out of reasonable prohibitory legislation. I was pleased to see

that you, yourself, Mr. Speaker, in 1874, moved in the direction of prohibition. Your resolution was as follows:

"That the traffic in intoxicating liquors is an evil, for which the laws of this country provide no adequate remedy, and that it is desirable to prohibit the manufacture and sale of intoxicating liquor, except for medicinal and manufacturing purposes."

Although this resolution received considerable support, yet, in the prevailing temper of the House of Commons as a whole, it was not assumed that it could be adopted, and it was consequently, after some discussion, withdrawn. But the result of the whole discussion, and of the strong agitation prevailing out of doors, induced the Government to consent to the adoption of a resolution looking in that direction, by the House of Commons, and the appointment of a commission to inquire into and report on this whole subject. The commission was appointed, and the matter, of course, stood over, pending the production of its report. In 1875 the report was brought before Parliament. The commissioners proved conclusively—as conclusively as it was possible for intelligent men, having regard for the facts which came under their observation, to prove anything with regard to the economic results of any evil—that the liquor traffic and crime were inseparable, that restriction of the evil was followed by decrease of crime, that prohibitory legislation was practical and workable, that the principle had already been recognized by successive Parliaments in dealing with this as well as other subjects, and that it was advisable, having these results in view, that Parliament should take some action looking in that direction. After a long discussion in this House, participated in by many gentlemen who were then, and have since been, distinguished as practical statesmen, the House, in Committee of the Whole, accepted this resolution:

"That the most effectual remedy for the evils of intemperance would be to prohibit the manufacture, importation and sale of intoxicating liquors."

It is only fair to add that the report of the committee of the whole House was not accepted by the House itself. But the Senate committee, appointed to consider the same subject, reported as follows:

"That, in view of these facts and considerations, it appears just and expedient that the prayer of the petitioners should be granted. And that the time has now arrived when the attention of the Government should be given to this important question with a view to the introduction of a Bill to prohibit the manufacture, importation and sale of intoxicating liquors, except for mechanical and medicinal purposes, throughout the Dominion at the earliest date compatible with the public interests."

Here we have the House and the Senate conceding the magnitude of the evil shown by the petitioners, and conceding that the probable results of favorable action in the line of the prayer of the petition would be highly advantageous to the interests of the country as a whole. Even some who had strongly opposed the adoption of any stringent resolution at that time frankly admitted that prohibition in itself, if it could be enforced, would be a great advantage to every interest in the State. I find that Mr. Thompson, of Cariboo, who distinguished himself by his persistent opposition

to granting the prayer of the petition, and to the principal resolution then before the House, admitted that he would be quite prepared to support a prohibitory liquor law if he thought it could be carried into effect. The present Minister of Trade and Commerce, in the same session, was so strongly convinced that no other remedy existed for the great evils that had been sketched by the report of this commission, and had been adverted to during the course of debate, that he was moved to introduce an amendment to the main resolution then before the House, in which he stated that it was the emphatic duty of the Government of the day to take up this question as an Administration, and to risk its power and influence upon the carrying into effect of so necessary a law. He stated that ever since he had had the honor of occupying a seat in Parliament the table had every year been groaning with petitions in favor of prohibition, and he saw no other means out of the difficulties in which the liquor traffic had involved the people of this country but vigorous action upon the subject by the Administration. Later, in the year 1877, during another lengthy and able debate, in which this great subject was viewed in all its bearings, both as to the evils of the traffic and the difficulties of providing a remedy, and as to the necessity that some remedies should be devised, a resolution was introduced by the present honorable Governor of the Province of Manitoba (Mr. Schultz) and supported by him in a very vigorous manner. He made the following remarks:

"While it was true that he did not belong to any temperance organization, yet he would always remember with pleasure that the North-West Council, of which he had the honor to be a member, had passed early in its existence the first prohibitory liquor law in Canada, and that the result had been that in over one-half of the Dominion the manufacture and sale of liquors had been prohibited, and with effect so good that he would like to see the experiment tried in the other half."

Here we have the views of a practical man, one whose sincerity none could doubt, and who spoke of the question as the result of experience, and who moved that the Government should take the matter up and bring it strongly and persistently before Parliament, and embody the principle, if possible, in a law. After that we were involved in the discussions and debates relative to the Scott Act, to the Liquor License Law, known as the McCarthy Act, and to the legislation in connection therewith. I will not occupy the time of the House with the discussion of these matters, but I can say that a repudiation of those discussions will be found replete with interest and information. The time when that legislation could be effectual, however, has, in a large degree, passed away, and those who support it have now gone further, and are pressing upon Parliament and the Government to prohibit entirely the importation, sale and manufacture of intoxicating liquors, except for purposes which are mentioned in the resolution now before the House. In 1884 the present Finance Minister, after a speech of great ability, in which he seems to have brought to a focus the opinions of the wisest and greatest men of the English-speaking race, a speech in which almost every

phase of this question was touched upon with earnestness and force, again appealed to Parliament to do something to remedy the evils of the liquor traffic. He proposed a resolution substantially similar to that which is now before you. But Parliament ten years ago seemed to be of opinion that possibly such legislation would not be supported by the people of the country. We had not, at that time, had the advantage of the popular votes which have since informed Parliament of the wishes and views of the people generally, and his resolution was adopted, with a rider providing that popular support should first be guaranteed, to so drastic a measure. The resolution to which Parliament committed itself, after a debate of almost unexampled earnestness and remarkable ability, was in the following terms, the main motion having been moved by Mr. Foster, and the rider by the late Hon. Thos. White:

"The most effectual remedy for the evils complained of is to be found in the enactment and enforcement of a law prohibiting the importation, manufacture and sale of intoxicating liquors for beverage purposes. And this House is prepared, as soon as public opinion will sufficiently sustain stringent measures, to promote such legislation as far as the same is within the competency of Parliament."

I do not advert any further to what was said during that discussion than to quote one or two of the observations of the eloquent mover of the resolution. The hon. gentleman referred, as I have referred, to what every hon. gentleman must have observed, the very strong feeling in the country generally that Parliament should do something to stop the disorder and the loss caused by the traffic in intoxicating liquors. He also said that he felt he was within the mark when he stated that the evils resulting from the liquor traffic in the Dominion had done more to retard the prosperity of the country and sow germs of disorder and discontent than any other evils with which this country has been afflicted. Now, that was a strong statement, coming from one who, since that date, has risen high in the councils of the state, and who stands high in the confidence of hon. gentlemen opposite as a practical administrator; those are the words of one who has had long experience in the study and the discussion of all questions connected with the liquor traffic, as well as with those other questions which are connected with the economics of that trade. In the same debate that hon. gentleman, in defending the grounds upon which such a resolution could be fairly adopted, used this language—and I will call the attention of the House to it, because this seems to afford a basis upon which we can all agree in dealing with this subject. He said:

"We legislate to keep up the distillery, to keep up the brewery, to keep up the liquor shops of our country, which employ altogether some 11,000 or 12,000 persons. Now, there is another class in this country, and that is the 4,500,000, or over, who do not make and sell liquor. The legislation we have at present is in favor of the 11,000, but it is against the best interests of the 4,500,000. By the legislation now proposed the good of the greater number is sought, and if it is admitted that the good of the greatest number ought to prevail, then the interest of the smaller number ought to go down."

It is, sir, upon this line, and I was almost going to say upon this line only, that we can base legislation of the

character now before us for consideration. I have always felt the force of the objection made to me by one who partakes of intoxicating liquors in moderation, that it is a strong step for the majority to take to deprive him of the pleasure, or benefit, which he may derive, or think he derives, from the use of this liquor in the manner which he deems best. But it seems to me that if we are to admit that plea to be sound in principle, then there goes by the board at one stroke almost all the legislation which this or any other country has enacted for the benefit of the vast majority of the people. It is none the less true in politics than in the every-day affairs of life, that that which is for the benefit of the greatest number must be considered rather than that which gratifies the smaller number. I admit that the evils that are to be overcome must be great in order to justify the legislator in resorting to that policy.

There is the implied assent of every individual that his personal welfare should, in case of need, give way to that of the community, and that his liberty even shall be limited by the requirements of the safety of the state. As a great writer puts it:

"From the very nature of the social compact in which all municipal law is founded result those laws which, in certain cases, authorize the infliction of penalties, the privation of liberty, and even the destruction of life, with a view to the future prevention of crime, and insuring the safety and well-being of the public."

This principle derives its origin from absolute necessity, and that being so, the only question that naturally arises would be as to the proper time for its exercise by way of legislation. I contend that since this question of the prohibition of the liquor traffic was first brought before the public and Parliament, the whole burden of proof as to the weight and character of the evil caused by intemperance and by the traffic in spirituous liquors, has been shifted from the shoulders of those who ask for this legislation to the other side; and that, taking into consideration the enormous literature on the subject, taking into consideration the vast amount of official reports that accumulate in our archives and libraries, and, adding to that the express statements of statesmen, and men of letters, and men of observation, and the resolutions of Parliament itself, we are no longer called upon to expend our time in dwelling upon that phase of the question. It is to be taken for granted that the evils are of a serious and overwhelming character, and that some remedy must be provided if the state is properly to protect itself. I contend it is now fairly left to those who object to the form of remedy we propose to point out where these evils have been exaggerated, or to point out in what direction a better remedy may be proposed. I have touched upon the Parliamentary history of the efforts made in the direction at which this resolution aims, and I have sketched roughly and hastily an outline of what had been done in Parliament up to 1884. After that period there were more resolutions presented, which, owing to various circumstances, with which we are familiar, were either disposed of by some side wind or did not reach a conclusive vote; but in 1889 a resolution was adopted by

this House strongly endorsing the position taken by us at the present time, with a proviso added that Parliament should wait until public opinion was ripe for this action. In other words, Parliament objected to immediate action, and demanded that evidence should be given when public opinion was ripe for legislation in the matter. By way, however, of emphasizing the point to which I have alluded, namely, the character and mass of evils to which I am referring, and as a mere specimen of the evidence, which can be produced in abundance, and which, indeed, has already been presented to Parliament in large quantities, I will quote briefly from a report presented to the British Parliament as long ago as 1834. That report was founded on an elaborate examination by a committee of able men, who summoned witnesses from every portion of the three kingdoms, and inquired into the whole of this great subject. It concludes:

"The consequences of the vice of intoxication are so many and so fearful that it is difficult to enumerate them all in their melancholy details—and to pursue them would require a volume. Consequences to national welfare: 1. Destruction of grain—converted to poison. 2. Medical authorities uniform in their testimony that ardent spirits are poisonous to the human constitution. 3. Loss of productive labor—at least one day in six throughout the Kingdom. 4. Extensive loss of property at sea and on land. 5. Spread of crime. 6. Retardation of improvement. 7. The mere pecuniary loss to the nation from the several causes already mentioned may be fully estimated at little less than £50,000,000 sterling per annum."

That was sixty years ago, and that loss to the mother country has gone on accumulating and increasing from that time to the present. The human imagination is fairly staggered at an attempt to contemplate the ruin and devastation these figures necessarily represent. At the close of the report of the commission appointed under the auspices of this Parliament in 1874, we find the subject of right, duty, and power of Parliament to deal with the matter alluded to, and as a few of the quotations in this report are similar in their tenor and terms to an enormous mass that has already been stated in previous debates in this House, and as these quotations fairly reflect the opinions of the greatest jurists at the present time, I will quote some of them. Judge McLean, of the Supreme Court of the United States, in a judicial decision bearing on the right of the State to prohibit, for its own safety, made this statement:

"If the foreign article (spirits, for instance) be injurious to the health or morals of the people of the community, a state may, in the exercise of that great and conservative police power which lies at the foundation of its prosperity, prohibit the sale of it."

Although that refers to a State of the American Union, the principle of law laid down applies to any sovereign state to which the question may be applicable. Justice Grier, in the same case, laid down as sound a principle of jurisprudence, the following:

"If the loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be a gainer a thousand-fold in the health, wealth and happiness of her people."

I think I need not strengthen these points by further quotations, because, as I said before, the principle lies at the

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foundation of all our criminal and preventive legislation. It has been admitted on every occasion by this Parliament when legislation has been attempted, and although it has been objected, and strongly objected, that we cannot make men sober by Act of Parliament, yet Parliament has always acted upon the proposition and upon the principle that it was its duty to prevent any evil which interfered with the general prosperity of the mass of individuals of which the state is composed. While it may be true that we cannot make men sober by any Act of Parliament, yet it is equally true that by Act of Parliament we can remove from the way of those who are tempted and liable to be otherwise than sober, the means of temptation and the means of self misery and self ruin which they bring on themselves. We cannot make men rich by Act of Parliament, and yet Parliament has acted for many years on the proposition that it was its duty to so legislate as to place the means of getting rich within the reach of a large class of the community. The whole substratum of the so-called National Policy has been based on this idea, and a large measure of the attacks which have been made upon the details, and even the principle, of that policy has been because the effect of the legislation proposed by the administration has been to make certain classes of the community rich at the expense of the vast majority, a few rich at the expense of the many. So it is too late in the day to raise the objection to the principle, while perhaps, on matters of details, as to whether the time has arrived to apply it rigidly or not, may be possibly open to discussion. As bearing on this point, it will be only fair to lay before this House, as well as I can from the statistics within my reach, some idea of the greatness of the difficulty in the way of establishing prohibition in this country. It has been objected to the movement which we are endeavoring to carry out that the effect of this legislation will be a reduction in the revenue, the confiscation of property, the banishing of thousands of people from their homes, the lessening of trade, the spoliation of vested interests. Appeals have been made against this action on the ground that great danger and great injury will be caused to certain classes of the community. If we have no compensating advantages to point to in favor of the whole community, then much of this claim must be accepted. We are called upon to point out the existence of the evil, and as bearing upon that the extent of the benefit that would be derived from abolishing it. I find from the Trade and Navigation Returns that of the imported manufactures the total first cost of liquors imported into this country is as follows :

IMPORTS, 1893.

	GALLONS.	VALUE.	DUTY.
Spirits	937,387	\$1,053,962	\$2,030,808
Wines	457,764	375,426	260,072
Ales, beer and porter	329,453	175,147	68,948
Totals	1,724,601	\$1,604,135	\$2,359,828

HOME MANUFACTURE, 1893.

	GALLONS.	ESTIMATED VALUE.	REVENUE.
Spirits	2,731,896	\$2,731,896	\$4,139,306
Malt liquor	17,175,356	8,387,673	1,001,055
Total	19,907,252	11,319,574	5,140,661
Add imports	1,724,801	1,164,135	2,359,828
Grand Total	21,632,053	12,923,709	7,500,789
Total first cost		\$20,424,498	

I have estimated the value of these spirits to the best of my ability, and from inquiries I have made, at \$1 per gallon, which gives the total wholesale cost at \$20,424,498. While I submit this statement with diffidence, I may say that I submit it as agreeing with the statements of such eminent financiers as Sir Leonard Tilley and the present Finance Minister, as well as one or two other distinguished gentlemen who have discussed this question. I think it would be only fair to increase that first cost by 100 per cent., which would represent the actual cost to the consumers of intoxicants in the Dominion at \$40,000,000. In order to show that these figures are not unreasonable, I undertook to estimate, in another way, as to how much the people of the Dominion were paying directly for spirituous and intoxicating liquors, and I found that of spirits, wines and liquors there were imported and manufactured in Canada, according to the following table :

	GALLONS.	PER GALLON.	VALUE.
Imported spirits	909,402	\$ 6 00	\$ 5,456,412
Imported wines	485,746	5 00	2,428,730
Imported malt liquor	329,653	3 00	988,959
Total	1,724,801		8,874,102
Entered for consumption ..	2,731,896	5 00	13,659,480
Malt liquor	16,964,211	60	10,178,266
Total			\$ 32,711,848

I have taken still another method to ascertain the amount that the people of Canada are annually paying for intoxicating liquor, and that is shown by the following table :

	GALLONS.	VALUE.	DUTY.
Imported	1,724,811	\$ 1,604,135	\$ 2,359,828
Manufactured spirits.....	2,731,896	2,731,896	4,139,306
Malt liquor.....	17,175,356	5,152,606	1,001,655
Total duty	21,631,063	9,488,537	\$ 7,500,789
First cost, total		16,989,426	
Ultimate cost to consumer, adding 100 per cent.....		16,989,426	
Grand total cost to consumer		\$ 32,978,852	

So I think, taking all those estimates together, it would be only reasonable to conclude that the consumers of the Dominion are paying, as a first cost, at the time of consumption, about from \$35,000,000 to \$40,000,000 per annum for the cause of the evils to which I have referred. This is much larger than the annual customs revenue; it is larger, I believe, than the whole revenue paid to the Dominion. And now the question arises: What advantages are claimed to any class or to the community from the machinery, and from the persons employed in manipulating the machinery, which causes this expense to the country, and which produces these evils to the individuals who consume it? I find from the returns that we have 162 breweries, eight distilleries and five maltsters' establishments in the Dominion, which employ machinery to the value of \$1,469,000; that the number of employees is 2,243; that the capital invested in breweries is \$8,309,644; that the capital invested in distilleries is \$7,054,000, or a total amount of capital, in breweries and distilleries in the Dominion, of \$15,363,664. The total amount of wages paid in breweries and distilleries is as follows: In breweries, \$891,381 per annum; in distilleries, \$178,950, or a total of \$1,070,331 per annum. I found it very difficult to make the figures of the output agree with those in the Inland Revenue returns, but I presume there were difficulties in my way of making this estimate. However, the output, as given by the statistical authorities, is as follows: Breweries, \$5,717,273; distilleries, \$2,199,600; total, \$7,916,873. The total number of employees in breweries is 1,840, and in distilleries, 403, making 2,243. Adding to this the estimate made by the Hon. Mr. Foster in his speech in 1884, the 12,000 persons engaged in this trade, other than the manufacture, we would have in the neighborhood of 14,000 or 15,000 persons altogether concerned in the production and sale of spirits and liquors manufactured and imported in the Dominion of Canada. The question is: Whether the interests and benefits of these 14,000 or 15,000 persons are to be paramount to the interests of the rest of our population who go to make up the five millions odd in Canada? The question is: Whether the \$15,000,000 of capital now employed in breweries or distilleries are to

prevail over the \$353,836,817 of capital employed in the other industries of the country which are adversely affected by the prevalence and increase of the evils caused by the liquor traffic? The question is: Whether the interests of ten or twelve thousand employees, including the bartenders and all others concerned in handling this product, are to be preferred to the interests of the 367,865 employees in the other factories of the country? The question is as to the ratio of loss to gain which would be occasioned to the one hundred millions of wages paid out in the other manufacturing interests of the country; the effect it would have on the production of the \$256,000,000 worth per annum of manufactured materials; the effect it would have upon increasing the product represented by other manufactured goods to the value of over \$475,000,000; the ratio which the complete wiping out of this capital, if it were to be wiped out, and the change of occupation of these ten or twelve thousand employees, would bear to our export of natural products, amounting in 1893 to about \$119,000,000. I contend, Sir, that, large as the figures of the liquor manufacturing and sale business seem, when treated by themselves, they sink into utter insignificance as compared with the general interests of the country, as represented by its productions and its exportations of raw material, and by its products of manufactured goods, against which no such charge can be laid as is laid against the manufactured products of the industries we are discussing. At the same time, I am not prepared to admit that prohibition would necessarily destroy all the capital which is invested in breweries and distilleries. No doubt, to a certain degree, it would be impaired. The buildings could be used for other purposes, some of the machinery could be disposed of for other purposes, and all the employees would, in a short time, find remunerative employment in occupations that would benefit, and not in any degree injure, the state. But, say our objectors, you are striking down a great source of revenue; you are impairing the credit of the country; how are you going to replace the \$7,500,000 of revenue now paid into the Dominion by those who produce this manufactured product? I am willing to admit, as I think all candid men must admit, supposing the prohibition of the liquor traffic to come into effect, that at first the loss of revenue would be of some importance—that there would be a temporary sacrifice. This could easily be made up in many ways. But I differ entirely from those who claim that the advocates of a prohibitory liquor law, who are willing to admit that this revenue would be struck out, are obliged by any rule of honor or discussion to point out in detail the methods by which that revenue could be made up. I think no parliamentary leader of experience has ever laid down the rule that it is the duty of those who criticise the means of raising the revenue for carrying on the government of the country to lay down in detail the methods they would adopt for making up the revenues in case the policy of the government should change. It is sufficient for our purpose to show, as I believe we can abundantly show, that

there are many ways in which the revenues could be made up—that the general prosperity of the state would be so enhanced, that industry would be so relieved from unfair and unjust taxation, that other products on which a reasonable amount of taxation could justly be levied would be consumed by the people to such an extent as to make up and counterbalance, in time, the loss of revenue. I think I am justified in stating, from what has come under my own observation, and from the tone and temper of the great prohibitory party of the Dominion,—now represented, as we claim, by the majority of the electors,—that they are willing to bear any reasonable sacrifice that may be necessary in order to make up the deficiency in the revenue until the natural course of events would bring about those circumstances which would necessarily come in a few years after the adoption of the policy, and until the revenue could be supplemented fully from other sources. This is not a new question. It has been discussed by some of the most eminent men of the day, men whose names are familiar to this parliament, men whose names are household words the world over. If, as Mr. Gladstone has said, the curse of the liquor traffic has caused more loss than war, pestilence or famine, then it would not be too much to ask of the patriotic people of any country to put up with any sort of taxation whatever that could protect them from such dangers and calamities. In 1884, in this House, Sir S. L. Tilley—I think he was Finance Minister at the time—in the course of the debate on Prohibition made this observation:

"Of course, the Finance Minister would naturally look to the matter of revenue, but that, in my opinion, is but a feather in the scale when compared with the beneficial effects that would follow the practical working of Prohibition. I would vote for it most cheerfully, and, as Finance Minister, prepare ways and means to make up any deficiency that would arise, if we were in a position to say that if such a law were enacted it would be sustained."

I think it would be superfluous for me to add a word to what has been so strongly stated by a practical statesman, who had the confidence of this parliament. At an earlier period, speaking in the mother country, the same distinguished financier made the following remarks bearing on this point:

"It has been my misfortune, or fortune, having been a great many years in the government of my native Province of New Brunswick, and in the government of the Dominion, to hold the post of Finance Minister in all these governments, and I have never heard but one opinion about the revenue question, namely, that it is of quite secondary importance, though it is, I admit, a more difficult matter with you."

"The revenue we obtain from the Dominion of Canada is probably \$5,000,000 or \$6,000,000 a year, and it cost the people \$20,000,000 in providing it for us. No Finance Minister would remain long in office who would, in this day, propose a scheme for raising a revenue of \$5,000,000 that would cost \$20,000,000 to collect."

Upon the same subject we have the opinion of an English financier and statesman, whom no one would ever accuse of impracticability, or of fanatical sensationalism, the late Lord Iddlesleigh, then Sir Stafford Northcote, who, speaking as Chancellor of the Exchequer, upon the Budget, observed:

"If the reduction of the revenue derived from spirits be due to a material and considerable change in the habits of the people, and increasing habit of temperance and abstinence from the use of ardent spirits, I intend to say that the amount of wealth such a change would bring to the nation would utterly throw into the shade the amount of revenue that is now derived from the spirit duty; and we should not only see with satisfaction a diminution of the revenue from such a cause, but we should find, in various ways, that the exchequer would not suffer from the losses which it might sustain in that direction."

Now, although Sir Stafford Northcote alluded to the diminution of the revenue caused by the change in the habits of the people, yet precisely the same result must accrue if the change in the habits of the people were caused by legislation. Mr. Gladstone, in reply to the prayer of a deputation, said:

"Gentlemen, you need not give yourselves any trouble on the score of revenue. That question need never stand in the way of reform. Besides, with a sober population, not wasting their earnings, I shall know where to obtain a revenue."

These are not statements of unreasoning fanatics, or of gentlemen unversed in practical politics. They are the calm and deliberate statements of experienced statesmen, men in whom the world has grown accustomed to place confidence, and whose words should always have weight in this parliament when subjects of that character are discussed. There was an extraordinary opportunity for observing the effect on the national welfare of the diminution in the use of intoxicating spirits, in the case of Ireland, during the great campaign waged in that country by Father Matthew, from 1839 to 1845. We are all aware that at the beginning of that temperance agitation Ireland was in a very distressed condition, owing to the evils of the use of strong drink. Though naturally rich, and quite prosperous in some other respects, yet so great was the disorder, wretchedness and misery caused by the abuse of spirituous and malt liquors in Ireland that many of her best friends almost gave up in despair as to the future. So moved was Father Matthew that he started out on the crusade, famous in the history of moral and social reform, and made a world-wide reputation, through his persuasive powers over the Irish people. I quote from the History of Ireland, by Sullivan, the well-known author, the following remarks:

"Five millions of people took Father Matthew's pledge. The annual consumption of spirits fell from 11,595,536 gallons in 1837 to 6,485,443 gallons in 1841."

Adverting to the state of the country at the close of that period, Mr. Sullivan says:

"The fame of his labors and his success filled the city. Every street, every lane and alley, every large workshop, had its story of the marvellous change from misery and want to comfort and happiness wrought in some particular case by 'joining Father Matthew.'"

It may be estimated that in 1845 the temperance movement had attained to its topmost height in Ireland. What had it to show for itself? What were its visible fruits by this time? It is no exaggeration to say it had effected an astonishing transformation. It could not bring to Ireland that prosperity and wealth which flows from increased production or multiplied resources. The condition of the bulk of the population was at best, as the world soon afterwards came to know, terribly precarious. But, subject to this reservation, it may be said

that never had a people made within the same space of time such strides from hardship to comparative comfort, from improvidence to thrift, from the crimes of inebriate passion to the ordered habits of sobriety and industry. I speak of what I saw. The temperance movement had not, I repeat, removed the deep-lying political causes of lust, poverty and crime, but it brought to the humblest some amelioration of his lot; it banished from thousands of homes afflictions that politics could neither create nor cure; it visibly diffused the feeling of self-respect and the virtue of self-reliance among the people.

To this purpose came testimony from every side. The magistracy and police told of crime greatly diminished. The clergy told of churches better filled with sincere and earnest worshippers. Traders rejoiced to find how vast was the increase in popular expenditure in articles of food or clothing, or of home and personal comfort. There is official evidence in abundance on this point. As early as 1840, the Lord Lieutenant of Ireland, in a public letter, said: "To the benefit which the temperance pledge has conferred upon Ireland, in the improved habits of the people and in the diminution of outrage, His Excellency bears grateful testimony."

"Like declarations might be cited from executive officials throughout the later years up to 1845.

"The police returns for the period are equally striking; but so many circumstances have to be weighed and calculated in considering the fluctuations in 'criminal statistics' in Ireland, that, as a rule, I lay but little stress upon what they show.

"Still, it is rather convincing to find that the annual committals to prison in the seven years, 1839 to 1845, with a rapidly increasing population, show a steady decrease from 12,000 to 7,000; that the capital sentences in each year declined gradually from 66 to 14; and that the penal convictions sank from 900 in 1839 to 500 in 1845.

"The whisky trade was for the time annihilated."

This shows what an almost immediate effect prohibition would bring about. While upon that subject I will quote another author, Porter's "Progress of the Nation," showing the effects in Ireland of this voluntary prohibition in a very short time. The amount of distilled liquors in 1838 was 12,296,342 gallons, and the revenue £1,434,573. In 1841, the amount fell to 6,485,000 gallons, and the revenue had decreased to £864,726. And yet the deposits in the savings banks had increased from £2,048,469 in 1838 to £2,302,302 in 1841, and 2,921,581 in 1845. In other words, the increase in seven years of the deposits in the savings banks in Ireland, during which the whisky revenue fell off so enormously, was over \$4,365,000 of our Canadian money. Crime decreased from 26,392 cases in 1839 to 16,696 in 1845. The revenue, which our friends who object to prohibition are so timid about, increased from £1,691,515 on customs in 1839 to £2,030,159 in 1841, showing that during these years the customs revenue increased nearly £340,000, and the excise revenue remained about the same. At the end of 1845 the customs revenue had increased to £2,126,149, and excise had fallen to £1,147,900. In other words, while crime decreased, and while the revenue from whisky decreased, the general prosperity of the country was so markedly increased that it affected the deposits in the savings banks by nearly a million pounds, and it affected crime to such a degree that the percentage of falling off was over 50 per cent. I have no doubt that were the figures accessible, many more in the same line could be adduced; but I found an embarrassment in the fact that the statements

of Irish revenue were so confused with those of English revenue that it was difficult to arrive at an exact result. Having dealt with the revenue question, it would only be proper to advert to the results which would follow the practical adoption of a prohibitory liquor law. We have been told that there would be a great loss to the country, owing to the loss of capital now invested in the manufacture of intoxicating liquors, and to the throwing out of employment of the people engaged in the various branches of this traffic. But, unfortunately for those who make this claim, the facts of history are against them; did time permit, we could occupy the attention of this House from now until a reasonable date for prorogation with quotations showing the direct contrary. That prohibition does not decrease the prosperity of a country, I think, is evident from the statistics which can be gathered from the records of the State of Maine. That State is well known to have carried out, as effectually, perhaps, as it could be carried out, a prohibitory liquor law; and we might possibly expect that there, if anywhere, would be seen any evils arising from the operation of such drastic restriction. In the first place, no public man in the State of Maine, in the present temper of the public mind, would propose such a thing as going back upon prohibition as it now exists there. That small State, with a population of 661,000 people, and having by no means the resources, I will not say of the Dominion, but even of the Maritime Provinces, has to-day deposited in the savings banks, \$50,277,000, being \$10,000,000 more than the deposit in the savings banks of the whole Dominion, with its population of over five millions of souls. The savings banks' deposits in other states which have prohibitory laws also largely exceed, proportionally, those in the Dominion of Canada. There are several States of the Union that have adopted prohibition, among them Kansas, which, from 1880 to 1890, increased in population by 43 per cent.; Iowa, 18 per cent.; South Dakota, 234 per cent.; North Dakota, 395 per cent.; Maine did not increase appreciably in population, but increased greatly in wealth; New Hampshire increased about 8 per cent.; and in Vermont there was scarcely any increase. And yet, in all these cases, the increase of wealth was most marked. The following table shows the increase in wealth in the prohibition States between 1880 and 1890, according to the census of the United States:

	1880.	1890.	PER CENT.
Kansas	\$160,570,761	\$348,459,943	117
Iowa	398,671,251	530,695,141	33
Maine	235,978,716	309,129,101	31
Vermont	86,806,775	17,283,543	98
New Hampshire	164,755,181	252,722,016	53
North Dakota	8,786,572	78,885,142	875
South Dakota	11,534,058	131,592,587	1090

I am not quoting these valuations to show that its vast increase in wealth was caused by the enactment of a

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prohibitory liquor law, but to show that prohibition did not operate in any way to decrease the prosperity and growth in wealth of those states that were endeavoring to carry it out. The State of Iowa, with a population of a little less than two millions, has over \$26,000,000 on deposits in its savings banks. Vermont, with a population of 332,286, has over \$24,000,000 in its savings banks; and in New Hampshire, with 376,530 of a population, the deposits in the savings banks amount to \$74,377,279. I will not occupy your time further with quotations upon this line. Those I have given, and many others that I might give, show conclusively that, whatever effect prohibition may have, it has not the effect in any way of diminishing the prosperity of a country. On the contrary, there can be no doubt that, as it diminishes crime, and the cost of caring for criminals, as it diminishes vice and wretchedness, it must add to the productive power of a country's industry. So, if prohibition caused the state to do without the revenue from the sale of intoxicating liquors, it adds to the wealth of the state the money that would otherwise be expended in a ten-fold ratio in connection with the evils which the liquor traffic produces. We have the testimony of the most distinguished observers in these several states which we have the right to accept as proving the result of the prohibitory enactment. In Vermont, Attorney-General Plumley says:

"Every year shows improvement in the enforcement of the law, and the decrease of intemperance and crime."

Such statements show, not only that the law is not a dead-letter, but that it is in force, and that men who are responsible for the enforcement of the law, and who represent the state in high positions, regard the enforcement as satisfactory, and believe that the good results are equally perceptible. The president of the State Agricultural Society of Vermont says:

"Prohibition is the best law for Vermont, as shown by the almost entire absence of intemperance and crime."

Let us turn now to the State of Iowa, where also prohibition is in force with some beneficial results. We find that no less an authority than United States Senator Wilson, a gentleman whose reputation extends beyond the boundaries of his own State, and who is looked upon as an authority, says:

"In every desirable aspect of the case, prohibition has been beneficial to Iowa. As respects business, value of property, moral and educational conditions, diminution of crime and criminal expenses and domestic phases of society—Iowa stands at the head of the list."

Chaplain Williams, of the Iowa State penitentiary, says:

"The business of making criminals fell off remarkably upon the passage of the prohibitory law."

Governor Larabee says:

"I think more than half of the jails are empty. Expenses of criminal courts have decreased. Tramps are very scarce in Iowa. Probably 3,000 of their recruiting stations have been closed. The families of laboring men now receive the savings that used to go to the saloons."

Kansas is another State in the neighboring republic which has tried prohibition. After much agitation, public

opinion was crystallized into law, and to-day Kansas may fairly be said to be a strong prohibitory State. The fact that the law is violated here and there, the fact that men can procure, by devious ways, an illegal means of satisfying their depraved appetites, is no proof that prohibition cannot be, and is not reasonably well enforced. It is admitted on all sides that many laws, which are recognized as wise and judicious, and which no statesman would dare to suggest should be repealed, are not well enforced in all parts of the country; they are occasionally violated and because they are occasionally violated, we insist all the more strongly that those whose duty it is to attend to the administration of justice should see that these laws are as rigidly enforced as the circumstances of the case will admit. We have found that Governor Humphrey, of Kansas, uses this language:

"The records of courts and of prisons, from the city calaboose to the penitentiaries, show a diminution of crime, bearing the most incontestable evidence of the efficiency of the law."

The late Senator J. J. Ingalls says:

"Kansas has abolished the saloon. A drunkard is a phenomenon. The barkeeper has joined the troubadour, the crusader and the mound-builder. The brewery, the distillery and the bonded warehouse are known only to the archaeologist."

The late respected Senator Plumb, of Kansas, says:

"There has been a great diminution in the consumption of liquors, and in the consequent drunkenness and crime, in the State of Kansas, as the result of the exclusion of the saloon."

Congressman Kelly, of Kansas, says:

"No law ever passed has added so much to the comfort and happiness of the people as the prohibitory law in Kansas."

Chief Justice Horton, of Kansas, says:

"Under the law of Kansas the open saloon has been banished utterly from its limits."

Governor Martin, of Kansas, says:

"There is no longer any controversy in Kansas concerning the results and beneficence of the temperance laws. Fully nine-tenths of the drinking and drunkenness have been abolished."

Rev. D. Kelly, United States pension agent at Topeka, Kansas, in 1880 compiled a statement of the paupers and criminals of the 106 counties of Kansas. This list showed forty-four counties without a pauper, and thirty-seven without a criminal in jail. I can quote an enormous mass of testimony of an official character, given by the Governors of Maine in their official addresses to the State Legislature, extending from 1871 down to the present year, but it would be unfair to occupy your time with reading these addresses. I can only direct the attention of those who are interested in the inquiry to the original sources of this information, the official reports of the State of Maine. Almost without exception, every chief executive of that State has given his testimony in the strongest and most unmistakable manner, as to the beneficial results of prohibition in the State, as to its complete practicability, and as to the fact that after an experience in prohibition extending over forty years, public opinion is stronger to-day than it ever was in maintaining the law. No public man, expecting to continue to represent the intelligent people of that wealthy and prosperous community, would retain his public position for an hour if

	PER CENT.
943	117
141	33
101	31
543	98
516	53
142	875
587	1090

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he undertook to oppose the continuance of that law. I think it only fair to quote a few words from that distinguished prohibitionist, venerated throughout the world for his services in behalf of the cause of temperance, Neal Dow, still living, at the age of ninety years, who, looking back upon a triumphal record in connection with this great reform, says:

"There were no people in the Union who consumed more strong liquors in proportion to numbers than those of Maine had done. There were many distilleries in the state; grog-shops were everywhere; there was no hamlet so small and retired that the drink fiend did not find it and establish a drunkard factory there. The result of this wonderful revolution (1851) was immediate and plainly seen throughout the state. All decent men everywhere employed in the liquor traffic abandoned it at once. The diminution of the liquor trade was so sudden and so great that within six months the jails in Penobscot, Kennebec, Franklin, Oxford and York were empty. The jail in the most populous county, Cumberland, had for years been badly overcrowded, but within six months it had only five inmates; three of them were rum-sellers. The House of Correction for Cumberland County was entirely empty. The immediate decrease of the number of paupers in our workhouse was like that of the occupants of our jails. The law was well enforced generally throughout the state. In Portland, before the law, there were many poor, ragged, and bare-footed children begging cold victuals from door to door. Within six months after the enactment of the law all that disappeared from our streets, and not a fragment of it remains at this day. It is within the fact to say that less than one-twentieth of the quantity of liquors formerly sold in the state is now smuggled in and sold in violation of the law.

"The quantity of liquor now sold in Portland is not one-hundredth part so great as it was formerly, the city being twice larger now than when the law was enacted. Formerly liquors equal to the entire valuation of the state were sold in every period of twenty years, as they are now sold in the nation to the value of all its property in every period of thirty-five years. Maine was formerly the poorest state in the Union; now it is one of the most prosperous. We save and have been saving more than \$20,000,000 annually, which but for Prohibition would be wasted in drink."

This testimony, which could be amply corroborated, if time permitted, by other quotations, amply vindicates the position we take, that not only would the law be beneficial, but that it could be practically worked, with one condition, and that is that the people generally favored it. So strong has this conviction been that public men have been induced, in many provinces of the Dominion, to ask the question formally of the people, by means of a plebiscite, whether they are of the opinion that it is desirable to prohibit the sale of intoxicating liquor. The figures have been given in the public press from time to time, but I think no argument on the subject would be complete unless they were repeated here. The Province of Manitoba was the first to lead off in ascertaining the wishes of the people in regard to Prohibition. A vote was taken, I believe, in 1892, resulting in favor of Prohibition. The vote stood, 18,637 for and 7,115 against, a majority of 11,522 in favor of a prohibitory liquor law in the Province of Manitoba. In this connection we have an appeal to this parliament by the Legislature of Manitoba, based upon the results of this plebiscite, which I feel it my duty to read to the House:

"Whereas, by an Act of the Legislature of the Province of Manitoba, assented to on the 20th April, 1892, entitled, 'An Act to

enable the electors of Manitoba to register their votes upon the advisability of the introduction of a law totally prohibiting the importation, manufacture and sale of intoxicating liquors as a beverage into or in the Province of Manitoba, it was provided that at the then next ensuing general election of members of the Legislative Assembly an opportunity should be given the electors of the Province of Manitoba to record their opinions upon the advisability of the introduction of a law prohibiting the importation, manufacture and sale of intoxicating liquors in the Province of Manitoba by marking ballot papers either 'For Prohibition' or 'Against Prohibition,' and depositing such ballot papers in the ballot boxes at the time of such general election.

"And whereas, in accordance with the provisions of the said last mentioned act, on the 23rd day of July, 1892, the day on which such general election was held, a majority of the electors of Manitoba went, under the provisions of the said act, and recorded their opinions upon the question in said act set forth, and the result of said vote, according to the ballot papers marked and deposited, was as follows:

For Prohibition, 18,137;

Against Prohibition, 7,115,

thereby demonstrating that an overwhelming majority of the electors of this province who then voted are in favor of the total prohibition of the importation, manufacture and sale of intoxicating liquors as a beverage into or in the Province of Manitoba;

"And whereas, the liquor traffic and its results is an evil that entails upon the people of this province an incalculable amount of loss and suffering, and is productive of vice, disease and crime to a greater extent than any other cause;

"And whereas, it is deemed to be the duty of this House to place upon record its strong condemnation of a traffic demoralizing in its tendency, and calculated to retard and hamper the moral and material welfare of the province;

"And whereas, it appears that full legislative power in respect of the premises rests on the parliament of Canada; and whereas, this legislature agrees to supplement, if necessary, any effective prohibitory liquor law passed by the Dominion Parliament by appropriate legislation;

"Petitioners therefore pray, that your honorable body shall, with all convenient speed, enact a law prohibiting the importation, manufacture and sale of intoxicating liquors as a beverage into or in the Province of Manitoba."

So we have here, in the most formal manner possible, the appeal of the electors and legislature of Manitoba to enact a prohibitory liquor law, and pledging the faith and honor of the people to support such supplementary legislation as may be necessary in the premises. Prince Edward Island was also appealed to, and I hold in my hand the result of the vote in that fine province. The vote was as follows: For, 10,616; against, 3,390; total majority, 7,226; or, in Prince County, an average of $3\frac{1}{4}$ to 1; in Queen's, $2\frac{3}{4}$ to 1; in King's, $3\frac{2}{3}$ to 1. The great, wealthy, fine Province of Ontario has also spoken on this question, and the figures are significant of the wish and desire of a majority of the people. The statistics are so familiar to members of the House that I will not read them in detail, but suffice it to say that the total vote was as follows: In the counties, 154,009 for, and 21,923 against; in the cities, 30,136 voted for, and 21,923 against; in the districts, 8,342 voted for, and 4,968 against; total for, 192,497, against, 110,757, leaving a majority of 81,730; deducting 10,203 as being the votes of women, still leaves a majority of 71,527. But it is only fair to assume that, although I have deducted the votes of women, they represent a very strong power and a highly cultivated public opinion, an influence which will be

of the greatest value in sustaining the law if we ever succeed in having it placed on the statute book. While I admit that a law can only be sustained by strong public sentiment, it is greatly fostered by that class of the community. I come next to my own fair province, Nova Scotia, and I am glad to say that at the plebiscite taken at the last Provincial elections it gave a majority of 31,400 in favor of prohibition, the figures being 43,750 in favor and 12,350 against. We thus see that the people have spoken as plainly as possible on this question. They have complied as far as possible with the request of this parliament to show that they would support any legislation looking to the prohibition of the liquor traffic. They have answered the question as to whether public opinion is ripe for the necessary legislation, and whether the people are willing to give effect to these views. Looking over this whole subject, I think, taking into consideration the nature of the resolution, I hold that parliament should stamp with its approval the appeal that is made, that as speedily as possible we should enact a prohibitory law, with exceptions in favor of the use of alcoholic liquors for medicinal, manufacturing and sacramental purposes. Sir, I have made no attempt to press upon your attention all the considerations that might be urged in favor of prohibitory legislation. Any attempt to exhaust the argument would exhaust the patience of my hearers as well. In the time I had placed at my disposal I have touched upon a few only of the more obvious objections and answers daily arising in the discussions upon this great subject, the vast literature of which covers not only the ground I have just traversed, but takes into its consideration almost the whole field of political, social and moral economy. I have shown, I trust, that parliament has the power, as well as the duty, thrown upon it of dealing with the liquor traffic on the lines laid down in the resolution I have presented. It has been shown that a prohibitory law can be efficiently carried into operation, and that its effects, when fairly worked, are favorable to every proper interest of the state. It has been abundantly shown, not only in what I have just urged, but in the whole tenor of the former debates in this House, that the traffic in alcoholic liquors is the cause of the greatest evils that afflict society. From the opinions of statesmen and jurists, from the expressions of the views of the most sagacious and competent observers in all countries, from the official reports of associations especially devoted to inquiry in this branch of social reform, and from the results of investigations made at the expense of and under the sanction of the state itself, and even from the formal resolutions of this Parliament of Canada, the conclusion has been irresistibly forced upon a large majority of the best people of Canada, that the wisdom and practical statesmanship of the present day have no profounder problem with which to grapple than the one to which your attention is now invited. The liquor habit, it has been demonstrated, is an enemy to personal health and mental vigor, to the peace and happiness of the home, and to the industrial interests of every community in proportion as it has gained a foothold. The traffic, as it is now carried on, under the sanction and with the

protection of the state, is the fruitful source of drunkenness and crime, and, because of its demoralizing tendencies in every direction in which its influence is exerted, it has become the enemy and oppressor of the state itself. It is hostile to industry, to purity in political and social life, and to that good citizenship which is the salvation and ought to be the pride of sound government. It wastes the resources of the vast majority of those whose means are used to sustain it; it throws extra burdens of taxation and the responsibility for good government upon the shoulders of the sober, industrious and thrifty, and flings upon the care and charity of society the innocent victims of the ravages of intemperance. But, say objectors, there is a public compensation. Look at the revenue derived from the traffic; look at the thousands employed in the manufacture and sale of liquors; look at the capital engaged in the liquor business, and the wages paid in carrying it on, and say if you would deprive society and the state of the advantages of these resources and expenditure! These are the compensations for disorder, for poverty, vice, crime, public loss, and embarrassment; for personal and domestic suffering indescribable, and for a burden of taxation, a wasteful and reckless extravagance and expenditure far exceeding in amount and capability of injury all the fancied and imaginary benefits claimed for the liquor traffic. Sir, there is no comparison between the assumed gain and the certain loss. The state gathers a few millions, while individuals who might otherwise support the state's great enterprises squander five times the amount. While we put into our treasury some seven millions of gold annually, we witness without dismay an annual waste of thirty-five or forty millions expended in alcoholic liquors, and with it the ruin of thousands of homes, the wreck of almost measureless resources, which would otherwise go to strengthen a genuine prosperity. Sweep away the traffic by an adequate law of prohibition. Refuse it the sanction of the government and legislature, and the revenue from it will scarcely be missed in the general buoyancy of the national income derived from other sources. We have the assurance of statesmen of the highest eminence, some of whom are yet in the practical administration of affairs, that the immediate and certain benefits which must accrue will far outweigh in value and importance the loss to the revenues of the country. The revenue depreciation will be slight and temporary; the public gain will be permanent and vast. The growth in the general resources will more than counter-balance the depreciation from special sources, while the great individual and domestic, not to mention the moral, benefits will forever remain to uphold and strengthen every true national interest. Industry will be promoted, because relieved of unjust and unfair burdens of taxation; political life will be purified and ennobled, because relieved of the degrading and unhealthy influence of the saloon and grog-shop, and social happiness will be promoted by the rapid disappearance of those vices which always accompany drunkenness. In the improved habits of the classes yet degraded by the curse of alcoholism, in the

reduction of pauperism and crime, in the better enforcement of our laws, in the enhanced rewards of thrift and industry, in the advantage of capital and labor transferred to better fields of competition, in the increased values of property, in the prosperity of thousands, whose lives are now productive of only wastefulness and loss, and the wider diffusion of comfort and happiness throughout every portion of our Dominion, we will have our reward for the enacting of a prohibitory liquor law. No prohibitionist claims that such an enactment would furnish a panacea for all the evils that afflict society. Others would remain to tax the wisdom and industry of successive parliaments. The abuses of century-old habits and laws are not removed in a day or a year. There must be periods of anxiety and of struggle, as in the history of every reform which has blest humanity. New light, new laws and better conditions must ever make their way by warfare against ignorance, selfishness and corruption. But the result, if the majority is constant and patient, need not be doubted. Supported by constitutional majorities, whose will in this free country makes and unmakes administrations, and whose determination decides policies and the character of laws, the prohibition of the liquor traffic, that

fountain of wrong and damage, will ultimately take its place among the most revered and most loyally sustained of our public statutes. I trust, sir, that this parliament will not neglect the cry which comes from every province of the Dominion to give them this legislation as soon as practicable. I trust that the Government may be able to give us the assurance of their loyal support. The circumstances are propitious for dealing with the question at an early day, and the desire is that the Government will, as speedily as possible, having regard only and solely to the difficulties of arranging the details, bring this matter before the consideration of parliament. I hope, sir, that the Government of this country, or that the framers of this resolution, can rely upon sympathy from every honorable gentleman upon both sides of this House, without regard to party. I should deplore this ever being made a party question. I believe it should rise above and beyond party politics, and I earnestly trust that all good men representing the wishes of the people will combine to place upon our statute book a law which will be necessarily productive of the good results which I have endeavored to sketch.



NEAL DOW'S WATCHWORDS FOR THE TWENTIETH CENTURY.

An Oration by Joseph Cook, delivered at Prohibition Park, Staten Island, June 3rd, 1894, at the Celebration of Neal Dow's Ninetieth Birthday.

THE House of Lords, Mr. Gladstone says, must be mended or ended. The liquor traffic, Neal Dow says, must be ended, because it cannot be mended. The secret of securing attention is to say the thing that supremely needs to be said. The way to make a man, or an audience, or a nation, or a century, alert, is to strike at the apple of the eye. Now, it supremely needs to be said that the liquor traffic cannot be mended. The average citizen does not as yet believe this. If we are to judge by political platforms, our great historic parties do not believe it. They think the liquor traffic can be mended by license, high or low, by taxation, state partnerships, or something short of prohibition. The apple of the eye of the temperance reform is the fact that the liquor traffic, like the slave trade or piracy, cannot be mended, and therefore must be actually ended. It is an evil with which experience has proved that there can be no successful compromises. We long tried in vain to put down slavery by compromises, or by mending it, but we found at last that there was no successful way of dealing with it except by ending it. "Thank God," said Secretary Seward once in the Senate, "the shifting sands of compromise are passing from under my feet; I now feel beneath me the rock of abolition." In relation to the liquor traffic, Neal Dow's feet were long ago planted on the rock. Some of us yet stand on the sand.

On his ninetieth birthday, that great reformer, whose career we are met to honor, commenced a speech with this sentence: "I who am about to die salute you." In the Roman amphitheatre, when gladiators were about to enter mortal combats, they saluted the emperor with these memorable words: "Morituri salutamus." It is a solemn, and ought to be an inspiring and strategic, hour, when we salute one who salutes us in this manner, with the wisdom of nearly a century of experience in his words and the light of eternity on his countenance.

The face of George Washington was a large type copy of the Ten Commandments. So is that of Neal Dow. Conscience and courage, will and wisdom, duly combined, make celestial fire. A large spark of that fire was a divine gift to Neal Dow's soul. This has made his life for nearly

a century a purifying force in American civilization. Whether as mayor, legislator, general or civilian, he has always been a reformer, at once unselfish and unflinching.

Every temperance blade should have a hilt, and every temperance hilt should have a blade. The Maine prohibitory law, as framed and executed by Neal Dow, was a sword with both blade and hilt. His principles of total abstinence and prohibition give that blade a double edge, and make it invincible. He has fought a good fight, he has kept the faith, and even at ninety years of age he has not finished his course.

In the rising tide of temperance agitation in modern days, the wave of Prohibition has a most strategic position. All the waves that rise behind it urge it on. All the waves that rise before it are urged on by it. It commands the sea. There is, no doubt, from time to time, a recession of minor billows and eddies, but as the horologe of time strikes the advancing, fateful years, the central tide of the temperance reform continually rises.

1760. John Wesley denounces liquor-sellers as living in houses stained with blood, and driving men to perdition like sheep.

1785. Dr. Rush, in co-operation with Franklin and Putnam, assails the drinking customs of his day in the name of science.

1810. Lyman Beecher launches the thunderbolts of the church against intemperance.

1826. Justin Edwards, in the American Society for the Promotion of Temperance, lifts the educated sentiment of the land to abhorrence of the liquor traffic, and of the drinking customs of society.

1838. Massachusetts adopts the famous law forbidding the sale, at any one time, of any less quantity than fifteen gallons.

1840. The Washingtonian movement commences, and John Gough becomes, on both sides of the sea, the foremost advocate of total abstinence.

1851. Conserving the whole moral and political force of the previous movements, the Maine Law arrives, with Neal Dow as its originator and champion.

1869. The National Prohibition Party, known until 1884 as the Prohibition Reform Party, is founded. With Neal Dow, John P. St. John, General Fisk, Miss Willard, Mrs. Livermore, Samuel Dickie, Dr. Miner, and scores of other heroic leaders, and with *The Voice* and other temperance journals as assistants, it has conducted many admirable campaigns, and extended greatly the temperance education of the people and increased the political strength of the temperance vote.

1874. The Women's Christian Temperance Union is organized, and under the leadership of Frances Willard, and later of Lady Henry Somerset, and their co-laborers, achieves a career of varied beneficence unmatched among organizations of its class in the whole tide of time.

1888. The Supreme Court of the United States decides, in the Kansas cases, that prohibition of the liquor traffic is constitutional.

1893. Scientific temperance instruction is made mandatory in the schools of thirty-eight American states and all the territories. Mrs. Mary H. Hunt, leader of this movement, receives five highest awards at the World's Fair for her work as National Superintendent of scientific temperance instruction in the Women's Christian Temperance Union, and for temperance text-books adapted to the new law.

1894. Colorado grants to woman equal suffrage, and woman's ballot is everywhere dreaded by the saloon as the ally of Prohibition.

1895. If it is permitted to forecast the future, may we not hope for a congressional investigating commission, vested with power to unveil the horrors of the chancel houses which the liquor traffic has filled with dead men's bones and all uncleanness?

1900. May we not hope that before the close of the present century scientific temperance instruction will have been spread over the entire republic? Out of forty-four states, it now covers thirty-nine, and all the territories, with the District of Columbia, Annapolis and West Point.

1910. At this date, the cities are likely to contain a majority of the population of the land. Unless the liquor traffic is brought under control, some great disaster, caused by the political despotism of the dram-shop, will probably occur, and will become the basis of colossal reforms. Whenever the dram-shop oligarchy does something analogous to what slavery did when it fired on Fort Sumter, there will be a moral, political, and if necessary a military, uprising of the people. Political necessity will ultimately make the liquor traffic an outlaw. It is a fact, and no fancy, that we have all lived to see the abolition of slavery. It is not incredible that most of us may live to see the abolition of the liquor traffic by state and national enactment, both legislative and constitutional. As all the forces of our history tended to the abolition of slavery by moral, political and military methods, so all these forces now tend to make the liquor traffic forever an outlaw.

Let us, first of all, congratulate our guest on his three-score and twenty crowded, heroic and victorious years.

And next, let us all devoutly thank heaven for giving to the world Neal Dow. And first, midst, last, let us commend to the nation and the world, in the temperance conflict, his name and principles as watchwords of gratitude, unity, and victory.

Neal Dow's Watchwords for the Twentieth Century is my theme, and my general purpose is to show that his sword, with its two edges of abstinence and prohibition, ought to flash far and wide and victoriously in the new age about to dawn.

Neal Dow was born March 2, 1804. This was a famous year, signalized by the coronation of Napoleon as emperor of the French and the publication of his celebrated civil code. Washington had died only four years previously. In the year following Neal Dow's birth Jefferson was elected president for the second time, and Nelson achieved his victory at Trafalgar. Scott's "Waverly" was published when Neal Dow was ten years old. The battle of New Orleans, and that of Waterloo, occurred in his eleventh year. All the stupendous events of this century are either within, or within sight of, the range of his life. He has lived under every American president except Washington and Adams.

Neal Dow was fortunate in his ancestry. A Quaker training is the first great headland in his career. His father and mother, and all his ancestors for many generations, belonged to the Society of Friends. They were well-to-do farmers, thrifty, honest, sober, industrious, peaceable, patriotic, long-lived. Two of his ancestors lived to be over one hundred years old. One of them passed his 104th year. Belief in the Divine authority of the still small voice is the chief characteristic of the Quakers, and has made many of them earthquakers—for example, George Fox, William Penn, John Greenleaf Whittier, Neal Dow. His parents taught their son implicit obedience to conscience. "It is an immensely great thing," said John Brown, of Ossawatimic, "to do exactly the best that you know how." This is precisely what Neal Dow was taught to do. "Whoever resolves to do all his duty, and not merely part of it," said Lord Bacon, "is immediately conscious of the presence of the gods." An aureole of that presence has been the secret of Neal Dow's power.

He was a total abstainer from youth. He was educated in the Portland Academy and the Friends' New Bedford Institute. Justin Edwards, of Andover, Massachusetts, was one of the first to interest him in temperance work. As a member of the Maine Mechanics' Charitable Association, while yet a young man, he opposed the admission of a rum-seller, who applied for membership, and after a protracted discussion, secured his rejection.

A thrilling incident in Neal Dow's early personal experience fired a train of thought and action which led to the enactment of the Maine Prohibitory Law. The moment of the crystallization of the main lines of a great career is always worthy of minute study. A lady whom he knew sent to Neal Dow a note expressing a wish to see him. Her husband was a graduate of Harvard University, and

held an important office in the United States service. He was a dipsomaniac. There was a large family, whose only dependence was upon the salary of the father. His chief had warned him that he could not retain his position unless he improved his habits. The wife said that her husband went to only one shop for his drink, and if the keeper would not sell him any, she could keep him in the house until fit to appear again at the office. Mr. Dow went directly to the rum-shop, and asked, "Is Mr. Blank here?" "No," said the rum-seller. But hearing voices in the back shop, Mr. Dow opened the door, and found the husband in a group of drinkers, pulled him out, and stated the case to the proprietor, and begged him to sell no more to this man, because otherwise he would certainly lose his situation, and his family would be without resources.

"It is my business to sell rum," was the brutal reply of the bar-keeper. "I have a license to sell rum. I shall sell it to any one who wants it, and has the money to pay for it. I support my family by selling rum. I want none of your advice. When I want it, I'll send for you; until then, keep it to yourself."

"You have a license to sell rum, have you?" Mr. Dow replied. "You will sell it to any one who can pay for it, will you? You support your family by destroying the families of others, do you? Heaven helping me, I'll see if I cannot change all that."

Taking the poor drunkard by the arm, he led him home, and from that hour began the war for the extermination of the grog-shops. He resolved to make the liquor traffic in Maine an outlaw. This account of the famous incident which fired him for the war I have given with literal adherence to statements authorized by himself, and purposely without amplification or embellishment.

John Woolley, in an address of wonderful vividness, given in Chicago at the Temperance Temple, has told these facts in a way to make them glow and burn from within like the heart of a crucible. It was in the flame of righteous indignation at the legalized wickedness of license that Neal Dow's soul was raised to white heat for Prohibition. He had been taught the trade of a tanner. As Dr. Cuyler says, he now took up the chase of the wild beast of the liquor traffic, and pursued it with such success that he flayed him alive, tanned his hide, and nailed it to the door of the statehouse at Augusta.

He began his efforts by a ten years' campaign for the education of the people. "Maine," Neal Dow now says, "was made a Prohibition state by sowing it knee-deep with temperance literature." Winter and summer, in weather cold or hot, wet or dry, he made in his carriage missionary tours of the state, taking always with him one friend—Mr. Shirley, of Brooklyn—and sometimes two or three, and himself paying all expenses. Series of meetings were arranged in advance, and large audiences awaited him, to which, as well as in private houses, and especially among school children, he distributed temperance tracts, besides the inspiration of his incisive and manly eloquence.

The first fruit of these efforts was the Maine Prohibitive Act of 1846. This law made no adequate provision for the seizure of liquors illegally held for sale. Mr. Dow immediately began agitation for its amendment, and for the choice of a legislature pledged to effective Prohibition.

While mayor of Portland, he drafted the celebrated bill which afterwards became the famous Maine law. It forbade the manufacture, sale and keeping for sale of intoxicating liquors. Liquors kept for sale were to be seized, confiscated and destroyed. No action could be maintained for recovery of liquors thus confiscated. There could be no property in such liquors. Cases arising under this act were to take precedence in the courts over all others, except those in which the persons on trial were actually waiting in confinement. Penalties imposed in the act were not to be lightened directly or indirectly by the court. Liquors for medicinal purposes or for use in the manufactures and the arts were to be sold by an agent specially appointed in each town, who should have no pecuniary interest in the sales. This act was to go into effect as soon as approved by the governor.

Mr. Dow's friends in Portland, to whom he submitted this bill for criticism, were confident that it would not be passed by the legislature. Arriving at Augusta, the state capital, April 29, 1851, two days before the adjournment for the session, he obtained the appointment of a committee and a legislative hearing in the afternoon, and spoke for an hour in a crowded hall, and presented his bill. It was passed by a vote of 86 to 40 in the House, and 18 to 10 in the Senate. This was Saturday, the last day of May. Forty-three years ago yesterday, or June 2, 1851, Governor Hubbard, a Democrat, signed the act, and it became the Maine law, the passage of which, as well as the birthday of its author, we celebrate to-day.

Under Mr. Dow's enforcement of the law, Portland's saloons soon ceased to exist. Many of them were closed, and became reputable places of business. Maine had been overrun with distilleries and breweries, and these gradually disappeared. There is not to-day, and has not been for many years, a distillery or brewery in Maine. Confiscated liquors were sometimes turned into the street gutters. The retail liquor trade was reduced to inconsiderable proportions. A sum equivalent to the value of all the property existing in the state had been wasted in drink in every period of twenty years. Evidences of poverty were seen everywhere in neglected farms, dilapidated houses, decaying fences and general thrift, but to-day Maine ranks with the most prosperous commonwealths. The traffic is practically unknown in more than three-fourths of the territory of the state. "Where it exists at all," says Mr. Dow, "it is mostly confined to the cities, and there it is carried on, in nearly all instances, in a small way, and with more or less secrecy. This is due entirely to certain defects in the law, that leaves to the trade a considerable margin of profit, which no prohibitory law should do. All the improvements that are still needed will come in due time. The most striking evidence of popular support was provided

in 1884, when the principle of prohibition was embedded in the constitution of the state by a vote of three to one."

It is familiar history that in 1861 Neal Dow recruited the Thirtieth Maine Volunteers, and entered the army. He was made brigadier-general by President Lincoln in 1862, and at one time had command of ten thousand men in the Department of the Gulf. After being twice wounded in battle at Port Hudson, he was taken prisoner. He suffered long in Libby prison, where he slept upon the bare floor through the exceptionally cold winter of 1863-64.

In 1857, 1866 and 1873 General Dow visited England, and delivered there gratuitously some 500 addresses, under the auspices of the United Kingdom Alliance.

In 1880 he was the candidate of the Prohibition party for president of the United States, and led an encouraging temperance educational campaign for the people.

It is characteristic of Neal Dow's temperance programme that he has united in it the best of the proposals of reformers before his time with the best of those made by his contemporaries. His great principles are total abstinence for the individual, total prohibition by the state. But he believes, also, in thorough education of the masses in regard to temperance issues. He is in full sympathy with the most advanced inculcations of science concerning total abstinence, and would have these taught everywhere in the common schools. He is a firm friend of the Woman's Christian Temperance Union, and very especially of the work for scientific temperance instruction. He has succeeded under a broad suffrage, and is an advocate of a yet wider ballot—he believes in woman's suffrage. He has never underrated moral and religious agitation for the support of the temperance cause. He is anxious to secure the co-operation of the churches in both moral and political measures for the suppression of the traffic. He believes that church members who are voters should so use their suffrage as to make the traffic an outlaw. He was one of the founders of the Republican party, but advocates a reorganization of politics for the purpose of securing state and national Prohibition, legislative and constitutional.

Is it said that the Neal Dow programme in the temperance reform is impracticable? That programme, as we have seen, consists chiefly of two proposals—total abstinence by the individual, political Prohibition by the state. My contention is that in both its parts the programme has been proved by half a century of history to be not only practicable, but invincible.

Total abstinence is now the watchword of the best life assurance societies. These cool, commercial organizations assure us that a man in middle life has at least a third better chance of long life as a total abstainer than as a moderate drinker. Many life assurance societies divide their clients into two sections—total abstainers and moderate drinkers—and often find that they must pay a bonus or premium of 18, 20 and 23 per cent. to the former, so much less is their average mortality than that of the latter. Athletic clubs agree with life assurance societies in reverence for total abstinence.

Thirty-nine of the forty-four states of the American union have now made scientific temperance instruction of the young mandatory. This instruction, wherever approved text-books are used, is keyed up to the level of total abstinence. Among the writers of such approved text-books are such men as Sir Benjamin Richardson, of London, and Prof. Newell Martin, of the Chair of Biology in Johns Hopkins University, Baltimore, a Fellow of the Royal Society. All the schools under the care of the national government, including educational institutions in all the territories, the naval school at Annapolis and the military at West Point, are under laws for compulsory scientific temperance instruction. Read your Appleton's Annual Cyclopedia for 1892, and you will find in that non-partisan publication adequate honor placed upon this movement and its leader, Mrs. Hunt, of Boston. It is too late for city clubs, or even the president of Harvard University, to sneer at total abstinence. Total abstinence is a closed issue in adequately enlightened circles.

But it has always been admitted that Prohibition by the state logically follows general acceptance of the policy of total abstinence by the individual.

Political Prohibition has had great hindrances, but also strategic triumphs.

Prohibition is hindered, in the first place, by the necessary isolation of its beginnings, and the contagion of unreformed territory around it. To reform one town, county or state, while its neighbors remain unreformed, is like attempting to extirpate thistles from one farm while its neighbors all allow thistles to grow, and their seeds to float on every wind. Even if the farms of a whole state, or a cluster of states, were to agree to extirpate noxious weeds, they would find difficulty in doing so as long as the national highways through those states allowed these weeds to grow at the roadsides.

There is a sense in which adequate prohibition in states is hindered by the neglect of it by the nation. To be wholly successful, Prohibition of the liquor traffic, like that of the slave trade, needs to be not only state and national, but also international. All the states around the North Sea entered, in 1887, into an agreement to prohibit the sale of intoxicating liquors to seamen in their ports. Among the parties to this memorable compact were England, France, Denmark, Belgium and Holland. What has been done for Prohibition all around the North Sea ought to be done for it all around the world.

Prohibition in the United States has been hindered by the diversion of attention from the temperance reform by our necessary pre-occupation in one of the greatest civil wars known to the whole tide of recorded time.

It has been hindered by an immense influx of unassimilated immigration.

It has been hindered by the phenomenal growth of great cities.

It has been hindered by the notorious sovereignty of the saloon in average municipal politics.

It has been hindered by the timidity, trickery and treachery of fifth-rate politicians, anxious not to offend the whisky vote.

It has been hindered by the apathy and somnolence of church members. Four millions of Protestants and about a million of Catholics in the United States are at once church members and voters. Most Protestant churches now exclude rum-sellers from church membership. To do this, and yet to allow church members to vote unrebuked to legalize rum-selling, is flat self-contradiction and moral dishonor.

It is often debated whether rum-selling is a sin *per se*, or only a sin in its consequences. This query need not detain long an alert and practical mind. Whether a sin in itself, or only in its consequences, or in both respects, it is certain that rum-selling as a business is so mischievous that, after many decades of discussion, the general Protestant rule is to exclude the rum-seller from church membership. This large and indisputable temperance fact has many sides:

1. Any business which justly excludes the man who practices it from church membership cannot be consistently licensed, or in any way legalized by Christian votes. One and the same church cannot, without self-contradiction, exclude rum-sellers from church membership, and also favor the legal sanction of rum-selling. It cannot, in reason or honor, with one hand make rum-sellers, and with the other excommunicate rum-sellers.

2. Any business which justly excludes the man who practices it from church membership cannot be legalized without sin. This is the official declaration of the Methodist Church in the United States, and is the level to which all churches that exclude rum-sellers from church membership ought, in simple Christian consistency, to rise. Logical consistency requires this level.

3. Any business which justly excludes the man who practices it from church membership ought not to be legalized by the state, nor should the state have any partnership in such business. It is from the point of view of this fact that the Gottenberg system, which provides for the continuance of the traffic under state management, is seen to be vicious in principle.

4. Any business which justly excludes the man who practices it from church membership cannot be legalized by a free state depending on the votes of a free church which excludes rum-sellers from membership, unless by the disloyalty of Christians to their principles.

5. As no rum-seller ought to be a church member, no political party that proposes to legalize rum-selling can be consistently supported by Christian votes.

These five propositions are only the different sides of a single pentagon. If the churches were consistent with themselves, and were to exhibit unanimity within the defenses of this pentagon, there is no political party in the nation whose policy, in regard to the liquor traffic, might not be brought gradually into harmony with Christian principles. Let the churches make the liquor traffic an outlaw, and ultimately the state must do so.

Not only do most Protestant churches now exclude rum-sellers from church membership, and not only has it been officially affirmed by the Methodist Church in the Northern States that the liquor traffic can never be legalized without sin, but the Methodist Church in the Southern States has lately declared that a church member who signs an application for a license commits not only an indiscretion but an immorality. These are great and memorable deliverances. Other denominations are rising with more or less rapidity to the Methodist level of consistency. What one part of the church recognizes as immorality, the other parts cannot much longer treat as merely indiscretion. The hour of the total divorce of the church and the liquor traffic draws nigh, and may God hasten it?

My propositions are two:

1. That no religious denomination which excludes rum-sellers from church membership can consistently allow its members to vote to legalize it.

2. That it is not seemly nor safe, and will not long be possible, for the churches to be divided against themselves in such a way that what some denominations treat as immorality others treat as simply an indiscretion.

Two standards as to the morality of legalizing the liquor traffic will not long exist side by side in the churches of free nations. The whole trend of public sentiment shows that church members will soon be regarded everywhere as committing an immorality when they vote to legalize the liquor traffic. All the churches will, sooner or later, rise to the standard temperance level. As Neal Dow himself has said, "The liquor traffic exists in this country to-day only by the sufrage of the membership of the Christian churches. They are masters of the situation so far as abolition of the traffic is concerned. When they say *go*, and vote *go*, it *will go*."

License always implies the legalization of a portion of the liquor traffic.* It aims also to repress a portion of that traffic. It contains thus both a sanction and a condemnation of the saloon. It is a statutory authorization of a part of the traffic. It is also in theory a statutory limitation of another part of the traffic. It is this double character of license which causes, even among intelligent voters, so much confusion of thought concerning it. But it is highly important to emphasize the fact that licenses repress one portion of the traffic only at the expense of sanctioning another portion of it.

*Bouvier, in his Law Dictionary, defines license as "a right given by some competent authority to do an act which, without such authority, would be illegal." The text of the document giving a license usually reads: "License is hereby given by authority of the city of — to A. B. to keep a saloon and to sell," etc. All this shows that license means legalization of a portion of the liquor traffic. A tax, on the contrary, confers no authority on him who pays it. Bouvier defines a tax as a "contribution imposed by government on individuals for the service of the state." It is futile, therefore, to contend that license is simply a tax upon the traffic, and only a limitation of it, and not an authorization of a portion of it.

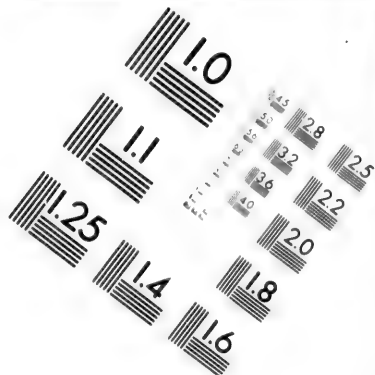
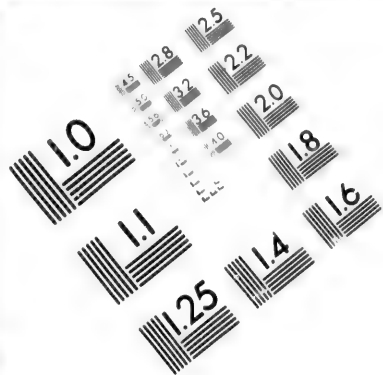
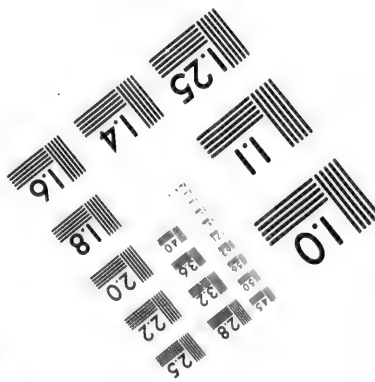
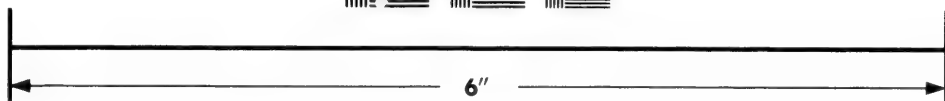
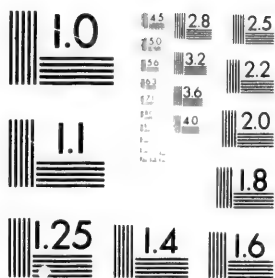


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This simple analysis of the definition of license answers most of the arguments in defence of it. The question is asked whether ten saloons are not better than fifteen. The reply is that they are not, if the fifteen can be reduced to ten only by definitely giving the sanction of government to the ten. Are not ten murders better than twenty? No, if the twenty can be reduced to ten only by a statutory authorization of the ten. Is not half a loaf better than no bread? No, if the half loaf can be had only on condition that it be first saturated with poison, and this by the authority of the whole community. Did not Moses license polygamy, and so attempt to limit its range? Yes, but not at the expense of assuming that the Divine sanction was given to polygamy within the actual range to which it was limited. Of two evils, must not we choose the less? No, if in choosing the less we are required to do evil ourselves. Of two evils, choose neither.

License makes the community itself a rum-seller. It has now become disreputable for the individual to be a rum-seller. Comparatively few native Americans engage in the retail liquor traffic. The foremost Christian denominations, such as the Methodist and Presbyterian, exclude liquor-sellers from church membership. But license, high or low, makes the state a liquor-seller. As Horace Greeley was accustomed to say, "It is disreputable enough for the individual, under the pressure of personal wants, to become a liquor-seller; but for the whole state to become such, and this with no necessity, but from pure greed and cowardice, is infamous."

The actual saloon of our day is notoriously a school of crime, an ally of anarchy, a fountain of social misery, a source of heavy taxation, a cesspool of political corruption. License makes the whole community a partner in the business of the actual saloon. To that business, with these results, license gives governmental sanction, and so a legal respectability. But the actual saloon, in most cases, has infamous allies. The gambling-hell, and the brothel, and the gilded high license saloon, usually go together in great cities. As Prof. Herrick Johnson has said in an epigram, not soon to be forgotten, "Low license asks for your son; high license for your daughter also." High license tempts the saloon to make alliance with the gambling-hell and the brothel, so as to raise funds to pay the high license fee. The temptation is rarely resisted. License of the saloon, therefore, may easily amount in effect to a license of gambling and harlotry. It is assumed in this discussion that the wickedness of licensing these allies of the saloon is admitted. But the community that fosters the liquor traffic by giving it legalization, does practically make itself largely responsible for the usual allies of the traffic.

Liquor-selling, it is sometimes said, is not a sin in itself. But the business of the actual saloon is what is in question. We think that this is a sin in itself, fully justifying the exclusion of the liquor-seller from church membership, as it now does in the leading evangelical denominations. But certainly the business, even if it were not a sin in itself, is a sin in its circumstances. The wickedness of all forms of license

is proved by the wickedness notoriously resulting from the business of the actual saloon of our day. To make the community a partner in that business and its results by license, high or low, is not only the worst social economy, but also ethical wickedness. The actual liquor traffic, as the Methodist Church officially declares, "can never be legalized without sin." It may not be a sin in itself to light a match, but it is a sin in its circumstances to light a match in a powder magazine. The actual saloon manufactures paupers, criminals, widows, orphans, madmen and lost souls, and license of the actual saloon itself is a participator in this wickedness.

License proceeds upon self-contradictory principles. It sanctions the traffic with one hand and condemns it with the other. In the days of the American conflict with slavery, government treated slave-holding as a crime north of Mason and Dixon's line. All the power of the government was to be brought to bear against it there. One hair's-breadth south of that line, however, slavery changed its character and was to be permitted. All the powers of the government were to be exercised to defend it there. History has now proved that a policy thus divided against itself could not prosper. Under a license system, government treats the liquor traffic as it once did slavery. The license fee is Mason and Dixon's line. On one side of that line government condemns the traffic. A hair's-breadth across the line, on the other side, government defends it. These principles are self-contradictory. A house divided against itself cannot stand.

License forces the saloon into politics, disciplines the enemy, and so is the source of untold political corruption. The licensed liquor traffic corrupts the police force and the lower courts, and is the chief source of municipal misrule, which is the principal peril of free institutions.

License apparently brings a revenue to the state, and so intrenches the traffic behind the cupidity of short-sighted taxpayers. It robs Peter to pay Paul, but it does not pay Paul. The expenses which the traffic brings upon the community greatly exceed any profit arising from license fees. But this fact is overlooked by average voters. The money there appears to be in license is a temptation to the state and a chief source of the political power of the saloon. It is, nevertheless, the estimate of the best statisticians that for every dollar which the state gains by license of the liquor traffic, it loses \$18 by direct damages caused by that traffic.

License does not for any length of time diminish the amount of sales of liquor, although for a while it may diminish the number of places in which liquor is sold. But the large establishments often own the small ones and foster the illegal trade of the latter. The gilded saloons want the low dives kept open to receive the refuse constituency of the former. When the drunkard becomes a noisy and loathsome sot, he is turned out of the upper into the lower grade of saloons.

License gives the traffic legal, industrial, political and social respectability, and so increases the power of the saloon to tempt the respectable classes, and lowers and corrupts the

temperance sentiment of the community at large. The city government of Omaha, under high license of the saloons, has sunk to so low a level that it now derives a large revenue from arrangements nearly approaching the licensing of houses of unreportable infamy.

License prohibits Prohibition, for it always provides for the continuance of the traffic. The revenue which the misled voter suffers the state to obtain from high license, although it by no means covers the damages inflicted by the traffic, and is collected from the victims of the saloons and their families, operates as a golden bar to Prohibition. The higher the license fee, the higher and stronger is this bar. It is notorious that the policy of license is favored by politicians as a means of defeating Prohibition. The Chicago *Tribune* very justly says: "High license, reasonably and properly enforced, is the only barrier against Prohibition in the present temper of the people in almost every state of the Union." In January, 1889, the Omaha *Bee* said: "The only effective way to block Prohibition is to enforce rigidly high license."

License is generally approved by the liquor traffic itself.

License, so far as it produces apparently good results, owes its seeming success to its restrictive features. The Brooks law in Pennsylvania, for example, transferred the power to grant licenses in Philadelphia and Allegheny from corrupt political boards to the judges of reputable courts. The judges granted licenses much more cautiously than the politicians had done, and gave full force to the prohibitive elements of the law.

License has been weighed in the scales of practical experience for hundreds of years, and found wanting. The present power of the liquor traffic and the current intemperance of our time have grown up under it. Over against this indisputable fact is to be placed the fact which is equally indisputable, that no license and Prohibition, whenever fairly weighed in the balances, have been most significantly approved by their practical results.

License is condemned as wickedness by the chief Christian denominations of our time. The celebrated declaration of the Methodist Church in its general conference of 1888 may now fairly be said to represent the opinion of the most enlightened and religiously earnest portions of Christendom at large, so that in citing it here we summarize scores of equivalent declarations from other religious bodies: "The liquor traffic can never be legalized without sin. License, high or low, is vicious in principle and powerless as a remedy." It is gross inconsistency for church members to vote for license, and then exclude licensed rum-sellers from church membership.*

If church members would act independently and vote outside the churches on this topic of the liquor traffic, as they do in the inside, there is no political party that they might

not bring to terms. When the path to political preferment leads them through the gin-mills, free government is a farce, and its future is likely to be a tragedy. No political party in the United States can be permanently preserved in whisky.

In spite of all hindrances, however, Prohibition has had great triumphs. After thirty-three years' trial of the Maine law, Neal Dow's state placed the prohibitory principle in her constitution, and no political party would dare to propose to repeal it. Kansas, Iowa, Vermont, show the immense utility of Prohibition, and so does the history of its genuine reign in any other of the several states that have been able, under party government, to adopt it even for a season. The huge province of Ontario, by a recent vote, called for Prohibition.

Thirty-three states of the American Union have recognized the soundness of the principle of Prohibition by giving counties the right of local option in regard to the liquor traffic.

The seed that the hand of Neal Dow has scattered at home and abroad springs up already in the vernal season of a better age to come. It struggles with a surly soil, indeed, and sometimes with fierce north winds and unseasonable frosts. It is trodden upon by the split hoofs of greed, fraud, ignorance and unnatural appetite. But the sun is its friend; every shower from heaven drops upon it as a benediction; and the harvest is as sure to be plentiful as last as the orb of advancing day is to continue on its course.

Do you wish to help the poor? Outlaw the liquor traffic, which adds one thousand millions annually to the wastes and burdens of the Republic. Do you wish to cut the tap-root of the cancer of political corruption in great cities? Outlaw the liquor traffic, which makes rumsellers at once our robbers and our rulers.

As Neal Dow has said, "There is a new agency now coming rapidly to the front in this country. It is Woman's Suffrage. It has one class of opponents that will never say die—that is, unscrupulous politicians and prominent men of unsavory lives and smirched reputation, so many of whom now direct public affairs and determine public politics. Such people know very well that such as they will speedily drop out of the ranks as leaders of the country when women have the power, through the ballot-box, to say *no*!"

As a safe rallying-cry for electoral reform, I venture to suggest these words: *No Sex, No Shirks, No Simpletons in Suffrage*. By no simpletons, I mean the reading test. I would not take the ballot from any man who has it now, but I would follow the advice of General Grant, and of many others of our great publicists, and proclaim by law that all who come into this country by birth or immigration after a certain date, to be announced in advance, say 1900 or 1925, and have the privileges of our common schools, and do not learn to read and write, shall never vote until they do learn. By no shirks, I mean compulsory voting. Dudley Field, the greatest law reformer of our century, has earnestly advocated this measure. If a man has the right to vote and does not exercise it, and can give no decent excuse, such as illness or necessary absence, fine him, and put the fine into the

*Encyclopædia of Temperance and Prohibition. Funk and Wagnalls, 1891. Article by Joseph Cook on License. See also the very able volume of E. J. Wheeler, entitled "Prohibition, the Principle, the Policy and the Party." Funk & Wagnalls' Standard Library.

educational fund. A bill proposing this measure came recently within six votes of passing the Massachusetts Senate. Similar legislation has been favorably discussed in the Legislatures of Maryland and New York. Compulsory voting was the rule in certain important cases in ancient Athens. It is now the law in some of the cantons of Switzerland. Absenteeism at the polls is an enormous peril in both national and local elections in the United States. When these two safeguards of the reading test and compulsory voting have been secured, then it will be safe to say *No sex* in suffrage. I am authorized by several leading advocates of equal suffrage to say that they are in favor of these preliminary safeguards. What lightning is to the oak, woman's ballot would be to the liquor traffic and its allied vices, and for one, I say, God send us that lightning!

Neal Dow has had among his contemporaries all the presidents of the United States except Washington; nearly all the judges of the supreme court, and every ruler of Europe since William III. and the Bourbons. His life has been parallel with those of Bismarck and Victor Hugo, John Bright and Gladstone, Lincoln, Phillips and Garrison, Sumner, Seward, Grant, Sherman, Father Matthew, Gough, Beecher, Frances Willard, Lady Somerset and General Booth.

Who among them all has maintained greater consistency in the advocacy of humanitarian reform than he? Who has exhibited greater courage or unselfishness, or indeed has had a cause to champion more commanding in importance at the present hour, or more vital in its relations to the future of humanity? There is more need of man's emancipation from intemperance than there ever was of the emancipation of certain states from political bondage, or of certain classes of the population from slavery.

Mr. Gladstone maintains that the liquor traffic, because of the continuity of its ravages, has done more mischief in the Anglo-Saxon world than war, pestilence and famine taken together. The liquor traffic, no doubt, adds more to the wastes and burdens of English-speaking lands than slavery ever did. It has more money behind it than slavery ever had in this republic. Slavery never caused a national loss of a thousand millions annually, nor occasioned the death of a hundred thousand citizens in any one year before the civil war.

The majesty of the reform which Neal Dow has led is to be measured by the magnitude of the mischiefs he has attacked in their stronghold. It is to be estimated also by the relation of these evils to a great variety of other injurious growths of corruption in politics, industry, the home, and even the church.

We may well salute our hero as the circumnavigator of the whole globe of reform, for his principles, if carried out, touch all latitudes and longitudes of the foremost human interests. Total abstinence is a closed question in the high places of science. Athletics and life assurance teach total abstinence. Scientific temperance instruction in the schools of thirty-nine states is keyed up to the level of total abstinence principles. All this forbids a compromise temperance

programme in the schools. And this forbids a compromise programme in the churches. And the attitude of the schools and the churches will ultimately forbid a compromise temperance programme in politics.

For one I am profoundly convinced that only the Neal Dow programme in the temperance reform is fit to be the watchword of the twentieth century. Only Neal Dow's programme will prevent the division and misdirection of the temperance forces. United in support of Neal Dow's programme, the temperance forces of the modern world, by the blessing of Heaven, would be certain of educational, social, religious and political triumph.

The Statue of Liberty at the New York gates of the ocean and the Statue of Faith on the Plymouth shores are sisters. I never pass through New York harbor or visit Plymouth Rock without seeming to hear the two statues converse with each other. The Statue of Liberty I always hear saying, in Webster's words: "Liberty and Union, now and forever, one and inseparable." And the Statue of Faith replies: "Liberty and Union, now and forever, one and inseparable, but these are possible only to a people whose God is the Lord." And to-day I hear both Liberty and Faith uttering in unison words of Neal Dow, with which we shall agree and which, God grant, their future may indorse: "We forbid the bans of rum, religion and politics. But, in the name of God and humanity, we proclaim a union, holy and indissoluble, of affection, as well as of interest, between temperance, religion and politics, of every party and every sect."

Rapt vigil keeping, day and night,
In panoply of grace and might,
Two stately sisters solemn stand
And guard a great and goodly land:
Fair Faith, on Plymouth's sacred shore,
Where Pilgrim ghosts float evermore;
Tall Liberty, where commerce waits
The tides of vast Atlantic's gate.

With velvet feet the years go by,
And Liberty with torch on high,
Saith: "Give me freedom or I die."
But Faith points upward with a sigh
And answers: "Hallowed be His name,
Who gives to every star its flame."
"My torch illumines land and sea,
I lead the sphere," saith Liberty.

"Who lights your torch?" fair Faith replies,
"Your head with mine lift to the skies.
All torches lit from nether fire
In God's deep breathing must expire;
No torch not lighted at the stars
Can rule on land or ocean bars.
Join hands with me, tall Liberty,
And so shall we be one and free."

The sisters join their fateful hands,
Above the seas and severed lands,
And woo the world to unity,
And God fills all the canopy;
The blue flames lit from nether fire
In Liberty's wild torch expire;
No wind can quench, no darkness mar
Her torch, when lighted at the stars.

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HAMAN'S LICENSE.*

By Mrs. Letitia Youmans, Honorary President of the Dominion W. C. T. U.

MR. GLADSTONE says, in reference to England: "The traffic in intoxicating liquors is producing more devastation than the combined influence of war, pestilence and famine." The question before us to-day is: "What has given the traffic this power?"

There is a little principle underlying our laws which is the key to the situation; and, as my audience to-day is international, I might remark, although we parted company one hundred years ago, and differ in our form of government, yet the fundamental principle of jurisprudence is the same in both countries still. What we license, we make a legitimate branch of business; we throw the strong arm of law around it, or, to use a still more expressive simile — we wrap the flag of the country around it. Everyone present will be ready to admit that whatever has the Union Jack or the Stars and Stripes protecting it has tremendous power at its back. It is a deeply humiliating fact that these two flags, that should protect our homes, are wrapt around their destroyer.

I am sometimes accused of disloyalty by opposing what my country sanctions. Says the objector: "This traffic is legalized; these men have a right to sell." My answer invariably is: "They have the privilege to sell. They cannot have the right to do what is wrong."

Every right-minded person is ready to admit that the traffic is morally wrong; and what is morally wrong cannot be legally right. I found very early in my temperance work that Bible argument is by far the most effective in sustaining temperance truth. The question that now loomed up before me was, Is there a case of legalized wrong in the Bible? I had firm belief in the declaration that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." I believed if there was a case of legalized wrong it was given for our admonition.

This question followed me incessantly. I turned back the pages of memory, searched faithfully the pages of sacred

writ, and almost concluded there was not a case of legalized wrong in the Bible.

I always loved the history of the noble Queen Esther, and was led to peruse again the interesting narrative. As I read, Haman loomed up in view, until he really overshadowed my noble heroine, and actually presented an embodiment of the principle for which I had sought, *a case of legalized wrong*. As I sat in the solitude of my room, with the Bible open before me, and read the fearful details of Haman's scheme, I exclaimed with devout gratitude, "*Eureka*, I have found it" at last. Now, let us for a little time inquire candidly into this matter. Haman is before us, the prototype of the liquor-sellers of the present day; and inseparably connected with his history is that of the illustrious Queen Esther, the first woman that ever went to a government to ask to have a wicked license law repealed, or to claim home protection.

Haman is introduced to us as the first man in the Persian court, next to the king. The royal mandate has gone forth, all heads are to bow as Haman passes by. The first point of analogy presents itself here. In every department of society, heads are bowing to the liquor traffic. The wealthy brewer or distiller, with his matched team, liveried coachman and fine carriage, in which is seated his elegantly-dressed wife and daughter, drives down the street. Hats are touched and heads bowed in every direction.

Politicians, with scarcely an exception, are most obsequious to the traffic. Business men, too, often pay homage, regardless of principle; and worst of all, the church itself sometimes bows its head. A wealthy wholesale dealer occupies a front pew, and his ominous frown sometimes causes the preacher to soften the truth, if not entirely suppress the woe denounced against those who give their neighbor drink. A golden coin or a crisp bank-note thrown upon the collection plate often covers a multitude of sins. But the church is getting its head more erect.

A minister of the gospel in the county of Oxford, after preaching a faithful sermon, was followed to the vestry by one of his churchwardens, who, with a menacing gesture, exclaimed, "You will never get another dollar of my money for your support." The intrepid minister replied, "I would rather

*This address has been delivered in almost every part of Canada, as well as the United States. It was first given at the International Temperance Camp-meeting, Thousand Island Park.

saw wood for my living than to have your blood money." A Presbyterian minister in the county of Lambton was assailed in a similar manner by one of his officials, who did not sell liquor himself, but feared the falling off of those who engaged in the traffic. He said to his pastor, "We did not hire you to lecture on temperance, but to preach the gospel." The response was, "God called me to preach His gospel, and He holds me responsible for proclaiming the whole truth. I shall obey Him rather than man."

But to return to Haman. There is one head that refuses to obey. The head of Mordecai is always straight up, not through wilfulness or obstinacy, but because there is neither mental nor moral worth in Haman to demand a bow, and Mordecai would submit to have his head severed from his body before he would bow to such a man. Oh, for more such heads! It would not take many to save the country. Haman did not fail to observe this one upright head. The record says he was filled with rage; and he seems to have had tremendous capacity for rage. Revenge on one man would not satisfy him; he must strike a blow at the whole race to which the offender belonged. He first consulted his gods, that he might have supernatural help in the diabolical undertaking, and then committed himself to study out the most successful plot.

I have often thought he took the night season for his meditations. As he sits there alone, the difficulties involved loomed up before him. To take life under ordinary circumstances would be murder. It might cost him his own life. But Haman was well posted in legal lore. If there were any characters in those days corresponding to our modern lawyers, doubtless he had been a lawyer in the city of Shushan. The thought is suggested to Haman's mind—get government authority to do it, and it would be a legitimate branch of business; then the government will be partners in the business. But Haman wishes to take the life of the whole Jewish nation, to which Mordecai belonged, and that would involve a falling off of the revenue. Haman is equal to this emergency. He prepares a patriotic address, with which to approach the king. "There is a certain people scattered abroad over the king's provinces whose laws are diverse from the king's laws. Therefore, it is not for the king's profit to suffer them."

Haman does not deign to give the Jews a name, although he knew their name as well as he knew his own. They are scattered abroad as though there was only one here and another there, when they were really an immense nation. "They do not keep the king's laws." Now, they were as loyal as any subjects the king had. He began with prevarication and ended with falsehood. I need scarcely suggest that the liquor traffic is prolific of more prevarication, falsehood and perjury than all other causes combined. Haman now comes to the desired point. "Let it be written that they may be destroyed, and I will pay into the king's treasury ten thousand talents of silver." This was the provision to forestall the objection of the falling off of the revenue. Haman had made an estimate of what the Jews were paying. Perhaps he was the minister

of finance, and knew the exact amount. The king accepted the proposal; he took the ring from his finger and gave it to Haman, saying, "The people are given to thee to do with them as seemeth good to thee, the silver also."

Sir Leonard Tilley, our Minister of Finance, tells us that when Canada demands Prohibition the government is prepared to dispense with the revenue. The United States treasury is equally prepared to do without the silver of the traffic, according to their own statements.

Now, let us look for a moment at this ring. It bore a seal, and a document, no matter how vile its character or how much blood flowed through its influence, if it bore the impress of that seal, was law throughout one hundred and twenty-seven provinces, all the way from Ethiopia to India. Oh, the power of that ring! Thank God, no person in the United States or Canada possesses such a ring, neither the president of the Republic nor the governor-general of the Dominion, and yet the ring has its counterpart in both countries. When the elector goes to the ballot-box and marks that little mysterious paper he puts the ring on the finger of his favorite candidate and chooses him to legislate for him during the term of office to which the candidate is assigned.

In what relation does the elector stand to the one for whom he votes? Just the same as the king did to Haman—accessory before the fact to whatever his substitute does during his term of office. Oh! that God would roll upon the heart of every elector the tremendous responsibility of the franchise.

The vote is a trust that God has given; its record is taken up in heaven, and God holds the electors of these countries responsible for their destiny.

Haman can write what he pleases and seal it with the king's ring. When the liquor dealer receives or renews his license he has a blank indulgence to be filled up with as many broken hearts, desolate homes and lost souls as he can crowd in for a whole year; and the state has no more right to sell indulgences than the church.

The letters or licenses are made out and stamped with the king's ring. And this is what the scribe wrote at Haman's dictation: "To destroy, kill and to cause to perish all Jews, both young and old, little children and women, and take the spoil of them for a prey." This is a *fac simile* of the liquor licenses of the present day.

They kill, destroy and cause to perish in every conceivable way. One victim of the drink habit enters the licensed place of death, and quaffs the soul poison. Maddened by the draught, he rushes out and plunges his knife into the heart of a friend, and expiates his crime upon the gallows. One rushes into eternity by his own hand, by a pistol shot or rope. Another plunges into a watery grave; another, stupefied by drink, lies down upon the railway track, and is crushed by the wheels of the cars; another perishes in the snow-drift. The language of the traffic is: "Anywhere, anywhere out of the world." All done by special act of parliament, God holds the people responsible for the slaughter.

Haman's license included aged men, little children and women. These innocent victims are by far the greater sufferers from the liquor-seller's license.

I saw it all combined in one fearful tragedy in a recent 'visit to the town of Peterboro'. The lady by whom I was entertained called me to the window one morning, and pointing to a building with closed shutters she said, "That was the home of Ryan, the wife murderer." She proceeded to detail the dreadful occurrence. Ryan was a respectable citizen of this town, only an occasional drinker; when sober, a kind husband and father. As his little daughter testified at the trial, "When pa was sober he was always so kind to me and mother." The lady continued: When he drank, he was a perfect maniac. On the morning of the murder his father said to his daughter-in-law, "We had better have James confined in the lock-up, I am afraid he will take someone's life." She replied, "Father, I cannot consent to that, our son has just gone to college to prepare for the ministry; I would not for the world ever have it thrown up to him that his father was once a prisoner." Before the sun went down that day that devoted wife and mother was in eternity, murdered by her husband; and he was in a felon's cell, to be tried for his life.

I read a letter written by Ryan in the penitentiary, addressed to George A. Cox, Esq., then a resident of Peterboro', now well known in Toronto, asking Mr. Cox to sell his house and lot. He said: "Get all you can for them, as well as the furniture. (He specified a piano and other articles, showing that they had a well-furnished home.) Will you see that my poor children get the benefit of the sale?" Referring to his aged father, he said, "God forgive me for bringing down his grey hairs with sorrow to the grave. He is about to take my children to the Western States, and I hope he will take them so far that they will never hear of their wretched father." Then he spoke of his wife (here the letter was tear-stained). Said he, "She was the kindest woman that ever lived, she never gave me a cross word, nor even a frown; and yet I so cruelly murdered her, and here I am in this gloomy cell to spend my life." He concluded the letter with this request: "Mr. Cox, if you ever get a seat in parliament, vote this cursed traffic out of the country as soon as possible."

This is the view of the traffic from the cell of the penitentiary and from the scaffold.

Would to God that such men as George A. Cox were our law-makers. "For when the righteous rule, the people rejoice; but when the wicked are in power, the nations mourn."

Mr. Cox kindly lent me Ryan's letter for a time, and I used to read it to the audience when appealing for the support of the Dunkin Bill. I believe it gained many votes for the measure. I enquired, "Where did Ryan get his liquor?" She replied, "In one of our first hotels. A licensed, well-regulated place, as it is called." If licensed liquor did not nerve the robber's arm and whet the murderer's knife as effectively as unlicensed, then there might be some excuse for licensing. But as long as the

effects are precisely the same let no one have a license to sell the drunkard's drink.

Haman's plot is completed; he and the king sit down to drink. This is a heart and home question; for both of these countries are occasionally guilty of the same outrage. The king and Haman too often sit down to drink at Ottawa, as well as at Washington, and both countries have reason to blush at the national debauch.

Even the mournful procession of a martyred president has been the scene of a drunken revel. Oh! that the day may speedily dawn on both of these countries, when the question asked by the elector, when his vote is solicited, will not be, "What is your political creed?" but, "Are you a total abstainer? and will you vote to protect your country from its greatest enemy, the liquor traffic?" It is the most important question of the present day, away above and beyond any partisan issue; one that will live in both countries when the names of Conservative and Liberal will be forgotten in Canada, and the titles of Republican and Democrat will cease to exist in the United States.

I have not the least doubt that Haman provided the liquor for the banquet. For, with his shrewd knowledge of human nature, he knew that if the king's brain was kept clouded with alcohol he would not be likely to ask any troublesome questions, and if he could be kept away from the beautiful Queen Esther he might not find out that her life was involved. No doubt Haman rejoiced that his scheme was working admirably, for Esther had not seen the king for thirty days.

Mordecai, who had been the guardian of Queen Esther before she was called to the court, was the king's gate-keeper. Deeply impressed with the peril of his people, he put on sackcloth and ashes, and went down the streets, uttering an exceeding great and bitter cry. Queen Esther, looking from her latticed window, recognized her good old relative. She could not go out, as women can nowadays, to interview Mordecai. She accordingly sent her attendants to ascertain the trouble, and to convey raiment to Mordecai, that he might put away his sackcloth. But Mordecai was too much absorbed in the doom that was hanging over his people to listen to the friendly message from the Queen. Esther was not to be baffled; she at once assumed her queenly prerogative and sent a commandment to know what it was, and why it was — two plain, pointed questions, just such as a woman knows how to put. And the answer must be a direct one. Mordecai sent her a copy of the license; also the sum that Haman had paid for his license.

When she read the former she would find that her own life was at stake; and when she had read the sum that Haman had paid for the privilege she knew that he meant business. Mordecai also sent a request that she should go to the king and ask for the lives of the people.

Humanly speaking, there were two mountainous obstacles in the way. In the first place, there was an edict of that haughty monarch, that should anyone approach him uninvited, unless he saw fit to extend the golden sceptre

their life was the forfeiture. Secondly, Esther had not seen the king for thirty days. All this time he had been drinking with Haman. She had reason to believe that she would never see his face again. Her royal predecessor had been deposed from the throne and banished from the kingdom at his caprice. She sent to remind Mordecai of these circumstances. His reply was, "Think not that thou shalt escape in the king's house more than the rest. If thou holdest thy peace then will deliverance come from another quarter." Mordecai was strong in the belief that a deliverer would be raised up. Queen Esther saw her responsibility, and assumed it with no doubt as much fear and trembling as any modest, retiring woman ever went into the Crusade. Her request to Mordecai was: "Gather all the Jews that are in Shushan (the original expresses that every man, woman and child must be brought together), and fast ye for me three days and three nights; eat and drink nothing." Not even a cup of cold water was allowed to break the fast. It was to be a complete humbling of themselves before God. Then she added: "I will go to the king, and if I perish, I perish." She was willing to die, if necessary, for her people. Would that that spirit might actuate the law-makers of both these countries, that they might be willing to lose their seats and be laid in their political graves, if such should be the case, for passing a prohibitory law. The Jews fasted, and although the record does not say they prayed, yet we know that when they fasted they did pray. Another strange omission in the book of Esther is that it does not mention the name of God, and yet God is as legibly written in every chapter as in any other book in the Bible.

The three days of fasting and prayer are passed. Esther puts on her royal apparel, and, I doubt not, she adjusts it with greater precaution than she had ever done before, and if there were any articles of clothing particularly pleasing to the king they are no doubt selected; although her dependence is in prayer, yet she does not neglect the externals. She approaches the king as he sits on his throne, no doubt with her heart going up to the throne of Grace.

As soon as the royal eyes rest upon her, the golden sceptre is extended, and the king inquires: "What is thy request?" Her answer is: "Let the king and Haman come to the banquet that I have prepared." Is it possible that she has invited Haman, knowing, as she does, his wicked plot? What does the woman mean? Well, in the first place, like any other good wife, she selects company congenial to her husband, and Haman was the king's favorite. She does not invite him as some ladies invite guests nowadays, hoping he will not accept the invitation. She is no doubt anxious for his presence when she brings the accusation against him, for she is one of the few who will not tell a story behind a person's back that she is not willing to say to his face.

The guests are seated at the banquet, and the king inquires again, "Esther, what is thy request? It shall be given thee, even to half of the kingdom."

If Esther had been an ambitious woman she might have secured half of the one hundred and twenty-seven provinces. But she has a higher aim in view. She hesitates, she does not falter. Her eye of faith is steadfastly fixed upon Him who has said, "*I will guide thee with Mine eye.*" The Holy Spirit doubtless suggests, "The Jews are not humbled enough yet. Another night of fasting and prayer." She replied, "Will the king and Haman come to-morrow, and then shall I present my request?"

The king does not fly into a towering passion as he was accustomed to do when his request was not complied with. He goes out as meek as a lamb, for God's hand is upon him in answer to prayer.

Haman returns home more proud and arrogant than ever. On his way he passes Mordecai, whose head is as erect as ever; he would not bow that head to save it. The record says that Haman was filled with indignation. He calls his family together, he reminds them of his riches, of the high place he occupies in the kingdom; and as the crowning item informed them that he was the only one invited with the king to the queen's banquet. And to-morrow I am invited again. But see how little a thing it takes to make a wicked man unhappy. Says Haman, "All this profiteth me nothing as long as Mordecai refuses to bow to me."

Haman's wife responded, "Let a gallows be built fifty cubits high, and hang Mordecai." What a suggestion to come from a woman! Some people think women are angels; but she must have been a fallen angel, if an angel at all. The idea just suited Haman, and although it is the midnight hour he orders the gallows to be built at once. But a fresh difficulty is here presented. He could not execute Mordecai under the old license, for the time had not yet arrived. To kill him now would absolutely be murder. Haman must have a new license of special permission.

To illustrate: a young man goes into a saloon and calls for a glass of brandy. Should the liquor-seller draw a revolver and shoot him down, that would be murder in the first degree; but if he gives him a glass of brandy, and the young man under its influence goes out and shoots himself, that is a legitimate branch of business. And yet the liquor-seller is accessory before the fact to the death of that young man.

Another difficulty presents itself. Even Haman dare not approach the king uninvited. He goes as far as he dare, to the outer court, and there he stands, waiting for something to turn up.

But what is going on in the royal bedchamber? The king has retired to rest as usual; he cannot sleep; God is troubling his guilty heart. He does not call for music as usual, although the best musicians of Persia are in an adjoining room, to allay by their sweet strains the evil spirits that were supposed to keep the king awake. He asks for someone to read for him, and, strange to say, he asks for the Chronicles of the Kingdom. "The statute book of either the United States or Canada would be considered rather dull reading for the midnight hour. But God Himself is now guiding the matter. The people have humbled

themselves and done their part. The reader opened to the very place that pointed out the king's duty. His life had been saved by the interposition of Mordecai, just before Haman was promoted to the premiership, but Mordecai was left to watch the gate.

Very much like the government of the present day, the best men seldom get the best offices. A minute of this transaction has been entered in the chronicles, and this was the first item read to the king. He interrupted the reader by asking, "What has been done to Mordecai." Josephus says the king laid his hand on the arm of the reader and said, "Stop, I will hear no more, until I hear what honor has been done to the man that saved my life." The king asks abruptly, if it be abrupt, "Who is in the outer court?" How did he know there was any person there? It was too far to hear a footfall. A strange, mysterious power overshadows him. Someone informs the king that Haman is there.

Just the very man whose presence is required. Business of state is to be transacted. The premier's presence is necessary. The king says, "Tell Haman to come in." Haman needs no urging; he stands at the royal bedside.

The king says, "Haman, what shall be done to the man whom the king delighteth to honor?" Haman had received all the honor in that court in the past, and no doubt he expected to in the future. Very likely he had it all prepared in his mind what he would like to have done to himself some day. His response is a prompt one, as if premeditated:

"Let the royal apparel and the crown that the king useth to wear, be placed upon the man, and he be placed upon the king's horse, and let one of the most noble princes array him, and bring him on horseback through the street of the city, and proclaim before him, 'Thus shall be done to the man whom the king delighteth to honor.'"

Then the king said, "Make haste and do even as thou hast said to Mordecai, the Jew, who sits at the king's gate." He pointed him out so there could be no possibility of a mistake. Poor Haman! He goes out not to hang Mordecai, but to do him the greatest possible honor. He had to do it promptly, and no doubt despatched it as quickly as any of us did a piece of disagreeable work in our lives. He went home with his head bowed down; but how was it with Mordecai? Although he had received the greatest possible honor, he was not in the least puffed up or elated, but went straight back to his old business to watch the gate.

The messengers now came to hasten Haman to the queen's banquet. They are seated at the banquet, but the king does not wait for Esther to present her request. He exclaimed, "What is thy petition, Queen Esther? And what is thy request? and it shall be performed, even to half of the kingdom." Her response was, "Let my life be given me at my request, and my people at my petition, for we are sold, I and my people, to be destroyed, to be slain, and to perish." And they were sold for ten thousand

talents of silver. This is a heart and home question to both of these countries. The people of the United States are sold to the liquor traffic for sixty million dollars, and the people of Canada for five and a half millions; and yet we hug our chains and sing of liberty.* Canadians sing:

"Rule, Britannia! Britannia rules the waves!
Britons never shall be slaves."

In the United States they swell the chorus:

"My country, 'tis of thee,
Sweet land of liberty,
Of thee we sing."

And yet, neither song is correct. The United States is not a land of liberty, and Britons are slaves. But give us a prohibitory liquor law, and these will be the grandest countries on the face of the globe.

The king exclaims, "Who is he? and where is he that durst presume in his heart to do so?" Esther (fixing her eye upon Haman, who stands there quivering like an aspen leaf) said, "The adversary and enemy is this wicked Haman."

We understand now why she invited him to the banquet. The king now, for the first time, does something worthy of imitation. He might have ordered Haman's death on the spot, for he had plotted against the queen's life, and was thus guilty of high treason. The record says the king went into the garden, doubtless to cool off and take time for reflection. When he returns the attendants cover the head of Haman; this is the signal that he has to die. There is a solemn pause; the king seems unable to proceed. A strange, mysterious power is resting down upon him; it is the power of God in answer to prayer. Someone breaks the silence by exclaiming, "There is a gallows out there fifty cubits high, which Haman has made for Mordecai." The king said, "Take him out and hang him on it."

This is the strongest, saddest point in the whole analogy. The Bible tells us that "he that diggeth a pit, shall fall therein himself." I would ask my hearers who have passed the meridian of life to call up the liquor-sellers they have known for the last thirty years, and see how many of them have escaped being drunkards and going into drunkards' graves.

The late Roland Burr, of Toronto, magistrate, said he had kept a record of one hundred liquor-dealers' families in one street for fifty years. In these families there were two hundred and fourteen drunkards, forty-five widows, two hundred and thirty-five orphans, forty-four sudden deaths, thirteen suicides, four murders, three executions. Loss of property in real estate once owned by these families, \$293,500.

HAMAN HUNG ON HIS OWN GALLOWES.

May God have mercy on the liquor-sellers of the present day!

The late Horace Greely said that liquor-selling was murder, and the money obtained from it the price of perdition.

* The revenue of the two countries at that time, 1878.

Rev. John Wesley said, "Liquor-sellers are poisoners-general of his majesty's subjects; that they drove them to hell as sheep to the slaughter; that there was blood on their threshold, on their floor, and on their walls." He also said that money made by liquor-selling never went to the third generation.

One or two more points of analogy: The ring was taken from Haman and put upon the finger of Mordecai. There was change of government, and the city of Shushan rejoiced. But Esther approaches the king again, this time as deeply in earnest as on a former occasion. You ask, What ails the woman? Haman and his sons are executed, what can she possibly want more? The golden sceptre is extended; let us listen to her request.

She says, "If it please the king, and I have found favor in his sight, let it be written to reverse the letters that Haman, the Jews' enemy, has devised."

That edict stood upon the statute book, and could be taken up and put into execution at any time; and she knew there was no safety to her people until it was repealed. Queen Esther actually asked for constitutional amendment.

There is no safety for the homes in either country until the license laws are repealed. Had the king been like many of the crafty politicians of the present day, he might have dodged the question by saying the country is not ripe for it. But his heart is right now, and his head devises the plan.

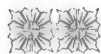
The king said to Esther the queen and to Mordecai the Jew: Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring. And they wrote that the Jews should stand for their lives, and destroy,

slay and cause to perish all that would assault them, and to take the spoil of them for a prey.

Then Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad. The Jews had light and gladness, and joy and honor, just what will come to many a desolate home when the liquor traffic is put down, and they set apart two whole days to celebrate the victory.

We are working in both these countries for the passage of a prohibitory liquor law, and when the victory is won, let us have an international holiday; beginning with July first, which is our Dominion holiday, and closing up with the fourth, which is the United States Independence day. And we will take the two intervening days to celebrate the passage of the prohibitory law.

This is the programme proposed. The assemblies shall meet at Niagara, where the two countries are tied together by the Suspension Bridge; each country on its own soil; the women of the W.C.T.U. to lead the van; the United States women to plant the Stars and Stripes on their side of the river, and the Canadians to erect the Union Jack on their side; each party to have bunting enough to meet in the centre of the bridge, where the two flags are to be tied together with white ribbon; the American eagle to poise on the top, while the British lion is crouched underneath; the eagle to see that no Canadian whiskey crosses over to his domain, while the lion guards the Canadian shore from Yankee rum. Thus we will have annexation, in spite of the politicians; and the best reciprocity treaty that could be enacted.



PROHIBITION — ITS CHIEF HINDRANCE.

By Rev. W. A. Mackay, D. D., of Woodstock, Ontario

THOSE who have taken the trouble to read the majority report of the Royal Commission on Prohibition ought to be fully convinced at least of one thing, viz.: that prohibitionists need hope for nothing from the Conservative party as at present constituted in our Dominion Parliament. And those who have read the reviews and criticisms of that report by the Reform press will see that there is practically just as little hope of obtaining Prohibition from the Reform party. Censure enough is heaped by the Liberal press upon our Conservative Government for the appointment of that Commission. This serves a party purpose. But I have yet to read in any prominent Liberal newspaper the first emphatic expression of disapproval of the views enunciated by the anti-prohibition report. Why this indifference, if not positive, hostility on the part of both the great political parties, to what *The Globe* once declared the "paramount issue" in Canadian politics? Is our cause not morally a good one? Few outside those immediately interested in the liquor business will answer in the negative. Again, is our cause not a popular one? Let the immense majorities given to the Scott Act answer. Let the plebiscite, with its majority of eighty-two thousand in Ontario alone, answer. Let the resolutions of our churches and the demands of our temperance organizations answer. Go through the land, question the intelligent electors not selfishly interested, and probably three out of every four will say that he is opposed to the liquor traffic, and would like to see its utter destruction. In view of these things, we ask again why the present attitude of both our political parties towards Prohibition? The answer is most important. It will indicate a serious defect in past methods, and the absolute necessity for a change in our mode of warfare, if ever we are to succeed in removing the sanction of law from this horrible business.

Here, then, is my answer to the above question. The unsympathetic attitude of the two great political parties towards Prohibition is to be traced, not to moral obliquity on the part of our legislators, nor to any lack of desire for this reform on the part of the people, but to the dense ignorance of the great majority of the electors how to proceed in order to secure the law they desire. The people want Prohibition, but they are in bondage to party, and

cannot understand how a good law will not be obtained through the party they love so dearly and serve so unhesitatingly. And so when an election comes round Prohibition is ignored and the vote is cast for the party — Grit or Tory as the case may be. The result is, not that liquor candidates are always chosen, but that candidates are always elected by the combined votes of temperance electors and liquor electors. The candidate so chosen will, beyond all peradventure, do the best he can to retain the good will of those who elected him. The first law of a politician is self-preservation. But observe, liquor men helped to elect him. Hence he is not going to commit political suicide by alienating that class of his supporters. The liquor vote may be a minority one, it may be very small indeed, but still he is as dependent upon that minority vote as upon the majority one, for if he loses it he loses his political existence. What will he do under these circumstances? Just precisely what we see our legislators to-day doing, and what they will continue doing for all time, until the conditions of their elections are changed. They compromise between the prohibitionists and anti-prohibitionists. They do for each section of their followers all they can without alienating the other section. Such action leads to license, more or less restrictive, just as the power of prohibitionists or of anti-prohibitionists prevails. But such action forever precludes Prohibition. Let there be no mistake here. Prohibition is not a compromise, and it will never be enacted by a government depending in whole or in part for its existence upon the votes and influence of liquor men. We will never get Prohibition by forming an alliance with liquor sellers. This is not the way in which reforms are achieved.

What then must we do? We must change the conditions upon which men are elected to parliament. Instead of voting for a candidate simply because he belongs to a certain political party, we must, in the exercise of a Christian manhood, assert our freedom from party bondage, and let it be clearly known that no candidate, Grit or Tory, will receive our vote who does not so declare himself upon the question of Prohibition as to alienate the liquor vote. In other words, we must make Prohibition an issue in every election. The candidate elected on this condition will be

under no temptation to compromise with the liquor traffic. Every principle, not only of honor, but of self-interest, will constrain him loyally to represent those who elected him. When elected by Prohibitionists alone he will legislate for them. There will be no more running with the hare and hunting with the hound as at present. All history shows us that the only way to obtain a great reform is for the friends of that reform to stand shoulder to shoulder, and make the reform an issue in the election. We might illustrate this by the repeal of the "Corn Laws" in England, or by the present "Home Rule" movement in Ireland. But we need not leave our own country. The Patron movement is an ample illustration. Does any one suppose for a moment that, if the Patrons had followed the same course as the temperance people in the past, they would ever have become the power they are to-day in legislation? The Patrons have won election after election; while notwithstanding the overwhelming temperance sentiment in the land Prohibitionists, as such, have not a solitary representative in parliament; not a man who will demand Prohibition "regardless of fealty to party." Now, why the grand success of the Patrons, and the ignominious failure of Prohibitionists? Simply because Patrons have carried their convictions to the polling booth, while the temperance men have left their convictions at the prayer-meeting, and voted just as liquor men voted. Patrons have defied the old party bosses, while temperance men have been as subservient to these bosses as an old cart-horse to the gee or haw of its driver. It is enough to make one sick at heart to see pious laymen bound, hand and foot, to a political party; and worse still to hear godly ministers hurrahing, at the close of an election day, for a candidate elected by whisky votes. Here is a conversation between a Presbyterian minister and a tavern-keeper. The minister was a good temperance man, as the term goes, but always voted party regardless of temperance. On a certain Sabbath the clergyman denounced the liquor-seller and his business. The next day they met, when the following conversation occurred:

Tavern-keeper—"I hear that you gave me a drubbing in your sermon yesterday?"

Party-clergyman—"Yes, sir; I said some pretty hard things, but they were true."

Tavern-keeper—"Did not you and I vote at the last municipal election in this town, and vote for the same councillors?"

Party-clergyman—"Yes, that's true."

Tavern-keeper—"Were not these councillors elected, and did they not refuse to curtail the number of licenses?"

Party-clergyman—"Yes, I must admit that."

Tavern-keeper—"Did not we support the same candidate for the legislature, and don't they leave the law on the statute book which authorizes the granting of licenses?"

Party-clergyman—"Yes, that is true, but——"

Tavern-keeper—"Never mind buts. You support a party which approves of, or at least does not repeal, the law which legalizes the liquor-selling business. You vote for candidates with me who take my money, and grant me a license to sell. You then abuse me and my business. I think you are a hypocrite. Good-bye."

And was not the liquor-seller logically right? Could inconsistency go further than for a man to say, "I am a Christian; God has saved me in order that I may save others," and then go arm-in-arm with the rum-seller and vote for that which he knows is destroying the bodies and ruining the souls of his fellow-men; that which, in the judgment of the premier of our province, produces "three-fourths of all the crime, lunacy, idiocy, poverty and misery, in the community?" Is it any wonder that there are so many respectable, moral, conscientious persons in our land who hold aloof from the church, regarding it as only a time-serving institution, its ministers as useless figure-heads, and its members as Pharisaical pretenders? "Many," says Prof. Bruce, in his "Kingdom of God," page 144, "many, in fact, have left the church in order to be Christians." My! my! but God will bring this matter up in a terrible reckoning one of these days.

The church that has nothing to do with philanthropy, pauperism, crime and intemperance is ready to die; and the sooner it dies and is decently buried the better.

If I have used strong language in this article I assure the reader it is not so strong as I feel. My hand trembles, my heart breaks, as I write about the desolations of strong drink, and the legalizing of the traffic by the votes of Christian men. Thank God, there are signs of awakening. O, for the baptism of the Holy Ghost, such as would arouse church members to a sense of the responsibility of Christian citizenship. Then would our fair land speedily be delivered from bondage.

"Christian man, with pitying thought,

Use that ballot in your hand!

Here's the battle to be fought—

Church of Christ, arise and stand!

Shield the million babies sleeping,

Succor all the poor wives weeping,

Break these chains that bind our brothers,

Dry the tears of pale-faced mothers,

Rise and crush this demon fell,

Shut up all the gates of hell."

THE PROHIBITION LAW.

Full Text of the North Dakota Prohibition Law, which went into Effect July 1st, 1890. Compiled by
Chas. A. Pollock, Fargo, N. D.

AN ACT TO PRESCRIBE PENALTIES FOR THE UNLAWFUL MANUFACTURE, SALE AND KEEPING FOR SALE
INTOXICATING LIQUORS, AND TO REGULATE THE SALE, BARTER AND GIVING AWAY OF SUCH
LIQUORS FOR MEDICAL, SCIENTIFIC AND MECHANICAL PURPOSES.

BE it enacted by the Legislative Assembly of the
State of North Dakota:

SEC. 1. Any person, association or corporation who shall, within this state, directly or indirectly, manufacture any spirituous, malt, vinous, fermented or other intoxicating liquor, or shall import any of the same for sale or gift as a beverage, or shall keep for sale, or sell, or offer for sale or gift, barter or trade, any of such intoxicating liquors, as a beverage, shall for the first offense be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined in any sum not less than \$200 nor more than \$1,000, and be imprisoned in the county jail not less than ninety days nor more than one year; and for the second and every successive offense shall be deemed guilty of felony, and be punished by imprisonment in the state's prison for a period not exceeding two years and not less than one year; provided, that registered pharmacists under the laws of this state may sell intoxicating liquors for medicinal, mechanical, scientific, and wine for sacramental purposes, as hereinafter provided.

SEC. 2. It shall be unlawful for any person or persons to sell or barter, for medicinal, scientific or mechanical purposes, any malt, vinous, spirituous, fermented or other intoxicating liquors, without first having procured a druggist permit therefor from the county judge of the county wherein such druggist may be doing business at the time; and such county judge is hereby authorized, in his discretion, to grant a druggist permit for the period of one year, to any person of good moral character, who is a registered pharmacist under the laws of this state, and lawfully and in good faith engaged in the business of a druggist in his county, and who, in his judgment, can be entrusted with the responsibility of selling such liquors for the purposes aforesaid in the manner hereinafter provided. In order to obtain a druggist permit under this act, the applicant shall file in the office of the county judge of the county wherein he is doing business, not

less than thirty days prior to the hearing thereof, a petition signed by the applicant and twenty-five reputable freeholders having the qualifications of electors of the town, village, township or ward of any city, and twenty-five reputable women over 21 years of age who are residents of the town, village, township, or city, wherein such business is located, setting forth: first, the town, village, city or township and particular place therein where such business is located, and that the applicant is [a] person of good moral character, and does not use intoxicating liquor as a beverage, and can be entrusted with the responsibility of selling the same; second, that said applicant is a pharmacist as aforesaid, and is lawfully and in good faith engaged personally in the business of a druggist as the proprietor thereof at the place designated in the petition, and well versed in the profession; third, that said applicant has, in his said business, exclusive of intoxicating liquors and fixtures, a stock of drugs, if in any city, of the value of at least one thousand dollars, and if elsewhere, of the value of at least five hundred dollars. Before any such petition shall be heard, or any permit issued to such applicant, he shall publish, for at least thirty days next prior thereto, a notice in some newspaper in the town, village, township or city, where such business is located, or if none be published therein, then in some paper of general circulation in the county, stating the time and place set by such judge for the hearing of such petition. The applicant shall be required to prove the truthfulness of each and every statement contained in such petition, and the state's attorney of such county shall, and any other citizen of the county may, appear and cross-examine the witnesses of the applicant, and may introduce evidence in rebuttal of the evidence offered by the applicant. If satisfied that the signatures to such petition were signed by such persons, and that such petitioners are freeholders or citizens of such town, village, township, city or ward, as above expressed, and that the

statements in such petition are true, the county judge may, in his discretion, grant a permit to the applicant to sell intoxicating liquors for medical, mechanical and scientific purposes only; and such permit shall be recorded upon the journal of the county court, and a certified copy thereof shall be posted in a conspicuous place in the store wherein said business is carried on before it shall be of any validity. Before such permit shall be of any validity, such druggist shall file with the county judge, to be approved by him, a good and sufficient bond to the state of North Dakota in the sum of one thousand dollars, conditioned that such applicant and any one in his employ will neither use, sell, barter or give away, any intoxicating liquors in violation of the law, and on violation of the provisions of said bond the same shall thereby become forfeited; and the conviction of such pharmacist or any one in his employ shall be deemed *prima facie* evidence of such violation. Any applicant or any citizen feeling himself aggrieved by the decision of the county judge may, within ten days thereafter, upon filing a bond made payable to the state of North Dakota, in the sum of \$50, to be approved by the county judge, conditioned that he will prosecute the same to a speedy determination, and pay the costs occasioned by such appeal if the order of the county judge shall be sustained, prosecute the cause upon appeal to the district court. The procedure in any case taken on appeal to the district court from the order of the county judge shall be as prescribed by article 2 of chapter 12 of the probate code of the compiled laws of Dakota of 1887, so far as applicable, and a case or bill of exceptions may be made, signed and certified by the county judge. If the district court shall find that the county judge has abused his discretion, it shall have power to cause the county judge to comply with its judgment, otherwise the order of the county judge shall be by the district court affirmed. No appeal shall be allowed from the order of the district court. If the order of the county judge shall be reversed, the costs shall be paid by the county. If at any time there shall be filed with the county judge a petition stating that any druggist, naming him, who has a permit to sell intoxicating liquors, is not in good faith conforming to the provisions of this act, verified by the affidavit of at least one of the petitioners hereinafter named, and signed by twenty-five reputable men and twenty-five reputable women, all of whom reside in the town, village, township, city or ward in which the business of said druggist is carried on, requesting that the permit of such druggist be cancelled, the county judge shall immediately issue an order citing such druggist to appear before him on a day named, not more than ten days from the issuing of such order, at which time the question of the cancellation of such permit shall be considered. Such examination shall be conducted in the same manner in all respects as is herein provided for the hearing of the original petition for granting such permit, and such county judge shall, if there are reasonable grounds for believing such druggist is not in good faith carrying out all the provisions of this act, cancel such permit. An appeal may be had from the decision of such

county judge to the district court as herein provided for appeals from the application for a permit; provided, the permit of such druggist shall be inoperative till such appeal is finally decided. If any county judge shall issue a permit to any person not registered as a pharmacist, or shall knowingly grant the same to a person in the habit of becoming intoxicated, or not in good faith engaged in the business of a druggist as proprietor thereof, he shall be deemed guilty of a misdemeanor, and upon conviction shall be punished by a fine of not less than \$500 nor more than \$1,000; and if any person shall sign the petition, as provided herein, of any applicant known by such person to be in the habit of becoming intoxicated, or not in good faith engaged in the business of a druggist, he shall be deemed guilty of a misdemeanor, and upon conviction shall be punished by a fine of not less than \$50 nor more than \$100. Before the petition of a druggist for a permit to sell intoxicating liquors shall be heard by the county judge the applicant shall pay a fee of \$5 to the county judge, who shall pay the same into the county treasury on or before the first day of the following month for the benefit of the general revenue fund.

SEC. 3. Any physician who is lawfully and regularly engaged in the practice of his profession as a business, and who, in case of actual need, shall deem any intoxicating liquors necessary for the health of his patients, may give such patient a written or printed prescription therefor, stating in said prescription the particular disease for which it is given, or may administer the same himself; but no such prescription shall be given, or liquors administered, except in cases of actual need, and where in his judgment the use of intoxicating liquors is necessary. And every physician who shall give such prescription or administer such liquors in violation of this act, and every physician who shall give to or write for any person a prescription for intoxicating liquors for the purpose of enabling or assisting any person to evade any of the provisions of this act, or for the purpose of enabling or assisting any person to obtain any intoxicating liquors for use as a beverage, or to be sold or disposed of in any manner, in violation of the provisions of this act, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be punished by a fine of not less than \$300 nor more than \$800, and by imprisonment in the county jail not less than thirty days nor more than six months.

SEC. 4. Any druggist having a permit to sell intoxicating liquors under the provisions of this act may sell the same only by himself in person, or by clerk who is a registered pharmacist or assistant pharmacist under the laws of the state, for medical purposes only, upon the printed or written affidavit of the applicant, setting forth the particular medical purposes for which such liquor is required, the kind and quality [quantity] desired; that it is necessary and actually needed for the particular purpose by the patient to be named; and that it is not intended for a beverage, nor to sell or give away; that the applicant is over 21 years of age; which affidavits shall be in the following form and subscribed by the applicant, in ink:

No. Date

State of North Dakota, } ss.
County of }

I, the undersigned, do solemnly swear that my real name is that I reside at County, State of, that of is necessary and actually needed by to be used as a medicine for the disease of ; that it is not intended as a beverage, nor to sell, nor to give away, and that I am over 21 years of age. I therefore make application to , druggist, for said liquor.

....., Applicant.

Subscribed in my presence and sworn to before me this day of, 18

....., Pharmacist.

And such druggist may sell intoxicating liquors for mechanical, scientific, and wine for sacramental purposes only upon the written or printed affidavit of the applicant, setting forth the particular purpose for which said liquor is required, the kind and quantity desired; that it is not intended to be used as a beverage, nor to sell, nor to give away, and that it is intended, only for his own use, and that the applicant is over 21 years of age. Such affidavit shall be in the following form and subscribed by the applicant, in ink:

No. Date

State of North Dakota, } ss.
County of }

I, the undersigned, do solemnly swear that my real name is that I reside at County, State of, that of is required by myself to be used for purposes, to be used for, that it is not intended for a beverage, nor to sell, nor to give away, and that I am over 21 years of age. I therefore make application to , druggist, for said liquor.

....., Applicant.

Subscribed in my presence and sworn to before me this day of, 18

....., Pharmacist.

And there shall be but one sale and one delivery on any one affidavit, but no druggist shall permit the drinking on his premises, nor in any apartment connected therewith, and under his control, any of the intoxicating liquors purchased by affidavit or otherwise; provided, such druggist shall be permitted to sell any of the liquors mentioned herein, in quantities not less than one gallon, to any other druggist within the state holding a permit, as provided in this act. The affidavits provided for in this section shall be made

before the pharmacist or assistant pharmacist making sale of such liquors, upon proper printed blanks, which it is hereby made the duty of the county auditor of the county in which such sales are made to furnish to such druggist at a cost equal to the actual and necessary outlay made therefor by him. Such blanks shall be in series of one hundred each, numbered from one to one hundred consecutively, and bound in book form, each series being of uniform style throughout, except that no two blanks of the same series shall be of the same number. It shall be the duty of the county auditor to endorse each such book with the date of delivery and to whom made, to sign such endorsement and attest to the same with his official seal, and to keep two exact printed copies, except as to numbers, of the blanks of each series, one of which shall be filed in his office, and one in the office of the county judge; he shall also keep a record of the series, and of the number of each series, of such blanks furnished to each druggist, and shall, within ten days after the same are delivered to such druggist, file a copy thereof, together with a copy of the blank affidavits, in the office of the county judge of his county. For such services the county auditor shall be entitled to a fee of twenty-five cents for each series of blanks so furnished, to be paid by the druggist obtaining such blanks. All pharmacists and assistant pharmacists are hereby empowered to administer oaths for the purposes of this act, and no such affidavit shall be received by any pharmacist or assistant pharmacist until it shows on its face that it has been properly subscribed and sworn to by the applicant. The affidavits provided for in this section shall be retained by the druggist in the original book form, and on or before the first day of each month shall, together with the affidavit of such druggist, that the liquors therein mentioned are all the intoxicating liquors sold by him during the month, except the liquors sold to other druggists, be filed in the office of the county judge who issued his permit, where they shall be safely kept for the period of two years from the date of filing. Before said affidavits shall be received or filed by said county judge, he shall make strict examination of the copies of affidavits and record of numbers thereof furnished him by the county auditor, and ascertain whether such druggist has returned all affidavits furnished him in blank by the county auditor, and if any such affidavit or blank is missing, said county judge shall require such druggist to file instead thereof his affidavit showing as near as he can what has become of such affidavit or blank. And any person having a permit to sell intoxicating liquors under the provisions of this act shall, each month, at the time he files the affidavit herein provided for, also file with the county judge an affidavit setting forth the amounts and kinds of liquors, as nearly as can be done, which such person or firm, of which he is a member, has on hand on the day such affidavit is made, as well as the amounts and kinds of liquors he has purchased or procured during the preceding month, and the name or names of the persons, companies or corporations and their place of doing business, from whom, and the dates on which such liquors were purchased or procured. For each series of affidavits

filed under the provisions of this act, the county judge shall collect \$1.50 from the druggist filing the same, or the proportionate part thereof, for the number filed, which shall be paid by him on the first day of each month into the county treasury for the benefit of the general county fund. The county judge shall receive no fees for his services under this act, except a salary of \$15 per annum for each 1,000 inhabitants in such county, the number to be determined by the last census return of such county, but in no case shall such salary exceed, in the aggregate, the sum of \$1,000 per annum, to be paid by the county commissioners as other salaries. Every person whose affidavit so made for the purpose of obtaining intoxicating liquors shall be false in any material matter shall be deemed guilty of perjury, and shall be punished by confinement and hard labor in the state prison for a period not exceeding two years, or by confinement in the county jail not less than six months. Any person who shall subscribe any name or character other than his own name to any affidavit for the purpose of obtaining intoxicating liquors as provided herein, shall be deemed guilty of forgery in the fourth degree, and punished therefor by imprisonment in the state prison not exceeding two years, and not less than one year. Any person who shall sell or furnish any intoxicating liquors so obtained by him upon affidavit or certificate, to others, as a beverage, or shall use the same as a beverage, shall be deemed guilty of a misdemeanor, and, upon conviction thereof, shall be punished by a fine of not less than \$100 nor more than \$500, and by imprisonment in the county jail not less than thirty days nor more than ninety days. Every such druggist shall keep a book wherein shall be recorded daily all sales of intoxicating liquors made by him or his employees, showing the name and residence of the purchaser, the kind and quantity of the liquors sold, the purpose for which it was sold, and the date of the sale. Such record and affidavit shall be open for the inspection of the public at all reasonable times during business hours, and any person so desiring may take memoranda or copies thereof.

SEC. 5. Any druggist or pharmacist, or assistant pharmacist in his employ, who shall fail or neglect to make and keep a record as herein provided, of any intoxicating liquors by him sold before the same are delivered; or shall refuse any person an examination of such records, or the taking of memoranda or copy therefrom at any time during business hours; or who shall sell, barter or give away any such liquors at any place not designated in his permit, or upon any other affidavit than those herein provided; or shall make any false affidavit as to any sales made by him or his employees; or shall fail to sign the certificate to the signature of any applicant for such liquor prior to the delivery thereof; or shall sign any false certificate to any such affidavit; or shall mutilate or remove any affidavits from the book to him issued as aforesaid; or shall fail to return the same as hereinbefore provided; or shall sell any intoxicating liquors to any person whom he has reason to believe desires the same to use as a beverage; or sell liquor when he has reason to believe the liquor sold is not a remedy for

the ailment described in the affidavit therefor; or shall sell, barter, or give away any intoxicating liquors to any minor, any person under the influence of liquor, or who is in the habit of becoming intoxicated; or who shall allow such liquor sold as a medicine or otherwise drunk on his premises, or premises under his control; or in any other manner omit any act required of him herein; or violate any of the provisions of this act, shall be guilty of a misdemeanor, and upon conviction thereof shall be fined not less than \$200 nor more than \$1,000, and be imprisoned in the county jail not less than ninety days nor more than one year; and shall forfeit his permit issued under the provisions of this act, and his right to obtain a permit within five years next thereafter; and in all cases when forfeitures are provided under the provisions of this act the court shall declare the same on rendering judgment in the action.

SEC. 6. All spirituous, malt, vinous, fermented or other intoxicating liquors, or mixtures thereof, by whatever name called, that will produce intoxication, shall be considered and held to be intoxicating liquors within the meaning of this act.

SEC. 7. A permit to sell intoxicating liquor under this act shall continue in force for one year from the date thereof, unless sooner forfeited under the provisions of this act.

SEC. 8. It shall be the duty of the sheriffs, deputy sheriffs, constables, mayors, marshals, police judges and police officers of any city or town, having notice or knowledge of any violations of the provisions of this act, to notify the state's attorney of the fact of such violation, and to furnish him with the names of any witnesses within his knowledge by whom such violation can be proven. If any such officer shall fail to comply with the provision of this section, he shall, upon conviction, be fined in any sum not less than \$100 and not more than \$500; and such conviction shall be a forfeiture of the office held by such person; and the court before whom such conviction is had shall, in addition to the imposition of the fine aforesaid, order and adjudge the forfeiture of his said office. For a failure or neglect of official duty in the enforcement of this act any of the city or county officers herein referred to may be removed by civil action.

SEC. 9. If the state's attorney of any county shall be notified by any officer or other person, or be cognizant himself, of any violation of any of the provisions of this act, it shall be his duty forthwith to diligently inquire into the facts of such violation, and for such purpose he is hereby authorized and required to issue his subpoena for such person or persons as he may have reason to believe have any information or knowledge of such violation, to appear before him at the time and place designated in such subpoena, then and there to testify concerning any violation of this act; said subpoena shall be directed to the sheriff or any constable of the county, and shall be served and returned to such state's attorney in the same manner as subpoenas are served and returned in criminal cases. Each witness shall be sworn by the state's attorney to testify the truth, the whole

truth, and nothing but the truth, and true answer make to all questions which may be propounded to him by such state's attorney touching any violation of the provisions of this act. The testimony of every such witness shall be reduced to writing and signed by such witness, as in the taking of depositions in civil cases. For all purposes in this section the state's attorney is hereby authorized and empowered to administer oaths or affirmation to all witnesses, and shall have power to punish any witness for contempt for or on account of any disobedience of a subpoena, a refusal to be sworn or answer as a witness, or to sign his testimony, and may compel the attendance of witnesses by attachment in the same manner and with like effect as provided in the code of civil procedure. If the testimony so taken shall disclose the fact that an offense has been committed against any of the provisions of this act, the state's attorney shall forthwith file such statement, together with his information against the person having committed the offense, in some court of competent jurisdiction, and such statement or testimony, together with the information of such state's attorney when verified by him on information and belief, shall have the same effect as if such information had been verified positively. And thereupon a warrant shall issue for the arrest of the person or persons named in such information, as in other criminal cases, and in addition thereto shall command the officer to whom it may be directed to seize and take into his custody any and all intoxicating liquors, vessels and bottles containing the same, which he may find in such person's possession, and safely keep the same, subject to the order of the court; provided, the sworn statement of the witness or witnesses, as hereinbefore provided, and the information filed by the state's attorney, shall particularly describe the property to be seized and the place where kept; and if upon the trial of such person he shall be convicted of violation of any of the provisions of this act, the court shall order as a part of his judgment, in addition to the penalty herein provided, that the officer having the custody thereof shall publicly destroy all such property used and employed for such illegal purposes; provided, the court shall find and adjudge the property so seized was being used and employed by the defendant for such illegal purposes; provided further, that where the state's attorney has been notified in writing under oath, giving the name of the person violating the law, the place where the unlawful business is carried on and the names of the witness or witnesses by whom the affiant believes that the facts can be proven, and the state's attorney shall fail, neglect or refuse to make an investigation, then the affiant may make affidavit before some justice of the peace of the township, city or county, wherein the crime has been committed, giving the name of the violator of the law, the location of the place and the names of the witnesses, by whom he believes the offense can be proven, and it shall be the duty of such justice of the peace, and he is hereby empowered with authority to issue his subpoena for the witnesses named or any other witnesses, whose names shall be made known by the first witnesses subpoenaed. Such subpoena shall be directed to any sheriff or constable of the county,

or marshal or policeman of any city or town in the county, for service and return according to law. Such justice of the peace shall have power to fine for contempt, and may compel the attendance of witnesses by attachment, and shall have all the powers for securing and taking the testimony of witnesses heretofore in this section given to the state's attorney. When the evidence is taken by the justice of the peace and reduced to writing, if it should show that a crime had been committed, it shall be certified to the state's attorney by the justice of the peace taking the same, and it shall be the duty of the state's attorney, on receipt of such evidence to forthwith file his information in the same manner as if the evidence had been taken by himself.

SEC. 10. If the statement of any witness so taken before the state's attorney or a justice of the peace, as in the last preceding section provided, shall disclose the fact that intoxicating liquors are being kept for unlawful sale or purpose, or are being sold by an unknown person or persons, particularly describing such unknown person or persons, contrary to the provisions of this act, at any place, particularly describing the place to be searched and the property to be seized, as hereinafter provided, within such county, it shall be the duty of such state's attorney to forthwith file his information, together with such statements, with some magistrate of the county having jurisdiction, against such place and the unknown keepers thereof, which information, when verified by such state's attorney on information and belief, together with such statements as aforesaid, shall have the same effect as if such information had been sworn to positively; and thereupon a warrant shall issue, directed to the proper officer, commanding him to search the premises described in the information, and to seize all intoxicating liquors and all vessels and bottles containing the same, and arrest the keeper or keepers thereof; and said person or persons so arrested shall be examined and tried in the manner prescribed by law for the examination and trial of persons charged with an indictable offence, and if upon trial are found guilty shall be fined for the first offense not less than \$200 nor more than \$1,000, and be imprisoned in the county jail not less than ninety days nor more than one year; and for the second and every successive offense be punished by imprisonment in the state's prison for a period not exceeding two years, and not less than one, and the court before whom such conviction may be had shall also order all the property seized by the officer as aforesaid to be publicly destroyed; provided, said court shall also find and adjudge such property was being used by the defendant at the time of such search and seizure for the purpose of unlawfully selling or bartering intoxicating liquors.

SEC. 11. Officers shall receive the same fees and mileage for serving subpoenas issued by state's attorneys and justices of the peace under the provisions of this act, as provided in criminal cases, and witnesses shall receive the same fees for attendance as provided for witnesses in cases before the justices of the peace. Such fees shall be certified to the board of county commissioners by the state's attorney or justice of the peace, and paid by the county as witness

fees for attendance before a grand jury. All witnesses shall attend upon the state's attorney or justice of the peace in pursuance to his subpoena, without the payment of any fees in advance. For every conviction under this act there shall be allowed an attorney's fee of \$10 upon each count upon which the defendant shall be convicted, and the same shall be taxed as costs in the case, to be paid into the county treasury as hereinafter provided. If any prosecution, begun by the state's attorney, the attorney-general or his assistants, or by a citizen, with the written consent or approval of the state's attorney or attorney-general, under the provisions of this act, shall fail, the costs of such prosecution, unless otherwise specified herein, shall be paid by the county in which such prosecution or action was begun.

SEC. 12. It shall be the duty of the state's attorney to diligently prosecute any and all persons violating any of the provisions of this act, in their respective counties, and to bring suit upon all bonds of recognizances forfeited, immediately after the happening of such forfeitures, to recover the penalty, and to pay all money so collected, as herein provided, into the treasury of said county, and take the receipt of the treasurer therefor; it shall be the duty of said treasurer to credit said money temporarily to a special fund, to be designated as the liquor prosecution fund, to be disposed of as here [in] after provided. Said state's attorney is hereby empowered to draw his warrants, in each case separately, upon such fund to pay the expenses actually and necessarily incurred by him in securing testimony for and enforcing the provisions of this act; provided, however, that no treasurer shall pay any of said warrants so drawn by the state's attorney as aforesaid, until he files with such treasurer an itemized statement of such expenses in each and every case, duly verified by himself, to the effect that the same were actually and necessarily incurred to promote the ends above expressed, and that the same have not been paid. Said treasurer shall, by proper entries upon his books, specifically designate the action in which such money is received and paid out, and any balance remaining in each action, after the payment of the necessary expenses hereinbefore specified, shall be by such treasurer passed to the credit of the common school fund. If any state's attorney shall fail, neglect or refuse to faithfully perform any duty imposed upon him by this act, he shall be deemed guilty of a misdemeanor, and, upon conviction thereof, shall be fined in any sum not less than \$100 nor more than \$500, and be imprisoned in the county jail not less than thirty days nor more than ninety days; and such conviction shall operate as a forfeiture of his office, and the court before whom such conviction may be had shall order and adjudge such forfeiture of office, in addition to the fine imposed as herein provided. And whenever the state's attorney shall be unable, or shall neglect or refuse, to enforce the provisions of this act in his county, or for any reason whatever the provisions of this act shall not be enforced in any county, it shall be the duty of the attorney-general to enforce the same in such county, and for that purpose he may appoint as many assistants as he shall see fit; and he

and his assistants shall be authorized to sign, verify and file such complaints, informations, petitions and papers as the state's attorney is authorized to sign, verify or file, and to do and perform any act that the state's attorney might lawfully do or perform; and for such services he or his assistant shall receive a fee of \$10 upon each count upon which the defendant shall be convicted, to be taxed and collected in the same manner, except that in all cases where there shall be a conviction, and the attorney's fees as provided for in this act shall not be paid by the defendant within one month after his release from jail, the county where such conviction is had shall then become liable to the attorney-general or his assistant prosecuting such case for a fee of \$10 upon each count upon which the defendant shall have been convicted.

SEC. 13. All places where intoxicating liquors are sold, bartered or given away, in violation of any of the provisions of this act, or where persons are permitted to resort for the purpose of drinking intoxicating liquors as a beverage, or where intoxicating liquors are kept for sale, barter or delivery in violation of this act, are hereby declared to be common nuisances; and if the existence of such nuisances be established, either in a criminal or equitable action, upon the judgment of a court or judge having jurisdiction, finding such place to be a nuisance, the sheriff, his deputy or under sheriff, or any constable of the proper county or marshal of any city where the same is located, shall be directed to shut up and abate such place, by taking possession thereof, if he has not already done so under the provisions of this act and by taking possession of all such intoxicating liquors found therein, together with all signs, screens, bars, bottles, glasses and other property used in keeping and maintaining such nuisance, and such personal property so taken possession of shall, after judgment, be forthwith publicly destroyed by such officer, and the owner and keeper thereof shall upon conviction be adjudged guilty of maintaining a common nuisance, and shall for the first offense be punished by a fine not less than \$200 nor more than \$1,000, and by imprisonment in the county jail of not less than ninety days nor more than one year, and for the second and every successive offense be punished by imprisonment in the state's prison for a period not exceeding two years and not less than one; and said officer abating such nuisance shall securely close said building, erection or place where such nuisance was located, as against the use or occupation of the same for saloon purposes, and keep the same securely closed for the period of one year (unless sooner released as hereinafter provided), and any person breaking open said building, erection or place, or using the premises so ordered to be closed, shall be punished for contempt, as hereinafter provided, in case of violation of injunctions; provided, however, that when leasehold premises are adjudged to be a nuisance, the owner thereof shall have the right to terminate the lease, by giving three days' notice thereof, in writing, to the tenant, and when this is done the premises shall be turned over to the owner upon the order of the court or judge. But the release of the property shall be

upon the condition that the nuisances shall not be continued, and the return of the property shall not release any lien upon said property occasioned by any prosecution of the tenant. If the owner appear and pay all costs of the proceedings, and file a bond with sureties to be approved by the clerk in the full value of the property, to be ascertained by the court or judge, conditioned that he will immediately abate said nuisance and prevent the same from being established or kept therein within the period of one year thereafter, the court or in vacation the judge may, if satisfied of his good faith, order the premises taken and closed under the order of abatement to be delivered to said owner, and said order of abatement cancelled so far as the same may relate to said property, and if the proceeding be an action in equity, and bond be given and costs therein paid before judgment and order of abatement, the action shall be thereby abated; provided, however, that the release of the property under the provisions of this section shall not release it from any judgment, lien, or penalty, or liability to which it may be subject under any other statute or law. The attorney-general, his assistant, state's attorney, or any citizen of the county where such nuisance exists, or is kept, or is maintained, may maintain an action in the name of the state to abate and perpetually enjoin the same. The injunction shall be granted at the commencement of the action in the usual manner of granting injunctions, except that the affidavit or complaint, or both, may be made by the state's attorney, attorney-general or his assistant, upon information and belief; and no bond shall be required; and if an affidavit shall be presented to the court or judge, stating or showing that intoxicating liquor, particularly describing the same, is kept for sale, or is sold, bartered or given away on the premises, particularly describing the same, where said nuisance is located, contrary to law, the court or judge must at the same time of the granting the injunction issue his warrant commanding the officer serving said writ of injunction at the time of such service to diligently search the premises and carefully invoice all the articles found therein, used in or about the carrying on of the unlawful business; for which search and invoicing said officer shall receive the sum of \$10 in addition to the fees now allowed by law for serving an injunction. If such officer upon such search shall find upon such premises any intoxicating liquor or liquors of any kind, he shall take the same into his custody and securely hold the same to abide the final judgment in the action (the expenses for such holding to be taxed as part of the costs in the action); and such officer shall also take and hold possession of all personal property found on such premises, and shall take and hold possession of such premises and keep the same closed until such final judgment. The finding of such intoxicating liquor or liquors on such premises shall be prima facie evidence of the existence of the nuisance complained of. Any person violating the terms of any injunction granted in such proceedings shall be punished for contempt, for the first offense by a fine of not less than \$200 nor more than \$1,000, and by imprisonment in the county jail not less than ninety days nor more than

one year, and for the second and every successive offense of contempt be punished by imprisonment in the state's prison for a period not exceeding two years and not less than one in the discretion of the court or judge thereof. In case judgment is rendered in favor of the plaintiff in any action brought under the provisions of this section, the court or judge rendering the same shall also render judgment for a reasonable attorney's fee in such action in favor of the plaintiff and against the defendants therein; which attorney's fee shall be taxed and collected as other costs therein, and when collected paid to the attorney or attorneys of the plaintiff therein; provided, if such attorney be the state's attorney, such attorney's fee shall be paid into the county treasury, as in section 12 of this act provided. In contempt proceedings arising out of the violation of any injunction granted under the provisions of this act, the court, or in vacation the judge thereof, shall have the power to try summarily and punish the party or parties guilty, as required by law. Processes shall run in the name of the State of North Dakota. The affidavits upon which the attachment for contempt issues shall make a prima facie case for the state. The accused may plead in the same manner as to an indictment, in so far as the same is applicable. Evidence may be oral in the form of affidavits, or both; the defendant may be required to make answer to interrogatories, either written or oral, as in the discretion of the court or judge may seem proper; the defendant shall not necessarily be discharged upon his denial of the facts stated in the moving papers; the clerk of the court shall upon the application of either party issue subpoenas for witnesses, and, except as above set forth, the practice in such contempt proceedings shall conform as nearly as may be to that adopted by the nineteenth rule of the supreme court of the United States for proceedings in equity in the circuit courts.

SEC. 14. Every person who shall, by the sale, barter or gift of intoxicating liquors, cause the intoxication of any other person or persons shall be liable for and compelled to pay a reasonable compensation to any person who may take charge of and provide for such intoxicated person, and \$5 a day in addition thereto for every day such intoxicated person shall be kept in consequence of such intoxication, to be recovered by civil action in any court having jurisdiction.

SEC. 15. Every wife, child, parent, guardian or employer or other person who shall be injured in person or property or means of support by an intoxicated person or in consequence of intoxication, habitual or otherwise, of any person, such wife, child, parent or guardian, or employer, shall have a right of action, in his or her own name, against any person who shall by selling, bartering, or giving away intoxicating liquors, have caused the intoxication of such person, for all damages actually sustained, as well as for exemplary damages; and a married woman shall have the right to bring suits, prosecute and control the same, and the amount recovered, the same as if unmarried; and all damages recovered by a minor under this act shall be paid either to minor or his or her parent, guardian, or next friend, as the court shall direct; and all suits for damages under this act

shall be by civil action in any of the courts of this state having jurisdiction thereof.

SEC. 16. Every person who shall, directly or indirectly, keep or maintain, by himself or by associating or combining with others, or who shall in any manner aid, assist or abet in keeping or maintaining any club-room, or other place in which any intoxicating liquor is received or kept for the purpose of use, gift, barter or sale as a beverage, or for distribution or division among the members of any club or association by any means whatever; and every person who shall use, barter, sell or give away, or assist or abet another in bartering, selling, or giving away any intoxicating liquors so received or kept, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall for the first offense be punished by a fine of not less than \$300 nor more than \$1,000, and by imprisonment in the county jail not less than ninety days nor more than one year, and for every successive offense be punished by imprisonment in the state's prison for a period not to exceed two years and not less than one.

SEC. 17. The giving away of intoxicating liquors or any shift or device to evade the provisions of this act, shall be deemed an unlawful selling within the provisions of this act.

SEC. 18. All fines and costs assessed against any person or persons for any violation of this act shall be a lien upon the real estate of such person or persons until paid; and in case any person or persons shall let or lease any building or premises, or shall permit the same to be used and occupied for the sale of intoxicating liquor, contrary to the provisions of this act, the premises so leased and occupied shall be subject to a lien for and may be sold to pay all fines and costs assessed against any such occupant for any violation of this act; and such lien may be enforced by civil action in any court having jurisdiction; provided, that the persons against whom such fines and costs are assessed shall be committed to the county jail until such fines and costs are paid; provided, that no imprisonment for non-payment of fine and costs shall exceed the period of six months.

SEC. 19. Whenever application is made to the county judge for a permit to sell intoxicating liquors under the provisions of this act, he shall notify the state's attorney thereof, and thereupon such state's attorney shall appear and advise with said county judge with reference to the issuing of said permit and the approval of the bond. No person who shall infuse offenses under this act, or make complaint thereof, shall be liable for the costs incurred in such prosecution, unless the court or jury trying the case shall find and determine that such prosecution was malicious and without probable cause.

SEC. 20. Any citizen may employ an attorney to assist the state's attorney to perform his duties under this act, and such attorney shall be recognized by the state's attorney and the court as associate counsel in the proceedings, and no prosecution shall be dismissed over the objections of such associate counsel until the reasons of the state's

attorney for such dismissal, together with the objections thereto of such associate counsel, shall have been filed in writing, argued by counsel and fully considered by the court.

SEC. 21. The court whose duty it shall be to render judgment in any action or proceeding growing out of a violation of this act, shall immediately, upon the conviction of the defendant, render judgment; provided that for prudential reasons, and for the ordinary purposes of perfecting an appeal, judgment and sentence may be suspended for a period not exceeding thirty days, and then only upon the court or judge thereof entering in a public docket to be kept for that purpose, in his own hand-writing, the cause of such suspension.

SEC. 22. In prosecutions under this act, by indictment or otherwise, it shall not be necessary to state the kind or quantity of liquor sold, or kept for sale, and shall not be necessary to describe the place where sold, or kept for sale, except in prosecutions for keeping and maintaining a common nuisance, and in proceedings for enjoining the same, or where a lien is sought to be established against the place where such liquors are illegally sold or kept for sale; and it shall not be necessary in the first instance for the state to prove that the party charged did not have a permit to sell intoxicating liquors for the excepted purposes; and in any prosecutions for the second or subsequent offense it shall not be requisite to set forth in the information, or affidavit or indictment the record of the former conviction, but it shall be sufficient briefly to allege such conviction; and in all cases the person or persons to whom such intoxicating liquors shall have been sold in violation of this act shall be competent witnesses to prove such fact, or any other fact tending thereto; and the members, shareholders or associates in any club or association shall be competent witnesses to prove any violation of the provisions of this act, or any fact tending thereto. In actions or proceedings for the abatement of nuisances, under this act, evidence of the general reputation of the place designated in the complaint shall be admissible for the purpose of proving the existence of such nuisance, and in all cases, other than those where intoxicating liquor is lawfully sold, by virtue of the provisions of this act, the fact that any person engaged in any kind of business has or keeps posted in or about his place of business a receipt or stamp showing payment of the special tax levied under the laws of the United States upon the business of selling distilled, malt or fermented liquor, or the holding of a license from the government of the United States in the name of any person, persons or corporation to sell intoxicating liquor shall be held and deemed prima facie evidence against such person, persons or corporations that he, or they, or it, are keeping for sale and selling intoxicating liquors contrary to law. And upon trial of every indictment, information or contempt proceedings for a violation of the provisions of this act, proof of the finding of intoxicating liquor in the possession of the accused, in any place except his private dwelling house or its dependencies, or in such

dwelling house, if the same is a tavern, store, public eating-house, grocery, or other place of public resort, or in unusual quantities in the private dwelling-house or its dependencies of any person keeping a tavern, store, public eating-house, grocery, or other place of public resort, unless in the possession of one legally authorized to sell the same, shall be received and acted upon by the court or judge as presumptive evidence that such liquor was kept for sale contrary to the provisions hereof. No person shall be excused from testifying touching any offense committed by another against any of the provisions of this act by reason of his testimony tending to criminate himself (the witness), but the testimony given by such person shall in no case be used against him.

SEC. 23. It shall be and is hereby made the duty of all courts of this state, before whom a grand jury is summoned, to charge such grand jury especially concerning this act, and direct said jury to inquire particularly of all violations of any of its provisions.

SEC. 24. Whenever the father, mother, brother, sister, wife, husband or guardian, or any relative of any person, shall notify any druggist that such person, naming him, is in the habit of becoming intoxicated, and shall forbid said druggist from selling, bartering or giving to such person any intoxicating liquors, it shall be unlawful for any such druggist, after such notice, to let such person have any intoxicating liquors upon any terms or conditions whatever. Any druggist who shall violate the provisions of this section shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined in any sum not less than \$100 nor more than \$500, and shall be imprisoned in the county jail for a period of not less than thirty days nor more than six months.

SEC. 25. The treating or giving of any intoxicating liquors to any minor by any person other than the father, mother or guardian of such minor, or any physician for medical purposes, shall be unlawful, and any person violating the provisions of this section shall, for the first offense, be deemed guilty of a misdemeanor, and for the second and each succeeding offense be deemed guilty of a felony, and upon conviction thereof shall be punished therefor as provided in the last preceding section of this act for unlawfully selling intoxicating liquors.

SEC. 26. Any officer, agent or employe of a railroad company, express company, or other common carrier, who shall, within the state, knowingly receive, carry or deliver any intoxicating liquors to or for any person to be sold in violation of this act shall be deemed guilty of a misdemeanor, and on conviction thereof shall be fined not less than \$100 nor more than \$500, and be imprisoned in the county jail not less than thirty nor more than sixty days.

SEC. 27. In case any person has been arrested for any violation of this act and given a bond, and the bond has been forfeited, and before the termination of the suit on the

bond the defendant has been surrendered to the sheriff by his bondsmen, the defendant shall stand committed until all costs to that date accrued on the criminal suit be paid; and if he fails to pay the same, the bondsmen are required to pay such costs in addition to the costs of the suit on the bond and a reasonable attorney's fee, to be fixed by the court, for the prosecution of both the criminal charge and the suit on the bond; provided, that no defendant shall be imprisoned for a longer period, by virtue of this section, than is prescribed for the first offense in section 4 of this act.

SEC. 28. Every state's attorney, county auditor or county judge, who shall neglect or refuse to perform any duty required of him under this act, the punishment for which is not hereinbefore provided by this act, shall be deemed guilty of a misdemeanor, and, upon conviction, shall be punished by a fine not less than \$500 nor more than \$1,000, and, in addition thereto, shall forfeit his right to longer hold his office, and the court before whom such conviction is had shall order and adjudge such forfeiture.

SEC. 29. Wherever the words "state's attorney" shall be used in this act, they shall be construed to designate the legal officer of the county, whether he may be known under the name state's, county or district attorney.

SEC. 30. All payments or compensation for intoxicating liquors sold in violation of this chapter, whether such payments or compensation be in money, goods, land, labor, or anything else whatsoever, shall be held to have been received in violation of law and against equity and good conscience, and to have been received upon a valid promise and agreement of the receiver in consideration of the receipt thereof to pay on demand to the person furnishing such consideration the amount of said money, or the just value of such goods, and labor and other things. All sales, transfers, conveyances, mortgages, liens, attachments, pledges and securities of every kind, which either in whole or in part shall have been made for or on account of intoxicating liquors sold in violation of this act, shall be utterly null and void against all persons in all cases, and no rights of any kind shall be acquired thereby, and no action of any kind shall be maintained in any court in this state for intoxicating liquors, or the value thereof, sold in any other state or county, contrary to the law of said state or county, or with intent to enable any person to violate any provision of this act, nor shall any action be maintained for recovery or possession of any intoxicating liquors, or the value thereof, except in cases where persons owning or possessing such liquor, with lawful intent, may have been illegally deprived of the same. Nothing, however, in this section shall affect in any way negotiable paper, in the hands of holders thereof, in good faith, for valuable consideration, without notice of any illegality in its inception or transfer, or the holder of land or other property who may have taken the same in good faith without notice of any defect in the title of the person from whom the same was taken, growing out of a violation of the provisions of this

act, and all evidence given in actions brought by or against such holders shall be in no way affected by the provisions of this act.

SEC. 31. The absence in the present laws of North Dakota of speedy and adequate remedies for the enforcement of article twenty of the constitution, creates an

emergency which calls for the immediate taking effect of this act; therefore, the same shall take effect and be in force from and after July 1, 1890.

SEC. 32. All laws, acts and parts of acts in conflict with the provisions of this act are hereby repealed.

Approved December 19, 1889.



COMPENSATION.

Stenographic Report of an Address Delivered in Berkeley Street Methodist Church, Toronto, Sunday, May 24, 1885

By John B. Finch.

PORTIA — "Take then thy bond, take thou thy pound of flesh ;
But in the cutting it, if thou dost shed
One drop of Christian blood, thy lands and goods
Are by the laws of Venice confiscate
Unto the State of Venice."

GRATIANO — "O, upright judge ! Mark, Jew ; — O, learned judge !"

SHYLOCK — "Is that the law ?"

PORTIA — "Thyself shall see the act ;
For, as thou urgest justice, be assured
Thou shalt have justice, more than thou desirest."

— *Shakespeare.*

IN discussing the rights, duties, and the obligations of man, the primary laws of his being must be taken into consideration. Man is a social animal. Society is necessary for his development. With man he becomes the God man ; isolated he becomes the brute man. It is impossible to think of man out of society. It is wasting time to talk of man's entering society, because he was born in society, a part of society, and it is impossible for him to remain a man and exist outside of social influences. Government is made necessary by the fundamental laws of man's being. In society there must be an institution of justice, which shall determine the individual rights of the members of society in order that the weak may be protected against the strong, avarice restrained, vice and crime prevented, and man elevated. If we could think of man as existing by himself we could think of him as a comparatively free and independent being — that is, free from all social restraint and law. Man in a country by himself can violate but one class of laws, God's laws ; God's laws which control His own being ; God's laws written in nature ; God's laws written in His revealed word. When we think of man following the dictates of his own nature and as a social being accepting the protection of society, profiting by the advantages which make him truly free, we must always think of man as an individual whose rights are limited by the rights of other individuals who have the same rights, duties, and obligations that he has himself. The privileges of free schools, churches, colleges, and the right to acquire property, to have life and property protected, all take with them corresponding obligations and duties, and give government the right to

say that in consideration of these social benefits the individual shall so conduct himself and his business as not to interfere with the rights of others. Government is an institution of justice which determines obligations and duties and punishes crime. It is a necessity growing out of man's nature, co-existent with man. Robbers defy all social law, but have among themselves an iron code. Pirates laugh at the authority of government, but their own leader is a despot. Sailors mutiny and kill their captain, but they must at once form a government, or they cannot navigate the ship. In western towns of the United States, beyond the limits of organized government, men have again and again organized a lynch court and called Judge Lynch to the bench to take the place of government.

Government being necessary for man's development, for man's protection, must have powers commensurate with its duties. If it is to administer justice it must have power to protect the innocent and punish the guilty. It must be the supreme power, or the force greater will be the government. It must have the power to protect itself if it is to protect others. Self-preservation is the first law of life. Self-defense is a good defense. Every individual has a right to defend himself from assault and injury. This defense must be conducted in accordance with the necessities of the case. If it is necessary, the one assaulted is justified in taking the life of the assailant to protect his own life. This absolute right to life, inherent in every individual until he forfeits it to society, is inherent in the government until the government is repudiated by the people.

In times of civil war the government may draft soldiers from the ranks of its citizens ; whether they want to go or not does not prevent the government from acting. It is the judge of the necessities of the case, and if it deems their assistance necessary to save itself it may take them from home, from wife and children, from business, dress them in uniform, strap the knapsack to their backs, put the guns in their hands, and march them to the battlefield, to be shot to death to preserve its own life. The right to life is absolute, yet the government may arrest the individual who has taken the life of another and after trial take his own life. I am

aware that some may urge—and I am of their opinion—that the right of the government to take human life is governed by the same rule that governs the right of an individual to defend himself, viz., the necessities of the case. That there was a time in the civilization of the world when government, without prisons and reformatories to confine the vicious and criminals, was justified in killing men, no one can doubt; but that right is limited by the necessities of the case, and I doubt whether government with its present civilization and prisons has a right to do what it is unnecessary to do. The right of the government to protect its life and the lives of the people by taking individual life is the same right by which society, acting through the government, destroys trade to protect its life and remove obstacles which prevent it from fulfilling its mission. Great Britain, on the first day of January, 1808, entirely abolished the slave trade. In most civilized countries the trade of the gambler has been prohibited by government, and in the United States, after years of existence, the lottery trade was prohibited by most of the states for the same reason. Government, when the trade is not wholly bad, regulates, restrains and legislates so as to destroy its bad tendencies and develop good results. It prevents children under a certain age being employed in factories. It compels manufacturers to provide fire escapes for their employees. It compels the removal of slaughter-houses and soap factories in cities, and prevents the keeping of gunpowder in more than certain quantities in cities. The power of the United States government in such matters is clearly stated by Chief Justice Shaw, Massachusetts, in the leading case of *Fisher against McGirr*: "We have no doubt that it is competent for the legislature to declare the possession of certain articles of property, either absolutely or when held in particular places or under particular circumstances, to be unlawful because they would be injurious, dangerous, or obnoxious, and by due process of law, by proceedings *in rem* to provide both for the abatement of the offence by the seizure and confiscation of the property, by the removal, sale or destruction of obnoxious articles." In the case of the State, *Sanford Relator v. the Court of Common Pleas*, New Jersey, Van Syckles, Justice, said: "While alcoholic stimulants are recognized as property and entitled to the protection of the law, ownership in them is subject to such restrictions as are demanded by the highest considerations of public expediency. Such enactments are regarded as police regulations, established for the prevention of crime and pauperism, for the abatement of nuisances, and the protection of public health and safety. They are a just restraint of the injurious use of property."

In England, the court of the king's bench has decided: "There are many cases in which individuals sustain an injury for which the law gives no action, for instance, pulling down houses or raising bulwarks for the preservation and defense of the kingdom against the king's enemies. The civil law writers say that the individuals who suffer have the right to report to the public for satisfaction, but no one ever thought that the common law gave an action against the

individual who pulled down the house. This is one of the cases to which the maxim applies, *salus populi suprema est lex*." In Canada, to-day, the power of government is being exerted to destroy a great trade. The men engaged in the trade make no defense of the trade as a social institution, but demand, in consideration of its destruction, the government shall compensate them for the property which will be injured by prohibiting its criminal use. By prohibition of the alcoholic traffic the government does not destroy property, or take private property for public use. It simply prevents private parties from using their property to the injury of the public. In discussing the equity of this claim of the liquor-dealers, it will be better for us to examine when and how government grants compensation, and whether this demand of the liquor-dealers is sustained by precedent or equity. It is certain:

1. Such compensation can only be secured by special enactment concurrent with the prohibitory law. In Canada, as well as in Great Britain, parliament is supreme. The right of the subject to compensation is entirely statutory.

"We have no law or general principle by which compensation is to be given; in such cases it is entirely statutory." (Sir Montague E. Smith, in *Drummond v. King*, of Montreal, House of Lords' case in 1876.) From this it follows that if the parliament of Canada should at any time elect to suppress any business or expropriate private property for public use or public good, without providing for compensation to the owners of such business or property, the latter would seek in vain to obtain damages from the courts, and the books would fail to produce a single case where a precedent for such an action exists. The governor and company of the British Cast Plate Manu. v. Meredith et al., 14 Term Reports, 794, decided in the Court of the King's Bench, in 1792, and *Dunsey v. The Mayor and Cor. of London*, 3 Law Journal, (C. P.), 298, are both in support of this principle. In the first named the defendants, who were commissioners under a paving act, in the exercise of the powers given to them by the act raised a pavement two feet and a half in front of the plaintiff company's premises, causing them substantial injury. In deciding this case, Lord Kenyon, Chief Justice, said: "If this action could be maintained every turnpike act, paving and navigation act would give rise to an infinity of actions. If the legislature think it necessary, as they do in many cases, they enable the commissioners to award satisfaction to the individuals who happen to suffer. But if there be no such power, the parties are without remedy, provided the commissioners do not exceed their jurisdiction. . . . Some people suffer an inconvenience under all these acts of parliament, but the interests of individuals must give way to the accommodation of the public."

The second case cited is a much later one, in which the principles, as laid down in the older case, are reviewed and confirmed.

From these decisions it may also be stated:

2. Parliament has a right to refuse such compensation. In this respect there is a wide difference between English

and American legislation. The constitution of the United States expressly provides that private property shall not be taken for public use without just compensation. Most of the states have a similar provision. (Amd. Con. U. S., Art. V., March, 1789.) A point is sought to be made in Canada by quoting Chancellor Kent, who says: "The settled and fundamental doctrine is that government has no right to take private property for public purposes without giving a just compensation; and it seems to be necessarily implied that the indemnity should, in cases which will admit of it, be previously and equitably ascertained, and be ready concurrently in point of time with the actual exercise of the right of eminent domain." (Kent's Com., Vol. II., p. 409, note f.)

It will be observed that Judge Kent speaks of taking property for public use. He does not speak of preventing the injurious use of property. The American law given by the supreme court of the United States is: "The trade in alcoholic drinks being lawful, and the capital employed in it being duly protected by law, the legislature then steps in, and, by an enactment based on general reasons of public utility, annihilates the traffic, destroys altogether the employment, and reduces to a nominal value the property on hand; even the keeping of that for the purpose of sale becomes a criminal offense, and without any change whatever in his own conduct or employment, the merchant of yesterday becomes the criminal of to-day, and the very building in which he lives and conducts the business which to that moment was lawful, becomes the subject of legal proceedings, if the statute so declare, and liable to be proceeded against for forfeiture. A statute which can do this must be justified upon the highest reasons of public benefit, but whether satisfactory or not, the reasons address themselves exclusively to the legislative wisdom."

British governments have never recognized the principle stated by Judge Kent in its entirety, but have invariably exercised their discretion in the matter of granting compensation, and in the few cases where the courts have been asked to interfere the judges have unhesitatingly refused to dictate to parliament, but have confined themselves to interpreting the law as it stood.

3. Should parliament neglect to provide for compensation, no injustice will be done, and the precedents in similar cases will be followed. There being no common law or constitutional right for the liquor dealers to grasp, they must come and present their claims for compensation before the prohibitory act is passed, as by standing by and failing to claim they will waive any right they may now possess. While the power of parliament is supreme, it has always been a leading principle of its enactments that they should be to a large extent guided and controlled by ancient precedent, and many sensible and excellent principles which from their great value in directing the exercise of legislative power have acquired almost the force of law. The principle laid down by Kent is among these, and English parliaments have always been careful to do full justice to the owners of property whenever they have been entitled to such. English

and Canadian statutes abound in provisions for compensation, based upon this very principle. It is not proposed, however, to appropriate these breweries, distilleries, warehouses, etc., for public purposes, but to entirely destroy their right to exist for the purpose of furnishing alcoholic drinks as beverages. The penalty for violation, in all probability, will be forfeiture and imprisonment. Parliament has frequently seen fit to enact that certain trades cease to be prosecuted in the country (for the public good), and in no case have the courts held that parliament was bound to provide for compensation for those who suffered pecuniary loss. In a few instances provision was made at the time the law was passed, and the reports of English cases do not cite a single instance where a private individual sought to recover against the crown. There are numerous cases where courts have interpreted the statutes and have decided what parliament intended. In *Rex v. Watts*, 2, Carrington and Payne, 466, — the court of the king's bench decided with reference to a business previously declared a nuisance in a certain locality by statute. It was held that a person violating the act was not entitled to damages or compensation at that time, even if the act itself provided for compensation.

Abbott, Chief Justice, said: "If the defendant's slaughtering house was so conducted as to be a public nuisance at common law, the parish might at any time have caused it to be removed, and I am clearly of opinion that in this case it was so conducted as to be a nuisance at common law and that the defendant would not have been and is not entitled to any compensation." It will be observed that this case, like all the others reported respecting nuisances, turned entirely upon the statute and the ordinary common law definition of a nuisance. In dealing with this question, therefore, no advantage can be obtained from consulting the decisions of courts. First principles and an examination of what parliaments have formerly done must be the sole factors in presenting the claims of the liquor business. In the latter connection reference is made to the abolition of slavery by the English parliament in 1833, and the advocates of compensation for liquor-dealers seek to strengthen their position by showing what was then done. Let us go back, however, a few years and a parallel will be found to the question of prohibition as it stands to-day. In 1806 an act was passed prohibiting all British subjects from engaging in the slave trade either for the supply of conquered colonies or of foreign possessions. A large amount of capital was at that time invested in this very profitable trade, but the question of compensation was never mooted, and when on the 1st of January, 1808, the trade was entirely abolished, not a shilling was paid the traders for their loss, but parliament in 1811 followed the former laws with an act making participation in the slave trade a felony, punishable with fourteen years' transportation, and in 1824 it was declared to be piracy, punishable with death. Thus was the business of dealing in slaves dealt with, and the above was the kind of compensation the dealers received. If the liquor-dealers insist on the Canadian parliament dealing with them as the British government did with the slave-traders, Prohibitionists ought not to object.

When, however, in 1833, it was decided to emancipate the slaves in the West Indies, a new element had to be considered, namely, the effect of such an action on the business of the colonies and Britain.

"If by his manufacture a man creates an appreciable nuisance to those around him, his act becomes wrongful." (Mayne on Damages, page 8.) If parliament then decides that the manufacture of liquor must be suppressed because it is an injury to the public, every principle of common law, and every precedent to be found in the reports of parliamentary proceedings, support the contention that the liquor-dealers have no just rights to compensation. For it is settled.

1. Government never grants compensation for diminution of the value of property by the prohibition of its injurious or wrongful use.

2. Where government grants compensation for property taken or destroyed, it never takes into consideration indirect damages. Though the British government granted financial aid to the owners of liberated slaves, it wholly ignored all indirect damage done by emancipation. But it may be advantageous for us to examine fully into the equity of this particular case. It must be borne in mind that the retail trade exists by license granted annually, and the wholesale trade by sufferance. Under the Canada license system the common law right to sell liquor is destroyed by police regulation. In other words, no other individual can compel the granting of a license. A man in Toronto may build a fine hotel, comply with every requirement of the law, and still the commissioners have the right to refuse him license, and no action will lie to compel them to issue a license. If they deem it wise they may issue a license, but it is for them to say who shall have a license, and how many licenses shall be granted. The license granted is for one year. At the end of the year there is no guarantee, either expressed or implied, that it will be renewed. A man leases a farm for a year, and during the year buys farm machinery and stock. At the end of the year the owner of the farm refuses to renew the lease. The property purchased by the lessor being useless to him, will depreciate in the forced sale, but the owner of the farm would not be responsible for the depreciation in value, because the man who leased the farm knew his lease was for but a single year. The lease or license given retail liquor-dealers to set up their drunkard-factories in a city is an annual lease, and when their lease has expired for them to claim compensation for the tools with which they have been injuring the public, simply because they have been prohibited from continuing to use the tools for that specific purpose, is, to express it mildly, a preposterous claim. In examining the claim of the drunkard-makers the rule of the courts must be the rule of the people, viz.: "A man who comes into court demanding equity must come with clean hands and a pure heart before God." The liquor business does not and cannot come with clean hands. The suppression of the liquor trade is caused by its own crimes. When the liquor trade was introduced into this country it was admitted on the same social, civil

and religious basis as all trades. There was a time in the history of Canada when it was as religious to sell rum as it was to sell molasses, and I presume a majority of the people, if they could only have had one of the two, would have taken the rum. I think the fact is that they usually took them together. As late as 1813 a majority of all the distillers of America were members of the Christian church. As late as 1820 a majority of all the liquor-sellers were members of the churches. As late as 1835 the Rev. George B. Cheevers was arrested in the city of Salem, Mass., for libel, and sent to jail for daring to maintain, in that celebrated cartoon "Deacon Giles' Distillery," that the business of selling rum and peddling Bibles was not consistent with the professed Christian life of a deacon of the church. As four boys born in the same family are given the same opportunities to become honorable men, loved and respected by their fellows, so the dry goods trade, grocery trade, liquor trade and the church were, at the organization of society on this continent, given the same chances to make honorable records and endear themselves to the people. The road before the liquor trade was broad and the sky over its head bright. It was given every chance to endear itself to this people and make an honest record. Everybody was its friend, nobody was its enemy. Liquor was used at the raising, at the log-rolling, at the corn-husking, at the wedding, in social life—everywhere and under all circumstances. With this start, what has the liquor trade done for itself and for the society that nursed and protected it? One day, while I was sitting in front of the Commercial Hotel, in the city of Lincoln, Nebraska, talking with a prominent liquor-dealer, a couple of little girls ran laughing by us. Touching me on the shoulder, he said, "Those are my girls." I said, "Pretty girls." He said, "I think they are." After a moment's silence, he said, "I am going to go out of this liquor business pretty soon," and when I told him I was glad to hear it, and asked him for his reasons, he answered, "Not because I think it all bad, as you do, but because my girls will soon be women, and when my girls grow up I want them to go in good society, and a whisky-seller's girls cannot go in good society in this city." He simply told the truth. The social rule which makes liquor-sellers and their families social outcasts is the rule generally observed throughout the United States. Why is it? It was not always so. Do you believe that if the liquor business had made good men and happy women and children it would meet with any greater opposition to-day than the dry goods trade or the grocer's trade? Do you believe that if the liquor-seller had made his customer a better man, a kinder husband, a more loving father, society would treat him any differently than it treats the clergyman or merchant? The Christian church has been tried on this continent by its social, its civil and its business record. After all these years of trial it never had a stronger hold on the hearts of intelligent people than it has to-day. The dry goods trade has been tried, and after a record of a hundred years it is as respectable to sell dry goods now as then? The grocer's trade has been tried, and has lost neither its

character nor standing. The liquor trade has been tried, and is it as respectable to sell liquor to-day as it was a hundred years ago? Is it as respectable to drink as it was a hundred years ago? Is it as respectable to make liquor? If not, why not? What is the matter with this villainous traffic? You know that from the day society welcomed it to the marts of commerce it has deliberately and maliciously buried its arms to the elbows in the blood of the best interests of a free people. These crimes have not been committed in moments of passion, in moments of excitement, but after coolly and deliberately figuring the profits to come from such ruin, and paying for the privilege of carrying forward the work. Its record in Canada is a record of crime, vice, sorrow, misery, wretchedness, agony. On this record it has been tried, and the prohibitory law is simply a sentence for crime committed.

Crimes forfeit rights. The right to life and liberty is the primary and greatest right; but let a man murder another and he is arrested and brought into court for trial. Suppose his solicitor would object: "This man is a free-born British subject, entitled to life and liberty, and I demand his release." His Lordship would probably answer: "This man is now charged with crime and has two rights: the right to a fair trial in accordance with the forms of law; if convicted, the right to be executed in accordance with the method prescribed by law." So to-day the liquor business is indicted for social crimes, and is entitled to a fair trial and punishment commensurate with its crimes. I come to your city, buy a lot, and this summer erect a slaughter-house. During the cold weather of next winter I use it as a slaughter-house, but when the warm air comes breathing up from the south-land, and the place becomes a nuisance, the city officers would call on me and demand that the building be disinfected, and that I cease using it for such purpose. If I should object: "I own this building," they would answer, "We are aware of the fact. That is the reason we come to you. If another man had owned the property we would have called on him." I answer, "I have the deed of this property. My fortune is invested here. I make my living by slaughtering cattle. If you drive me out of here you will ruin me. I pay my taxes and behave myself. Why are you here disturbing me?" The answer would be, "We should not have thought of disturbing you if the smell of your building had not disturbed people and injured the public health of the city. You, by your own act, by your own business, made your place a public nuisance; now dis-infect this building and stop your work." Who would be to blame for that result? Not society who acted, but i who compelled society to act. Bear in mind that it is the thief who compels society to arrest him, that it is the murderer who compels society to punish him; that it is the liquor trade that has compelled society to proceed against it. Society assails the liquor trade to protect itself, and in dealing with the liquor trade has ever been governed by the law of self-defence, viz., that the means used must be in proportion to the danger to be overcome. It has tried mild measures in dealing with these criminals before proceeding to extreme

measures. Low license, high license, and civil damages have all been tried, but despite these warnings the traffic has continued the same malicious, hardened criminal. All other remedies have failed. No man doubts that if low license had removed the vicious character of this trade high license would never have been adopted. If high license and local option had accomplished the results desired by society, the death sentence, in the form of prohibition, would never have been passed. Notwithstanding this self-evident fact, it now seeks to use the forbearance of government as the basis of its present demand for compensation. Its friends urge that the government, by license, gave it a right to exist. There is not a lawyer in Canada who does not know that the liquor license law is a police regulation passed to regulate and restrain the traffic. The liquor traffic, before the days of license, existed by common law right. Repeal the license law, and the right to sell liquor everywhere would be universal. License does not create rights; it simply aims to curtail and limit pre-existing rights to prevent public injury. The license fee is a police fine assessed in advance for the purpose of regulation, not for revenue. License is partial prohibition. By it government has simply kept in view the law of self-defence: "The force and means used must be proportionate to the danger." The attempted regulation never created a right, nor indicated approval of a system, any more than a man who should seize an assailant and try to hold him would indicate approval of the assault because he did not kill the assailant. The government has showed its desire to do justice by trying all other methods before killing the traffic, and by chaining and fining the criminal has not become a partner of the criminal, nor responsible for its crimes. The common law right of the traffic to exist was disturbed because of its criminal use. The traffic refused to heed the warning, and has compelled government to destroy the right. Had it contained an element of decency it might have lived. But it has defied every law, and gone on with its work of debauching and degrading public morals. It stands in the court of the people, surrounded by the evidence of its numerous crimes, and asks for justice, and justice it shall have. Its demand is that the people who have been compelled to prohibit it shall pay its representatives for the tools with which they are carrying on its infamous work, to stop which the government prohibits the traffic. My wife has a property interest in my brain, nerve and muscle. If I should be killed on the railroad she could collect from the company damages for injury done her rights, but if I should commit murder and society should hang me she could not collect damages from the government, because the hanging was caused by my wrongful act. If the government had taken the property of the liquor trade for public purposes, or prevented its use in a certain way because it desired to promote the public good; if this had been done when the liquor interest was benefitting society, then compensation would have been just; but the government does not prohibit liquor because it wants to; it prohibits the liquor traffic because it has to. Prohibition is the result of the wrongful act of the liquor trade, and the liquor inter-

est cannot demand compensation for something compelled by its own wrongful act. The principle has been recognized in all the restrictive measures adopted to endeavor to reform this criminal traffic. When government limited the number of liquor-dealers by license, those driven out of the traffic had no thought of demanding compensation for damages done to their property. If it was right for the government to destroy one-half of the liquor shops of the country without compensating the dealers and the brewers and distillers who were injured by the reduction of the trade, who will dare urge that it shall compensate when the remainder of the trade are treated in the same way for continuing the same crimes for which the others were suppressed? No man questions the right of the government to regulate the number of liquor places in each city and town in the province, and no one would dare claim compensation if the government should deem such regulation necessary. The restrictive statute would injure the entire liquor trade; but the liquor men never remonstrate until the last one is suppressed, and when the last one is suppressed for exactly the same reasons that led to the suppression of the others, where is the justice of the claim for compensation? I know it is urged that Great Britain compensated slave-owners when she emancipated slaves, but the distinction should be borne in mind that in one case she destroyed property, in the other case Canada simply prohibits wrongful uses of property. The slave-owner had a property interest which he might sell. No liquor-dealer can sell his license. License is not property. If the slave-owners had used their slaves for the purpose of robbing and plundering, and the government had prohibited such uses of property, does anyone suppose that compensation would have been granted? Suppose the only way in which the slaves could have been made profitable to the owners had been by using them as pirates and robbers, and the government had absolutely prohibited such use, would the demand for compensation, because the slave would have been diminished in value, been sustained? To claim that the government should compensate criminals because it had suffered them to commit crime would be to claim that Great Britain would pay for the ships and property of every negro stealer who was for long years suffered to carry on his terrible trade under the protection of a free flag. The same logic would compel France to pay for the furniture in every house of prostitution when, restrictive measures having failed, prostitution is prohibited. When a government is compelled by the social results of lotteries to prohibit lotteries, the same logic would compel the government to purchase the wheels, dice and boxes. To examine more fully into the merits of this case, let us see what it is these men have been prohibited from doing, to what uses the property for which they demand compensation has been put. I was standing at the corner of Reade Street and Broadway, in the city of New York, last October, chatting with a friend. On my way from the elevated railway station I had purchased an apple, which I was eating. Something attracted my attention, and looking down at my side I saw

a boy, a genuine street arab. His coat had evidently been made for a full-grown man, and, unless his feet had grown rapidly, his boots were never made for him. As I looked down at him he looked up to me, and said, "Say, mister, would you mind giving me the core of that apple when you get it eat?" At first I was tempted to laugh, but as I looked at the pinched face and ragged clothes the temptation disappeared, and I asked my friend and the boy to come with me to the apple stand, where I told the proprietor to give the boy all the apples he could carry off in his pockets. The boy, half-doubtingly, looked up to me and said, "You are not a-fooling, are you, mister?" When I assured him I was not fooling, it would have done you good to see how many pockets that boy had. He seemed to be a sort of universal pocket. The holes in the knees of his pants certainly served him one good turn, for I saw him put several apples through the holes, between the lining and the outside, using the bottom of the trouser leg as the bottom of the pocket. As he went away, with an apple in each hand, my friend said to me, "I am going to pay for those apples, because I have enjoyed them more than any apples I have eaten in five years." An after investigation showed that the father of the boy was a drunkard.

One night last February, returning from Cambridge, Mass., to the city of Boston, accompanied by my friend, Mr. Mitchell, we left the street car at the corner of Temple Place and Washington Street. A little boy ran up to us, holding in his baby hands a paper, saying, "Please buy the last paper." He was not as tall as the five-year-old boy in my own home. Mr. Mitchell said, with a tremble in his voice, "He is not as big as my baby," meaning his youngest boy. In the bitter cold of a winter's night the little fellow stood pleading for us to "buy the last paper." It was the same story — drunken parents.

If I have any one affection greater than others it is love for babies. Not the big babies who whine, "The liquor traffic ought to be stopped, but we can't stop it." I have neither respect nor love for them. Little babies are the ones I love. There is something in the honest eyes and dimpled form of a baby that has always had a strong fascination for me. A year ago, in Boston, I saw a baby in a wretched tenement house on North Street. It was not such a baby as I should see in some of your homes—with laughing eyes, cheeks sinking into dimples as he laughed, while with little hands hold of big toe trying to get it into his mouth. It was a baby with hands like birds' claws, face pinched and purple, that lay moaning and restless in its sleep. I asked the gentleman accompanying me what was the matter with the baby? He answered, "Starving. If you doubt it, look at the mother." It was true. Baby was dying because mother was dying. He assisted her. He was a city missionary. As we left the place I said, "Madam, where is your husband?" She replied, "In the city prison, serving out a sentence for being drunk and disorderly." I am aware that the liquor-dealers will claim that the drunkard is as responsible as the seller; but I stand here to maintain that it is the duty of the

government to protect the wife and baby from the crimes both of the liquor-seller and the drunkard. If there is anything which should make the hot blood rush in surging torrents through the veins of any man it is the sight of a woman with a baby in her arms, injured, maltreated, and starved by the accursed liquor traffic.

If the argument that the drinker is alone responsible for the results of the liquor traffic is good, it would justify every gambler, courtesan, and lottery-dealer; for the customers of each of these death-traps patronize them of their own free will.

No one will doubt that it is the duty of a state to protect its women and children. If anyone will injure a baby, it is the duty of the government to protect it, even if it is necessary to put bayonets around its cradle-bed for that purpose. Canada is at last moving forward to give this protection.

The men who have grown rich off the ruin of women and the degradation of children demand, if they are no longer to be allowed to carry forward this crime against humanity and civilization, that they shall be compensated for the tools with which the crime has been committed, because they cannot make as much money by using them in an honorable business as they have made by using them in ruining the homes of the Dominion.

Justice? Yes, give them justice. Surely every man must be anxious to give the liquor trade justice. The men in the business are men of intelligence and good judgment. They knew the results of the trade before they entered it. No one compelled them to enter. Of their own free will they took up the fearful work simply to make money out of wretchedness and misery of others. They are responsible as social units for their social acts. They would not be in the business if it were not for the fact that it is the most profitable of trades. When one knows the actuating motives of the drunkard-makers, and then looks at the destitute homes and ruined families of their victims, the only conclusion will

be that justice would be the Shylock verdict, confiscation of property and death. But the wronged ones in this case are more merciful even than in that case, for they only ask that the guilty shall be stopped from continuing their crimes, and are willing to leave them all their ill-gotten gains. The liquor men ought to be happy to be let off so easily. The people only ask a verdict on the record that this accursed trade has made for itself. The ruined homes, the degraded men, the broken-hearted wives and beggared children, made by the liquor-dealers in their attempt to amass wealth, are witnesses in the case. The results of the traffic as shown by the police court, the alms-house, the penitentiary and the scaffold, must all be considered in making up a verdict. Try it as you try a man, as you try a woman, as you try a boy, as you try a girl. If you find that the men representing the traffic stand in the court of the people with clean hands and pure hearts before God, and that their property has been taken for no wrong of their own, pay them every cent that it has been damaged; but if you find that the traffic was admitted to the country as a friend, given every opportunity to be decent, and that now, like an adder warmed to life in the bosom of its benefactor, would sting to death the life that warmed it into existence; if you find it has ruined public morals, degraded public virtue, lowered public intelligence; if you find that its representatives have sold liquor to minors, liquor to drunkards, liquor to Indians; if you find that in their efforts they have not heeded the prayers of the wife, of the mother, of the children; if you find that they have defied all restriction, and when warned by gentle measures continued their accursed work until it has become necessary for the government to suppress their business for the public good, then the demand of the liquor-sellers should be treated with the loathing and contempt which such crime and villainy excites in the breasts of honest men.



PROHIBITION VINDICATED.

A Review of "A Christian Man's Argument" Against Prohibition.

By the Rev. Sam Small.

THE "Theory of Prohibition" is the title of a pamphlet containing an anti-prohibition argument by one Sanford H. Cobb, originally printed in *The Princeton Review*, a standard Presbyterian periodical. The fact that the article can be circulated as a reprint from a religious periodical is the secret of the zeal with which the whisky people of the country are distributing it broadcast in every state and community where Prohibition is an issue. It has been seized upon by the National Liquor Dealers' Protective Association as effective ammunition from an unexpected source. They have given to Mr. Cobb and his argument the same distinguished consideration that the high priests gave to Judas Iscariot and his testimony, and the British gave to Benedict Arnold and his sword. The pamphlet is being printed by the hundred thousands at the publishing house of the liquor ring in Louisville, Ky., and issued under the mask of the mythical "American Printing Company." Just now the document is being sent by thousands throughout Nebraska.

Mr. Cobb handles the subject of Prohibition with as facile wit and as ingenious logic as Iago handled before Othello the jewel of conjugal loyalty. He makes so fair a beginning, admits so fully the general premises of the Prohibition argument, that one is in constant danger thereafter of missing sight of the faults of his logic and the grotesqueries of his illustrations. His conclusions are so disproportionate with his argument, and so absurdly over-stated, as to entitle Mr. Cobb to outrank in the "Order of Cranks" the most ultra type of Prohibitionist.

With Mr. Cobb's statement of the functions of the state, of its power to establish such public policy and legislate upon those matters which come within the purview of its public policy, we have no contention. The interpretations which the supreme court of the nation have given to the police powers of the states have estopped Mr. Cobb and all loyal citizens from denial of the right of any state to prohibit the liquor traffic.

As to the proof necessary to be made in support of such policy, there is also an estoppel in the consensus of statesmen, statisticians, philanthropists and a common fund of experience of the damages caused by the traffic to individuals and the social order. That there is data enough to justify

such civil action as the absolute prohibition of the traffic is a fact that Mr. Cobb expressly refuses to deny.

But Mr. Cobb insists that the "moderate drinkers" should be exempted from the calculation of the evils of the liquor traffic. He says that the Prohibitionist "cannot deny, if he keeps within the region of facts, that while the absolute number of those who abuse liquor to the result of drunkenness and social damage is absolutely large, yet relatively it is much smaller than the number of those who do not so abuse it," etc. Suppose we do not deny this statement; suppose we grant that, relatively to the whole mass of the population, the drunkards are the lesser number. What then? Is that a reason why legal sanction and safeguards should be withdrawn from the system of commerce which encourages and ministers to their debauchery? Must diseased cattle be ignored until the majority of the herd is infected? Must no quarantine be set against yellow fever and cholera until a majority of the people are afflicted? Must no laws prohibiting the sale of diseased meat be made until the major part of the meat on the market is rotten? Must we refrain from prohibiting drunkard-making until more than half the people have been made drunkards? If common sense is not foreign to his argument, the above examples show the *reductio absurdum* into which his logic would have taken Mr. Cobb at his next step — but he wisely stopped short of that fatal step. The result is an ingenious suggestion, not an ingenious conclusion of his argument.

Again, the percentage of convicted criminals in prison in the United States is only 11-100 of 1 per centum. Because less than one in a thousand of the people become criminals and damage society must we, therefore, refrain from prohibitory criminal laws? Mr. Cobb, with all his liberalism, will hardly answer this affirmatively.

Yet again, fourteen states of the union have enacted prohibitory laws against "boycotting" and "blacklisting," two offenses unknown in Bible times, and surely practiced among our people by a very scant number. Shall they be repealed because of the smallness of the number who practice these devices and the limited damage to society they can inflict? There are also many statutory prohibitions, as against lotteries, sales of lottery tickets, deficient weights

and scant measures, selling votes, buying votes, gambling, unlawful cohabiting, keeping brothels, renting of houses for prohibited purposes, carrying concealed deadly weapons, falsely wearing G. A. R. badges, and a score of like matters. Yet the aggregate number of probable offenders in each category must bear a decimal proportion to the entire population. Mr. Cobb's logic would, therefore, demand the abandonment of all those statutes; but his common sense would require him to commend and support them all as necessary and righteous.

On the other hand, when it is clearly shown, as Mr. Cobb must consent to the reliable statistics, that the drink traffic is the proximate cause of 100,000 untimely deaths every year, the making of 60,000 widows and 250,000 orphans; that it is the prolific instigator of assaults, rapes, murders and manifold brutalities; that 600,000 men are every day too drunk to earn their wage, of which their families are in actual need, he would discredit his right to be heard at all upon this question if he did not admit these facts as a sufficient warrant for the total prohibition of the pernicious traffic.

His indirect plea that such legislation be not acted upon until "the general sense of society is agreed that the greatest good of the greatest number requires a prohibitory law," is really an adroit plea of "confession and avoidance." Why does he dodge, at this point, the opportunity to interpret the tremendous public agitation over the evils of the drink traffic and the methods proposed for their abolition? He does admit (page 15) "that the evil which Prohibition seeks to suppress is enormous." How much more enormous would he have it become before he would consent to Prohibition? He admits also that "no words can describe its (the liquor traffic's) baseness, its wretchedness, its tears and ruin." Yet no words are too caustic and derogatory to be used by Mr. Cobb against the persons and the churches giving aid and energy to the Prohibition cause. And then, as oil upon the burn from his branding iron, he declares that he has not "contended that a prohibitory statute, as a civil measure, is either beyond the province of, or impolitic for, the state, or that for civil reasons it is not desirable."

This last statement is a confession that his pamphlet is an unnecessary, uncalled-for attack upon Prohibition and Prohibitionists. It is a skillfully wrought blade of the Joab pattern and use; it is a sinister beacon lighted before the eyes of thousands to lure them away from the course that leads to Prohibition.

The evil character and influence of his work are discovered in his efforts to prove that the principle of Prohibition is un-Christian in spirit, and, therefore, a principle to which the Christian man and Christian church cannot give countenance and support. His objection to Prohibition as a moral dogma is thus stated:

"Dropping its only valid argument of social expediency, it assumes the dignity of a moral precept, and declares that the state ought to prohibit the manufacture and sale of liquor, on strictly moral grounds; that such making and selling are sinful; that the license system is wicked in that

it draws a revenue from sin." ("Theory of Prohibition," page 5.)

Following on to his argument against these propositions, Mr. Cobb says the support of Prohibition as a moral precept must assume that "all drinking of intoxicants and consequently the sale of them is sinful."

He says this assumption is false. I say it is false, because his statement is a false putting of the assumption.

As to whether "all drinking of intoxicants" is sin, must rest upon the knowledge of righteousness and the conviction of sin in the consciousness of the individual. As between God and man there stands a fixed forum upon the jurisprudence and jurisdiction of which the laws of men dare not obtrude to set limitations and declare decisions. The Prohibitionists recognize this fact as fully as Mr. Cobb can legitimately state it. No Prohibitionist has ever demanded that the state shall legislate upon "all drinking of intoxicants as sinful," or that statutes be enacted to declare the relations of men's acts to the judgment of God. No proof of any such folly can be produced by Mr. Cobb, or by any other person. His animadversions upon that suppositious phase of the case are wholly gratuitous, far-fetched and foolish.

Mr. Cobb's other assumption that "the sale of them (intoxicants) is sinful," is answerable in the same way. We do not ask the state to prohibit the sale of intoxicants because such commerce is sinful. We stand upon the platform that Mr. Cobb admits is logical, political and tenable, viz.: "that a prohibitory statute, as a civil measure, for civil reasons, is desirable!"

Mr. Cobb cannot find any warrant for these assumptions, without which his argumentation is grossly silly, in the platforms of the Prohibitionists of any name, or anywhere, outside of the church organizations. Neither the national nor state organizations, partisan or non-partisan, of Prohibitionists have ever assumed the premises against which Mr. Cobb so fiercely inveighs. Let them go, then, as the crude vagaries of his imagination, having served their purpose as cock-horses for his forensic forays.

Mr. Cobb contends "that both reason and scripture place the marks of sin at inebriety." Then why, in the second succeeding sentence of his screed, does Mr. Cobb say: "To drink with the . . . probability of drunkenness is sin"! "Probability of drunkenness" can, by no possible legerdemain of metathesis, be put for "inebriety." But we deny emphatically that Mr. Cobb's declarations on this branch of the discussion go to the merits of our movement for the prohibition of the liquor traffic. They are all *de hors* the issue.

But Mr. Cobb proceeds to denounce Prohibition as "contrary to the spirit of Christian liberty and the right of private judgment." One must remember, however, that "Christian liberty" is a large term; that it may have an intensely Christian interpretation, or an interpretation intensely un-Christian. As understood and interpreted by the apostles this "Christian liberty" did not confer the right of private judgment in contradiction of the manifest will of God, the teachings of Christ and the

orderly governance of the church. It was expressly against such assertions of "Christian liberty" and "private judgment" that St. Paul wrote several of his most conspicuous epistles to the churches. What St. Paul and St. James understood to be "Christian liberty" has been cogently stated by an eminent theologian, viz.: "The largest possible freedom to do what I ought, rather than full liberty to do what I please." This is an acceptable definition. It makes no sort of compromise with "private judgment." St. Paul says: "Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." St. James also writes: "If ye fulfill the royal law according to the Scripture, 'Thou shalt love thy neighbor as thyself, ye do well. . . . So speak ye, and so do as they that shall be judged by the law of liberty.'" From these injunctions we gather that the law of love is the law of liberty, and that Christ did not free us to our own opinions, but to the fellowship of His spirit. Surely neither Mr. Cobb nor any devout Christian freeman will contend that the spirit of Christ guides us into self-indulgence in strong drink, "wherein is excess," and "by which thy brother stumbles, or is ensnared, or is weakened." To do so, as St. Paul declares, is to "demolish the work of God." Furthermore, in enumerating the obligations of the Christian freeman, St. Paul says: "We, the strong, are bound to bear the infirmities of the weak, and not to seek to please ourselves." Now, with such a radical variance as this between the doctrine set forth by St. Paul and that contended for by Mr. Cobb, is it at all strange that Christian men and Christian churches follow the former instead of the latter? Mr. Cobb thinks "the whole argument for Prohibition in moral phase is but the boldest legalism;" but the mass of the Christian world think Mr. Cobb's doctrine the boldest treason to Christ.

We have no fault to find with Mr. Cobb's portraiture of what ought to be the character of the Christian man. The spiritual man, the creation of Christ through the operations of His Holy Spirit, is not the man on whose behalf Prohibition laws are demanded and enacted. Mr. Cobb is guilty of the same error which, in less reputable of the opponents of Prohibition, amounts to simple pettifoggery with the question. No laws, divine or human, ecclesiastical or civil, are made against the spiritually strong and perfect. "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." (I. Timothy I, 9, 10.) Governments have already enacted so much of the moral code as the necessities of their civilization seemed to warrant, and have wrought moral precepts into statutory legislation only *pari passu* with general emergency. As to when our own governments, state and national, will recognize the existence of such an emergency, growing out of the evils of the liquor traffic, is dependent upon the sentiments and expressions of their several constitu-

cies. In some states the emergency has been declared and the Prohibitory statutes enacted. In others the debate is on and the decision suspended. In yet others, as in Massachusetts, Pennsylvania, Michigan, etc., a verdict has been rendered on present conditions, denying the necessity for such prohibition. This, then, is emphatically the period of debate, experimentation and progress, looking to the final solution of the liquor problem.

The Prohibitionists do not urge their measure "as a remedy for moral ills," but as a barrier against those personal, domestic and social ills which are the invariable outflowings of the liquor traffic. They are not looking to their measure as a catholicon for individual depravity, as a creator of "Christian virtue and manhood," nor as the efficient saviour of the drunkard from the curse of rum. We contend that the liquor traffic is a commercial transaction; that the toleration, regulation or prohibition of it are within the power of the state; that it is a traffic every incident of which is *contra bonos mores*, and that the only logical and just attitude of the state toward it is that of absolute prohibition. We deny the right of the legislature to give legal sanction, status and protection to a commerce that is so completely evil; that no law, no sacrament and no philosopher's stone can ever transmute from a consummate evil into even a qualified blessing. According to Mr. Cobb, no law having a foundation in good morals, approved by preachers and churches as helpful to the development of good character, should ever be enacted by the civil authority. To do so, in his view, will set back the world "in true moral progress" and "Christian doctrine and manhood will have receded from their divine ideal." It is comforting to see, however, that the greatest churches, the most eminent Christian teachers and the most pious statesmen of the world do not agree with this vagary of Mr. Cobb. They are, rather, teaching and legislating upon the apostolic idea that the law may still be profitably employed as a schoolmaster to train the masses in the obligations of civil duty, social progress and Christian manhood. The spirit of the age, the consensus of Christian thought, the trend of enlightened statesmanship, are all opposed to Mr. Cobb's "theory;" he alone stands forth for it, "gloomy and peculiar, wrapt in the solitude of his own originality!"

It would simply be dignifying nonsense to follow Mr. Cobb in the argument of his third objection (pages 10 and 11) to Prohibition as a moral question. It is enough to give a moment of attention to his conclusion, thus stated:

"What the church needs for the successful doing of her work in saving men from the sin of intemperance, as from all other sins, is not a prohibitory statute, but a 'soul-filling baptism' of the Holy Ghost."

Mr. Cobb leaves this most important topic too abruptly. He should have continued with it long enough to have explained the process by which he would secure this "soul-filling baptism" to men of his "opinion" — who believe it one of the inhering rights of "Christian liberty" to drink wine and exercise their own "private judgment" as to the

use and abuse of intoxicants. St. Paul wrote to the Christians at Ephesus:

"Be not drunk with wine, wherein is excess; but be filled with the Spirit."

To be filled with the one argues being emptied of the other. How, then, shall we induce men to be "filled with the spirit" until we first induce them to be emptied of wine? How shall we induce them to be emptied of wine and strong drink when we not only declare them freedom of indulgence, but organize the traffic in these intoxicants with governmental sanctions, protection and revenue partnership? Whether it may be blatantly declared a discreditable fact to the church and the gospel or not, the truth is that the church and the ministry do declare, in ten thousand thousand tongues, that the liquor traffic is the giant anti-Christ of the age, the most powerful obstruction to the evangelizing of the masses, and the fountain-head of a hundred streams of debasing and damning sins. The gospel ought not to be accused of failure in face of the fact that it has been opposed by the government in alliance with the gospel's most determined earthly enemy. It is to destroy this unholy and powerful alliance that impels men to set in array before government the evils in which it is a co-parcener and to reorganize the polity of the state so that it may not hinder, if it does not help, the gospel. The man who, in such an effort, throws his voice and influence to continue the present disreputable governmental alliance with the liquor traffic cannot expect to be recognized and treated as a friend of the gospel.

The plea for the legal prohibition of the liquor traffic, in Mr. Cobb's opinion, "declares that Christian methods are too weak; that the gospel is unequal to saving men from the sin of intemperance, however efficient it may be in coping with other forms of sin; that spiritual power must be supplemented by civil law in order to redeem the world; that the preacher of 'righteousness, temperance and judgment to come' must be attended by the constable, to give to at least one of his doctrines the desired effect." It is a strain upon courtesy to be patient with Mr. Cobb when he asks us to receive this fanfaronade seriously. Into what gross absurdities does it not lead? Murder is a sin under the gospel and a crime by civil statutes; adultery is denounced by the gospel and criminalized by the legislature of the state; stealing is a gospel sin and an offense under penal laws; usury is under the gospel ban and is made *malum prohibitum* by civil laws; Sabbath desecration is contrary to the gospel and is a misdemeanor by our penal codes. But, by the ratiocination of Mr. Cobb, all this is wrong, because it is a confession "that spiritual power must be supplemented by civil law."

Let us have done with such puerile reductions. Let us recognize the value of the civil law, co-operating with the eternal laws of God in morals and the gospel of Christ in methods, to restrain, rebuke, destroy, all fashions of ungodliness. Government, society, the spirit of just laws, are all debtors to the gospel of Christ and owe to it conformity in moral character and support through civil action. To sanc-

tion by law the trade in liquors is opposition to the gospel: to prohibit it is to agree with the gospel.

Again, can fair-minded men consent to Mr. Cobb's summary of the logic of Prohibition, thus expressed:

"What is demanded is a statute and a policeman's club, to convert men out of hand! The church might as well petition the legislature to abolish sin."

This is a wilful and inexcusable misrepresentation of the spirit and aims of the Prohibitionists. But it is a definition common in the saloons and with the ungodly men who establish and protect them. The facts are that we do not deride moral suasion, but insist that it is worthy of prosecution only within its own moral limitations. We hold it true that moral suasion is a proper and often effectual agency with the individual, while it has never proven efficient as against organized evil masses and a legally sanctioned commerce. We believe in "suasion," in all its forms, as the quatrain puts it:

"Moral suasion for the man who drinks,
Mental suasion for the man who thinks,
Legal suasion for the drunkard-maker,
Prison suasion for the statute-breaker!"

Civilized man, in organized government for all its uses, including its value in moral concerns, has recognized all these forms, and we only stand by this universal consensus.

Once more, it is worth while to remark that Mr. Cobb does not state a whole truth when he says "Christian temperance is self-control." This definition would lie well in the mouth of an intemperate ascetic, or a monastic faster and self-flagellator. Temperance is a principle of government and involves the use and disuse of things permitted and things prohibited. This is true as to both individuals and masses. "Christian temperance," writes a celebrated Christian teacher, "is moderation in all things that are harmless and total abstinence from all things that are generally harmful."

In fine, therefore, the premises and arguments of Mr. Cobb being found insufficient to support his conclusions, the conclusion themselves demand no analysis or refutation. He simply leaps to them with the agility of the sophist and dwells upon them with the enthusiasm of the *ad hominem* haranguer. He appeals to the prejudices of Vulgus and not to the principles of Veritas.

Happily the Christian world at large, the leaders of Christian thought, the most strenuous of the followers of the Christ-Gospel, are not dismayed and paralyzed by the ghostly fears that beset Mr. Cobb. They do not fear that the church will lose her relationship to Christ by desiring and demanding the divorce of government from organized ungodliness. They see in the liquor traffic the great foe to men and the gospel, and they assert their right to fair treatment in the irrepressible conflict between the gospel and the saloon. They know that the government has no right to throw its influence, its legal powers and protection, in favor of the saloon. They insist that so long as it does so the government is itself in opposition to Christ and His gospel, and is the enemy of the people who gave the government its solidarity and authority for the general welfare.

THE HEREDITY OF ALCOHOL.

By Norman Kerr, M. D., F. L. S.

THE most saddening, and perhaps the most serious, of the numerous evils inflicted by alcohol on humankind is the hereditary transmission, both of the drink-crave itself, and of the pathological changes caused by indulgence in alcohol.

Physical disease, induced by habitual intemperance, is often transmitted. Alcoholic phthisis, for example, is a disease frequently imprinted on the constitution of the unborn babe (*fœtus in utero*.) Some very painful cases of this hereditary infliction have recently come before me. Hereditary alcoholic rheumatism and hereditary alcoholic gout are constantly to be met with. I have had under my care a life-tenant, who has been repeatedly tormented by acute attacks of gout, though by his careful diet and mode of life he has disarmed the disease of half its terrors. He owes his besetting ailment to the alcoholic indulgence of his ancestors, and has inherited this legacy with the rest of the family property. In no other disease is the heredity of alcohol more marked. In Britain the proofs are everywhere around us.

Many other diseases produced by alcohol are the subject of transmission. Among the most characteristic are alcoholic cirrhosis, and alcoholic contracted kidney. In one painful case of the latter, under my own care, the patient had been a total abstainer for nearly forty years, but he inherited the contracted kidney from an intemperate father.

The blood of the inebriate parent is so vitiated and his energies are so wasted that even when there is a sober mother the innocent progeny are often brought into existence puny, stunted and debilitated. Body and brain having been insufficiently nourished, the vital powers of such infants are so defective that in their earliest years they are literally mowed down. In the causation of the terrible infantile mortality which is such a disgrace to English civilization, the drinking habits of the parent or parents have the largest share. Even when grown up to manhood, the constitutions of the offspring of intemperate parentage are frequently so enfeebled and impaired that they succumb to a premature death from their lack of recuperative power after the exhaustion following some acute illness, which a tolerably vigorous system would have perfectly recovered from.

Alcoholic nervous and mental diseases are also handed down. Hereditary alcoholic epilepsy, for example, is by no means uncommon. Defective nerve power, enfeebled will, and a debilitated *morale*, form a favorite legacy from thoughtless inebriates to their helpless issue. The nerves of the dipsomaniac are shattered, while the bodily strength is undermined, and thus the family are liable to be mentally afflicted. Some of the circle, generally the daughters, may be nervous and hysterical; others, generally the sons, are apt to be feeble and eccentric, and to fall into insanity when any emergency calls for the display of unusual brain power. In one household, with a drunken father, two girls were hysterical, and the third was an imbecile; of the sons, the eldest was an epileptic, the second died suddenly of alcoholic apoplexy, and the third was an idiot. In another family, burdened with the hereditary drink curse, the eldest daughter committed suicide, the second lost her reason and became quite demented, and the youngest was the incarnation of hysteria. The eldest son killed himself by poison through drink, and the younger is an apparently confirmed sot.

Absence of intellect from infancy, or idiocy, not seldom follows of necessity from parental excess in alcohol.

Dr. Howe, in his well-known report on the state of idiocy in Massachusetts, states that the habits of one or both parents of 300 idiots having been learned, 145 of these children, or nearly one-half, were found to be the progeny of habitual drunkards. Dr. Howe gives the case of one drunkard who was the parent of seven idiots. Dr. A. Mitchell, in his evidence before the committee of the British House of Commons, said he was quite certain that the children of habitual drunkards were in larger proportion idiotic than other children; a belief shared in by M. Rousel, M. Taquet, Dr. Richardson, and a host of competent observers. At the recent meeting of the British Medical Association at Cambridge, Dr. Fletcher Beach, medical superintendent of the Darenth asylum, reported that an analysis of 430 cases under his own care showed 31.6 per cent. of idiotic children to be the offspring of intemperate parents. In private practice the proofs of the influence of parental alcoholic excess in the generation of amentia are continually confronting me; and among my professional *confères* there is no difference of opinion on the subject.

That the impairment of the bodily or mental faculties arises from the intemperance of one or both heads of the family, is demonstrated by the healthfulness and intellectual vigor of children born while the parents were temperate, contrasted with the sickliness and mental feebleness of their brothers and sisters born after the same parent or parents became intemperate. In one case there were first a son and daughter, both excellent specimens, mentally and physically, of vigorous humanity. After the birth of the daughter the father fell into habits of dissipation, and rapidly became an habitual drunkard. He had four children after his declension to insobriety. Of these, one was defective in mind, and the remainder were complete idiots.

There can be no reasonable doubt, in fine, that not the least painful and unavoidable effects of intemperance in alcohol are the physical and mental debility and disease it entails on prosperity. Darwin, in "The Botanic Garden," in 1794, pointed out this fixed and immutable law. Nearly all the diseases springing from indulgence in distilled and fermented liquors are liable to become hereditary, and to descend to at least three or four generations, unless the hereditary tendency be starved out by uncompromising and persistent abstention from all intoxicating drinks. This is no speculative theory, no visionary hypothesis. It is a well-grounded belief founded on accurate observation—a legitimate conclusion deduced from extended experience, and based on incontrovertible facts.

But the most distressing aspect of the heredity of alcohol is that the transmitted narcotic and insatiable craving for drink—the dipsomania of the physician—is every day becoming more and more prevalent. Probably this alarming increase in the alcoholic heredity in England is owing, in a great part, to the unmistakable increase of female intemperance amongst us.

Not long since I was called to a lady, sixty-three years of age, evidently dying. All that I was happily able to accomplish was, by the aid of powerful medicinal stimuli, to restore her failing consciousness for a few brief moments, while her spiritual adviser addressed to her a solemn exhortation. She was an habitual drunkard, getting drunk regularly every night, and when drunk she lost all sense of shame and decorum. She was a victim to the hereditary drink-crave. The only other members of her family, two sisters, were also hereditary dipsomaniacs. The one died in an asylum from insanity caused by drinking, and the other is so confirmed a drunkard that she has to be constantly watched.

The hereditary transmission of an innate proneness to excess in alcohol, of a special susceptibility to habitual and abandoned intemperance, has been recognized from the earliest time. Plato referred to the injurious effects of intemperance both on the parent and on the child. Plutarch wrote, "*Edrii gignunt ebrios*"; and Aristotle taught that "drunken women bring forth children like unto themselves." The parliamentary committee of the British House of Commons, in 1834, in their report on intemperance, state that the evils of alcoholism "are cumulative in the amount

of injury they inflict, as intemperate parents, according to high medical testimony, give a taint to their offspring before its birth, and the poisonous stream of ardent spirits is conveyed through the milk of the mother to the infant at the breast; so that the fountain of life, through which nature supplies that pure and healthy nutriment of infancy, is poisoned at its very source, and a diseased and vitiated appetite is thus created, which grows with its growth, and strengthens with its increasing weakness and decay."

One more example which has come under my own professional observation may be useful. A gentleman of position, sixty-four years of age, is an hereditary drunkard. So violent is he that his wife and family have had to leave him. One of his sisters (unmarried) is an imbecile through drinking. She has frequently tried to commit suicide, when drunk, by hanging, by poison, by jumping from a window, and by drowning. Her insanity has so suicidal a tendency that she cannot be left a moment alone—all the repeated efforts at self-destruction which I have just enumerated having been attempted while the attention of the attendant was withdrawn from her for a few seconds. She will do anything for drink—will beg, borrow, or steal, pawn everything she can lay her hands on, and even essay robbery with violence in the hope of obtaining money to gratify her morbid craving for alcohol. Another sister (married) is also an habitual drunkard, who gets into fits of ungovernable fury when in drink, and, being dangerous both to herself and others, is under restraint. Thus all the family are dipsomaniacs. The fatal legacy in this case was from both parents. The father shot himself when laboring under alcoholic mania, and the mother was an inveterate drunkard. The grandfather was also a confirmed inebriate.

Some are of opinion that when the father is addicted to drunkenness the girls are the most liable to be the subjects of hereditary alcoholism, and when the mother is the culprit the sons are specially endowed with the family failing (*heredite croice*); but upon this point I can at present form no reliable opinion. That the female parent is the more general transmitter of the hereditary alcoholic taint I have little doubt. In a London prison recently female representatives of four different generations of one family were incarcerated at the same time for drunkenness or offenses connected therewith. In my own observation, the female members of several families which suffered under the infliction of drunken mothers, have all, except those individuals who have become rigid teetotallers, lapsed into hardened drunkards. In one case the females of two successive generations, and in another case of three successive generations, have all formed an unbroken chain of reckless inebriates; and then, all at once, their successors in life have exhibited an utter loathing for alcohol in every shape and form. Apart from any outside temperance influences, an instinctive and irrepressible abhorrence is sometimes seen, simultaneously and of its own accord, in the children of the third or fourth generation of families formerly, apparently, helplessly and firmly bound by the iron fetters of the heredity of alcohol. The very extent of the

evil seems to have worked out its own cure. The depths of misery and despair into which the relentless tyranny of alcohol has, by inheritance, plunged its victims, seem to have permeated their whole being with hatred of their enslaver, and to have inspired them with the determination to strike a blow for freedom, and casting off forever the yoke of the oppressor,

*To burst the chains which drink forever flings
On the entangled soul's aspiring wings.*

The inherited drink-crave, where it exists, even when from the absence of temptation or from the strength of resolute will it has never been made manifest, is always latent, and ever ready to be lit up at the faintest alcoholic provocation. The smallest sip of the weakest form of fermented or distilled liquor has power to set in a blaze the hidden unhallowed fire. Persons ignorant of the inexorable law of heredity in alcohol indiscriminately rebuke and denounce the vicious drunkard and the diseased dipsomaniac. But to medical experts it is as clear as is their own existence that there are multitudes of persons of both sexes and in all positions in life who, though they may never have yielded to the enticements around them, are yet branded with the red-hot iron of alcoholic heredity. There is no nobler sight on earth than the triumph of such weighted ones over their lurking and implacable foe—a foe the more terrible that it lies concealed within their own bosom. The only safety for all such lies in entire and unconditional abstinence from all alcoholic drinks. Such must shun all alcohols. Every fermented and distilled liquor is their enemy. Though added horrors, such as delirium tremens, may be heaped up by a resort to impure spirits and the heavier alcohols, the purest ethylic alcohol, or the weakest and most delicate fermented wine, is strong enough to awaken the dormant appetite, and provoke a thirst too often, alas, quenched only in death. Whatever their station or their accomplishments the subjects of the inherited drink-crave can abstain or can drink to excess, but drink moderately they can not. If, in a state of consciousness, they taste an alcoholic beverage at all, whether on the plea of sickness at the prescription of a physician, or on the plea of religion at the exhortation of a priest, they are in imminent danger. Their whole system is, as it were, set on fire. Unless happily enabled to master the giant appetite in the very first moment of its reawakened life, they are truly taken possession of by a physical demon, a demon easily raised, but once raised almost beyond the power of even a Hercules to slay.

To prevent misapprehension it is as well here to state that all the evil resulting from hereditary alcoholism may be transmitted by parents who have never been noted for their drunkenness. Long continued habitual excessive indulgence in intoxicating drinks to an extent far short of pronounced intoxication is not only sufficient to originate and hand down the morbid tendency, but is much more likely to do so than even oft-repeated drunken outbreaks with intervals of perfect sobriety between.

In what consists these influences of the alcoholism of parents upon the constitutions of their children? The mother probably is the more potent factor in the transmission. She exerts an influence, not only equally with the father in the conception, but, in addition, during the whole period of the utero-gestation wields a special influence on the unborn child. Exact records are wanting, but I have remarked a preponderance of the maternal influence in the causation of alcoholic heredity in many cases in family practice.

Alcoholism seems to impair the vital properties of the fertilizing material, and thus from the very beginning the child of one or two intemperate parents is burdened with an inherited constitutional idiosyncrasy. Then the depraved moral sense is transmitted, just as are other hereditary mental and moral defects. When the heredity is from the mother, it seems to me that it arises mainly from the defective nutrition of the nervous centers of the cerebral and spinal substance, during the entire uterine career. The continued action of nervine stimulants modifies the nutrition of the nervous system, and it is this acquired perversion of the normal nutrition of the nervous system which is conveyed from parent to child, and constitutes heredity in alcohol.

The nerve cells are built up and kept in adequate repair by the nutritive plasma from the blood. This process is essentially a healthy function, the health of the mind as well as of the body depending on the proper nutrition, growth, and repair of the cells. By taking alcohol (whether the less poisonous, as the ethylic, or the more poisonous, as the butylic or amyllic) we cause the blood plasma to convey to the cells an irritant narcotic poison, instead of a bland nutritious substance; we stimulate the cells to a rate of waste too rapid for efficient renewal, and thus set up a depraved diseased condition.

Alcohol disturbs the balance of the mental powers. Its action is to destroy the equilibrium of the organic functions of the mind, and by this interference it brings about undue depression of some of the functions, and undue exaltation of others. This abnormal mental unsteadiness produces in the children of such parents a badly-balanced and weakly condition of the brain and whole nervous system as well as of the moral faculties, and thus both the mind and body of the offspring of parents whose mental and physical being is steeped in alcohol are predisposed to take a diseased action. A crowd of nervous disorders is the inevitable outcome. The mortality among children so afflicted is enormous, and when they survive the period of childhood, epilepsy, apoplexy, cerebral and meningeal disease and insanity, work sad havoc with the survivors.

The heredity of alcohol is now beyond dispute. It is no mere dream of an abstemious enthusiast, but the operation of a natural law; no fanciful creation of a nephalian brain, but an acknowledged fact. Men and women on whom this dread inheritance has been forced without their consent are everywhere around us, bravely struggling to lead a pure and sober life; and would it not be but an act of justice to make

every church, every home and every land safe for all such afflicted ones by the expulsion of all intoxicating beverages from our sacred services, from our social gatherings, and from within our borders? Equity and fairness demand this at our hands in the interest and the rights of each hereditary legatee of alcohol, for of all such it may with truth be said, in the language of Shakespeare,

" So oft it chanceth in particular man,
 That, for some vicious mole of nature in them,—
 As in their birth (wherein they are not guilty,
 Since Nature cannot choose its origin)
 By the o'ergrowth of some complexion,
 Oft breaking down the pales and forts of reason ;
 that these men,
 Carrying, I say, the stamp of one defect,
 Being Nature's livery or Fortune's star,
 (Their virtues else be they as pure as grace,
 As infinite as man may undergo)
 Shall in the general censure take corruption
 From that particular fault."

"Hereditary alcoholism is an undeniable fact."—*Dr. Lunier, of Paris, at the Brussels Congress.*

"Alcoholism strikes man not only in his own person, but also in his descendants. The children of the alcoholic parent are stamped, as it were, with a fatal sign that seals their doom and death in an early age."—*Dr. Lunier, of the French Medico-Physiological Society.*

"Cases of hysteria observed in men are cases of absinthism transmitted by heredity."—*M. Langeraux*.

“Diseases arising from drinking spirituous or fermented liquors are liable to become hereditary.”—*Erasmus Darwin, M.D., F.R.S.*

“ One sees alcohol follow the individual in his offspring.
— *M. Rousel.*

"Of many manifestations of alcoholic heredity epilepsy is the most common."—*M. Taquet.*



THE EFFECTS OF ALCOHOL ON OFFSPRING.

By Nathan Allen, M. D.

WHEN Jehovah issued His commands in the Decalogue, not only to the Israelites, but to His creatures in all coming time, saying, "I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generations," it was intended that there should be some meaning in that visitation. When the laws of the human system are correctly and fully understood it will be seen that this ordinance is not all a dead letter. In the execution of the above decree, whatever divine influences or agencies may be brought into operation in other respects, it is positively certain that, by the fixed laws of hereditary descent, the iniquities of the fathers are visited upon the children unto the second, third, and fourth generations. The term "iniquity," as here used, has a broad signification, including the consequences or penalties of each and every violated law, whether that law be expressed in the revealed command of God, or stamped by the same almighty power upon the human constitution.

It is proposed to consider, in the present paper, only one of the ways in which the above law of God is violated or infringed, and point out some of the consequences resulting from its violation. In this discussion it is assumed that man was endowed at his creation with certain great laws, physical and mental, which, in order to secure the highest objects of his existence, must be obeyed. As one agent having a powerful influence upon these laws, what relation, then, does alcohol sustain to the human system, and what are some of its more permanent effects?

First, then, what is alcohol? By this term it is intended to include the property in all drinks that intoxicates, whether found in brandy, gin, wine, whisky, or even in beer or cider; for it is the intoxicating property that gives these drinks their significance and makes them attractive.

Alcohol is an artificial product, obtained by fermentation, and is never found in a simple state. It is a poison, both in its nature and effects; is pronounced as such by the highest authorities, and proved to be such by the tests of chemistry, as well as of physiology. Alcohol, unadulterated, is a pure poison, and though taken into the system in a diluted state without at first apparently any injurious effects, it is still a poison, and does the work of a poisonous agent.

All standard books on poisons — of which Christison's is, perhaps, the highest authority — represents alcohol as a poison. Says Christison: "It constitutes a powerful narcotic poison." Carpenter, author of the best work on physiology extant, says that alcohol is a dangerous poison. All standard works upon chemistry classify it among the poisons. The best writers on materia medica describe alcohol as a poison. Pereira, perhaps the most distinguished among these writers, calls it both "an irritant and fatal poison." The French, and the British, and the American dispensatories — high authorities everywhere in such matters — describe alcohol as a "powerful irritant poison, rapidly causing intoxication, and, in large quantities, death." Medical dictionaries say the same thing; in fact, all standard writers on the subject agree in this description. But, to be more direct and practical, what are the *effects* of alcohol upon the human system? Is it a genuine poison by this test?

First, then, the use of alcohol irritates and inflames the mucous membrane of the stomach to such an extent that it gradually becomes thickened and corrugated — sometimes scirrhus and cancerated, or softened and disorganized. It vitiates the gastric juice, or destroys the gland secreting it, thereby preventing the healthy digestion of food. Thus, by changing the structure and proper action of the stomach, not only the natural appetite is supplanted or rendered morbid, but the blood itself, the great supporter of life, is impoverished, and becomes tainted or impregnated with qualities very unwholesome and injurious. As a consequence of this change in the blood, both the structure and functions of other organs in the body become changed or deranged in action. The liver is enlarged or shriveled up — is pale, fatty, scirrhus, cancerous, etc., so that the bile, its natural secretion, is changed, which prevents the proper assimilation of food, and interferes also with the healthy action of the bowels. The kidneys, at times, becomes affected, resulting in serious derangement or disease of these organs.

By this deprivation of blood, the fibrous and muscular tissues of the whole body frequently become softened and relaxed, so that the constitution loses in a great measure its

stamina and vitality. This is indicated by a state of general debility, by a peculiar paleness of the countenance, and by a kind of bloated appearance of the whole system.

Again, alcohol impairs the healthy action of both the heart and the lungs—first, by causing an unnatural circulation of blood through these organs; and, secondly, the strength or powers of these most influential organs is more or less reduced by the poor quality or the nutrition supplied to them. Certain diseases of both the heart and the lungs have been traced repeatedly to these two sources.

But the brain, the most important part of the body, is more unfavorably affected by alcohol than any other organ, and that, too, in a variety of ways. It tends directly to produce an unnatural stimulus of the brain, as well as an abnormal state of mind, which, together with impoverished nutrition, serves to weaken or derange it. As the brain is a complex instrument, composed of a variety of parts, performing distinct functions, the effects of alcohol are very much diversified. In persons possessing a predominance of the nervous temperament it produces an unnatural excitement, a peculiar irritability, and sometimes moroseness of disposition; but where there is a deficient intellectual development the individual is frequently silly, boisterous, and passionate, without any occasion or good reason.

In cases where the lymphatic or sanguine temperament predominates, the effects of alcohol are frequently exhibited by a grossness of manner, a sensuality of feeling, and an excessive activity of the animal propensities. There are two important considerations in the relation which this powerful agent sustains to the brain. First, on account, relatively, of the large development of organs in the lower part of the brain, and the immediate connection of their functions with those of the body, alcohol acts more particularly upon the animal propensities, and serves to develop more and more the lowest part of man's nature. Secondly, at the same time, as that portion of the brain by which it is understood the moral sentiments and the intellectual faculties are manifested constitutes, relatively, a small development, and is located farthest from the trunk of the body, these higher faculties, in the lover of intoxicating drinks, are not called into exercise so much, and, therefore, do not gain strength and influence in proportion to the lower faculties of his nature. Consequently, the desire and ability for seeking a higher, a nobler and purer life, grow weaker and weaker, and the tendency *downward* stronger and stronger.

There are a few great general facts established by experience, observation and actual statistics, showing the effects of alcohol upon the human system:

1. It is well-known that this poison is productive of certain diseases, and that there is always much more sickness among those accustomed to its use, and neither skillful treatment, nor good nursing, nor hygienic influences, relieve such persons as they do the sick who are not in the habit of using it.

2. The rate of mortality has been ascertained, both in Europe and in our own country, to be greater with this

class, so much so that some insurance companies will not receive applications for life insurance from such persons on as favorable terms as from other parties.

3. It is also established by statistics that about one-quarter of all the insanity existing is caused, either directly or indirectly, by alcoholic drinks.

4. More than one-half—to say the least—of all the inmates in criminal, reformatory and pauper institutions have had their systems, physical and mental, injured more or less by this poison, and to this source more than to any, or all others combined, may be attributed their relegation to these places of confinement, dependence and degradation.

Now, if alcohol, as these facts indicate, has such a powerful influence over human organization and destiny, what agency does it have or perform in respect to the *preservation* and *propagation* of the species? A correct and complete answer to this inquiry is, we need not say, one of vast importance. What, then, is the law of human increase, and how or in what way does this poison violate it? This law of increase is one of the great fundamental laws or first principles incorporated into the very nature of man at his creation. When he came from the hands of his Maker, with a perfect organization—which was pronounced “very good”—he was commanded to “be fruitful and multiply and replenish the earth.” And notwithstanding by a course of disobedience and rebellion he lost the moral image and likeness of his Creator, as well as that harmony and perfection of physical organization with which he was created, that law of increase still remains, and is based upon the same great physiological standard. Without attempting here to explain the nature and foundation of this law, or present the various evidences in proof of it, together with the conditions of its application, we proceed to point out one of its conditions, which is all that is really essential for our present purpose—that is, the law of heredity.

This law of hereditary descent is one of the most important laws imposed upon our race, or that has been developed in its history, though, unfortunately, it is not generally understood. The most profound physiologists in all ages have maintained that in some sense there was such a connection between the parent and child as to show a likeness or resemblance, and the best judgment or the good sense of the common mind has generally admitted the same fact. But the proverb that “like begets like” has a far more extended application than what has generally been conceived. It does not refer merely to the size and form of the body, the features of the countenance, the complexion of the skin, and the strength of the system, but extends to the minutest parts of all the organs and their functions, whether external or internal. Did our present limits permit a long list of distinguished names, together with a great mass of evidence, might be adduced in proof of this statement, but the testimony of only two or three writers must suffice. Says Dr. James Copeland, one of the highest authorities in all physiological or medical matters in Great Britain: “It is generally observed that the constitution, the temperament, and diathesis of the offspring closely resemble the parent;

and that whatever disposition to disorder, whether of structure or function, the latter may have possessed, it is liable to evince itself in the former." Sir Henry Holland says: "If peculiarities of external form and feature tend speedily to become hereditary, affecting, as we see on every side, not families alone, but, by intermixture and descent, whole races of mankind, we have no doubt that deviations of internal structure (whether they be of deficiency or excess or of any other nature) are similarly transmitted and, with them, the propensities to, or conditions of, morbid action in the parts thus organized." The writings of Owen, Huxley and Darwin corroborate fully these statements.

Let us now make an application of this law of hereditary descent in cases of alcoholic poison; and, first, what is the testimony of competent witnesses upon this subject? Says Aristotle: "Drunken women bring forth children like unto themselves;" and Plutarch writes that "one drunkard begets another." Shakespeare, Burton and others make similar statements.

Dr. Caldwell, the most distinguished writer on physiological subjects in this country, says: "By habits of intemperance parents not only degrade and ruin themselves, but transmit the elements of like degradation to their posterity." In a "Report to the Massachusetts Legislature on Idiocy" Dr. S. G. Howe says: "The habits of the parents of three hundred of the idiots were learned, and one hundred and forty-five, or nearly one-half, were reported as known to be habitual drunkards."

Dr. Brown, a well-known English writer on insanity, says: "The drunkard not only enfeebles and weakens his own nervous system, but entails mental disease upon his family." The author of an elaborate article in the eighth volume of *The British Psychological Journal*, in describing a class of persons fond of intoxicating drinks, says: "They are the offspring of persons who have indulged in stimulants, or who have weakened the cerebral organization by vicious habits."

Mr. Darwin says: "It is remarkable that all the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation, increasing, if the cause be continued, till the family becomes extinct."

Dr. Elam, a London physician, in a recent work upon Physical Degeneracy, writes of the effects of alcohol as follows: "All this, fearful as it is, would be of trifling importance did the punishment descend only on the individual concerned and terminate there. Unfortunately this is not so (for there is no phase of humanity in which hereditary influence is so marked and characteristic as in this). The children unquestionably do suffer for or from the sins of the parent, even unto untold generations. And thus the evil spreads from the individual to the family, from the family to the community, and to the population at large, which is endangered in its highest interests by the presence and contact of a 'morbid variety' in its midst."

The history of four generations of a family as sketched by M. Morel, a distinguished French writer, is full of instruction in this matter. It is as follows:

"**First Generation.**—The father was an habitual drunkard, and was killed in a public-house brawl.

"**Second Generation.**—The son inherited his father's habits, which gave rise to attacks of mania, terminating in paralysis and death.

"**Third Generation.**—The grandson was strictly sober, but was full of hypochondriacal and imaginary fears of persecution, etc., and had homicidal tendencies.

"**Fourth Generation.**—The fourth in descent had very limited intelligence, and had an attack of madness when sixteen years old, terminating in stupidity, nearly amounting to idiocy. With him the family probably became extinct. And thus we perceive the persistence of the taint in the fact that a generation of absolute temperance will not avert the fatal issue."

Examples similar to the above, if not so marked, can be found in every community by careful inquiry.

As very little investigation has been made in respect to the hereditary effects of intemperance, we will here give the testimony of two individuals who have had the best possible opportunities, and have pushed their inquiries further than any others in our country.

Dr. Turner, in his "Second Annual Report of the New York State Inebriate Asylum," the largest institution of the kind in the world, states that "out of fourteen hundred and six cases of delirium tremens which had come under his observation, nine hundred and eighty had an inebriate parent or grandparent, or both." He believes that if the history of each patient's ancestry were known it would be found that eight out of ten of them were free users of alcoholic drinks.

O. S. Fowler, who for nearly forty years has been constantly making examinations into the organization and character of thousands and tens of thousands, and whose observation in this field of enquiry have been far more than any other living man, bears positive and manifold testimony in his works upon this subject. Says Mr. Fowler: "Few children of drinking parents can be found who do not at times experience a hankering not only after strong drink, but often the very kind of liquor preferred by such parent, and a great majority of our inveterate drinkers will be found to have had parents who loved and drank the creature, though they may have never been dead drunk. Intemperance in parents impairs the grain or texture of the brain, and thereby deteriorates the general tone of character and cast of mind of their children. All alcoholics stimulate the selfish propensities more, relatively, than the moral sentiments and the intellect, and, by rendering parents more gross and animal, it similarly depreciates their offspring."

The change here referred to, produced in the organization and character by intoxicating drinks, is one of vast importance. Probably no two things could injure or drag

down the character of a young person as a depreciated quality of texture of brain, and a relative preponderance of animal development over the intellectual and moral.

In this transmission of qualities there are four features and circumstances deserving notice. It is maintained by high authority that this alcoholic poison is transmitted in the blood—that in this way it permeates the whole system, causing not only a want of vitality and strength generally, but rendering particular organs more especially liable to certain diseases.

It is maintained by some that this transmission consists, more particularly, in an increased activity and development of a certain portion of the brain as a distinct organ, or as part of the organ of alimentiveness, and many facts have been adduced in proof of this theory.

Again, it is found that this predisposition to drink does not show itself till the person arrives at a certain period in life, and then that the craving for drink is almost irresistible. In fact, all constitutional or hereditary predispositions are always far more difficult to arrest and change than acquired habits. Thus, it has been found very hard, and in some cases almost impossible, to reform inebriates who have inherited such predisposition.

But this inherent fondness for liquor is not the only evil transmitted. The whole physical system is more or less involved. The blood itself is tainted. There is not that soundness, vitality, and strength in such organization that there would be but for this poison. Such a constitution will not bear exposure so well; it is more liable to certain diseases, it will yield more readily to inflammation, and, when diseased, it is not so easily relieved or cured by medical treatment. Whatever, therefore, may be the peculiar feature of this transmission, one thing is certain—the whole tendency is downward, physically, mentally, and morally, not only by injuring the constitution itself, but by increasing the power and influence of the animal propensities at the expense of the reason, the conscience, and the will.

It may be said that the sketch here given of the effects of alcohol applies only to the worst cases of drunkenness, but that moderate drinking is safe and leads to no such results. But who can limit or graduate safely the effects of a poison? A small dose may injure one person far more than a much larger quantity would injure another individual. Then, who can tell but that the least quantity taken may expend all its force in this very direction of offspring? Besides, is moderate drinking itself safe? Does not all experience prove that such a habit is very liable to grow worse, and in time become ungovernable?

Connected with this law of heredity, a very important question arises: What is man's free agency and accountability in the matter? According to the theory of Malthus and some other writers on population, man is considered rather as a passive agent, exercising but little power or influence, physiologically, over the disposition, talent, and character of offspring. But modern science is teaching us every day that there is a most intimate, direct and legitimate connection between the parent and the child.

It behooves every man (and woman) then, above all things, to understand correctly the nature of this connection, and to take into account fully his own responsibility in the matter; for by his own nature he is created a free moral agent, and should, in the most important acts of his life, be guided certainly by the highest possible intelligence, as well as by the purest motives, since by the laws of hereditary descent he has in a great measure the character and destiny of his offspring, either for "weal or woe," under his control. If neither his own intelligence nor conscience will guide him, nor the moral sense of the public aid him, an enlightened posterity will yet hold him to a strict account. It could not have been the design of the Almighty that man should always remain ignorant of the most important law in the universe, as it respects human progress and welfare. And the great temperance reform can receive no greater aid than a more general diffusion of the knowledge of the laws and principles which it has been the object of this essay to elucidate and enforce.

THE FORCES AGAINST ALCOHOL.

By the Hon. Henry William Blair.

THE primary relation of man is his Creator, the great first cause, "whom we call God and know no more." The feeling which exists in consequence of this relation manifests itself in love, adoration and worship. It is universal, ineradicable and intense. It is religion; and whatever may be the forms and ceremonies of its manifestation, and however it may be perverted and distorted in its development, this element or attribute of human nature is in him the source of aspiration and progress. It is the elastic connection which continually lifts the race as a whole, and exerts the most powerful and permanent impulse in all reform. The religious organizations of Christendom demonstrate this truth. This elastic union between man and his God is often strained, and sometimes appears to be broken; but generally it holds, and, let us hope, may never fail in the end to draw every wandering planet again to the bosom of its eternal source. As might be expected,—in fact, must from the laws of nature be the case,—those organizations in society through which conscience, morality and worship are most actively manifested, the churches—religious bodies—have from the first been, and still continue to be, the great visible force which has sustained the temperance movement against the opposition it has encountered. I do not mean that they are composed of anything but "men of like passions as ourselves." They have, indeed, required to be enlightened and converted; but I do mean that they, as organizations, represent the highest and best in the community—not all of it, but the majority of it; and that every good cause has very largely, I think chiefly, to rely upon them for that ever present power which grinds the grist of human welfare. Large volumes could be, have been, written, giving the history of temperance effort in each of the great Christian denominations, and I can only refer the reader to them for all but a few very general statements. But I wish to show the spirit and attitude which the great denominations of the Christian church, representing as they do the highest and strongest forces at work in our civilization, have occupied hitherto, and their present position in line of battle. "One Hundred Years of Temperance," published by the National Temperance Society, contains this information in full. I am greatly indebted to it for facts relating to the protestant churches.

THE PRESBYTERIAN CHURCH.

The Presbyterian church has noted and strongly opposed the sin of intemperance from its organization. The Rev. Francis Makemie was the first Presbyterian minister in America. He was the father of American Presbyterianism, and preached against intemperance as early as 1705—and similar utterances were common by the clergy of this denomination ever afterward.

The ancestors of Dr. Benjamin Rush, whose relation to the reform is well understood, were mostly Quakers and Baptists, but his mother was a Presbyterian, and he is himself described by the historian as a "able and gifted son of the Presbyterian church."

The constitution of the church was adopted May 28, 1788, and at the first meeting of the assembly, which was the next year, "she expressed her determination to contribute her part to render men sober . . . subjects of a lawful government." In the year 1811 Dr. Rush succeeded in arousing the assembly to vigorous action, which accomplished great good, and among other things occasioned the organization of the Massachusetts Society for the Suppression of Intemperance.

Rev. William V. Brown, D.D., tells us "that it may be said, without any disparagement to others, that by this deliverance of 1811, and by the subsequent activity of the committee on correspondence, . . . the Presbyterian church became the acknowledged leader of God's hosts in the temperance reform in this country—a position which she has nobly and honorably maintained for nearly three-quarters of a century." Even so early this church began to foreshadow the doctrine of total abstinence, and its application at least to ardent spirits, to enforce temperance by church discipline, to prohibit a preacher from retailing "spirituous or malt liquors without forfeiting his ministerial character among us." It has ever been the "supreme desire of the Presbyterian church to 'secure' the utter extermination of the traffic in intoxicating liquors as a beverage."

Between 1827 and 1830 this church took a strong stand for total abstinence, and, maintaining itself ever in the advance, declared for prohibitory laws in 1854, and expressed

the hope that the time was not far distant "when such a law should be universally adopted and enforced." From this position the Presbyterian church has never wavered since. Indeed, both stability of purpose and the spirit of progression seem to distinguish this great organization.

In 1883 the assembly adopted "Dr. John Herrick Johnson's Amendment" unanimously, in the following words: "In view of the evils wrought by this scourge of the race, this assembly would hail with acclamations of joy and thanksgiving the utter extermination of the traffic in intoxicating liquors as a beverage, by the power of Christian conscience, public opinion and the strong arm of the civil law;" and in 1885 the assembly again declared: "The entire extinction of the manufacture and sale of intoxicating liquors as a beverage is the goal to which the assembly looks forward, and for the accomplishment of which it expects the earnest, united, determined and persistent labors of all its ministers and people, in connection with the religious and sober citizens of our common country."

The Presbyterian church stops there because there is no further to go. There is no more advanced ground, and it is with just pride that one of her distinguished sons (Dr. Brown) exclaims: "So hath this noble church wrought in the past century in this great cause, and I have the utmost confidence that she will be true to her past history to the end, and when . . . the liquor traffic shall be outlawed in every state in the Union, and in the laws and constitution of the federal government, as it doubtless will be in the near future, when the good angel of victory shall appear bringing the crown for the most valiant soldier, methinks I hear the unanimous voice ringing out from all divisions of the one great army: 'Let the crown be placed upon the old blue banner of the Presbyterian church, the standard that has always been in the forefront of the hottest part of the battle, for she is worthy to receive it.'"

THE METHODIST EPISCOPAL CHURCH.

In the year 1760, John Wesley, who ranks only less than the inspired Apostles among the great characters of the Christian church, wrote the following "on the sin of distilling and selling spirituous liquors": "But neither may we gain by hurting our neighbor in body. Therefore we may not sell anything which tends to impair health, such as, eminently, all that liquid fire commonly called drams or spirituous liquors. It is true that these may have a place in medicine. . . . Therefore, such as prepare and sell them only for that end may keep their conscience clear. . . . But all who sell them in the common way, to any one who will buy, are poisoners in general. They murder the king's subjects by wholesale. . . . They drive them to hell like sheep; and what is their gain? Who would envy their large estates and sumptuous palaces? A curse is in the midst of them — the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves — a fire that burns to the uttermost hell! Blood, blood, is there; the foundation, the floor, the walls, the roof, are stained with blood! And

canst thou hope, O thou man of blood! though thou art 'clothed in scarlet and fine linen, and farest sumptuously every day,' canst thou hope to deliver down thy fields of blood to the third generation? Not so, for there is a God in heaven; therefore thy name shall be rooted out. Like as those whom thou has destroyed, body and soul, thy memorial shall perish with thee."

Mr. Wesley exhibited the qualities of high statesmanship, as well as of a Christian teacher, in dealing with the liquor problem of his day. From 1743, when, by the rules of the United Societies of Methodists, "drunkenness, buying or selling spirituous liquors, or drinking them, except in cases of extreme necessity," were prohibited, all through his prolonged and unparalleled labors, he denounced the sin of intemperance, and so bent the twig of Methodism that the mighty tree inclines only to the right, and gives neither shade nor shelter to the chief curse of this world, and, so far as we can judge from the number and fate of its victims, of the next world also. After giving the facts, Dr. Buckley says: "Let it, then, be remembered forever that American Methodism began as a total abstinence society, of the strictest sort, forbidding the manufacture, the sale or the use of spirituous liquors, except in cases of extreme necessity. Whoever violated that rule was subject to discipline and branded as inconsistent by the general rules, which were read in his hearing on all important public occasions." Subsequently there was a partial decline, for this high standard seems to have taxed poor human nature beyond what, under the temptations of the times, it could bear. For a while they left out the word "extreme" before "necessity"; but in the general conference of 1828 it was resolved: "Whereas, the rules and examples of the Wesleyan Methodists, from the founding of their existence as a people, both in Europe and America, were calculated to suppress intemperance, and to discountenance the needless use of ardent spirits, that all our preachers and people be expected, and they are hereby expected, to adhere to their first principles, as contained in their excellent rules on this subject, and as practiced by our fathers, and to do all that they prudently can, both by precept and example, to suppress intemperance throughout the land"; . . . and "That, to bring about the reformation desired on this subject, it is important that we neither drink ourselves (except medicinally) nor give it to visitors or workmen." In 1844 the church divided, and then and subsequently the sentiment of the Methodists, both south and north, seems to have been for prohibition of the liquor evil in all its branches. At the first general conference after the division a report was adopted in which the conference says: "We proclaim with peculiar satisfaction that we now have Mr. Wesley's rule on spirituous liquors restored to our general rules." This was done by a vote of 2,011 to 21, in the annual conference" (Dr. Buckley). In 1852, the general conference rejoiced "greatly," . . . especially "that God has put it in the hearts of civil rulers to interpose the authority of the state for the protection of society against what we hold to be an enormous social wrong — the manu-

facture and sale of intoxicating drinks." At nearly if not quite every general conference since that time, the same ground has been taken, and special things prescribed to be done, having in view the greater efficiency of the clergy and the membership in the work of destroying the traffic.

Dr. Buckley writes, in "One Hundred Years of Temperance": "The ministers and active membership of the Methodist Episcopal Church are, almost to a man, zealous advocates of total abstinence. Among the ministers it would be difficult to find one who is known to use even malt liquors as a beverage. Among the people the general practice is that of total abstinence. Probably there is no body of men and women of any considerable size in the world who purchase and use so small an amount of intoxicating liquors as a beverage as the Methodist Episcopal Church . . . and it stands to-day, in the United States, as an aggressive force second to none in the efforts to overthrow a system, with its dependent usages, which promotes every moral and social evil, and produces many misfortunes, vices and crimes which, without it, would have no existence."

THE BAPTIST CHURCH.

"The Baptist denomination is an archipelago. Each local church lifts itself independent of every other church. . . . The denomination stands for state rights as opposed to centralization in church life." This remark of Rev. O. P. Gifford may explain the reason why in his sketch of the connection of this powerful and omnipresent denomination with the temperance movement he quotes little from representative bodies in regard to its sentiments during the period of temperance evolution. But the general fact is apparent that the Baptists, in their several divisions, have been well to the front in the war against alcohol. Their representative men have delivered some of the earliest and most decided utterances upon the subject. Gov. Briggs was president of the Congressional Temperance Society.

President Wayland wrote to Dr. Justin Edwards in the year 1833: "I think the prohibition of the traffic in ardent spirits a fit subject for legislative enactment, and I believe the most happy results would flow from such prohibition." The Washington movement was guided and fostered by and under the preaching of Elder Knapp. The first temperance paper—the *National Philanthropist*—was owned and edited by Rev. William Collier, a Baptist. This paper was established in the year 1826, as noted in the preceding chapter. It was a very great achievement to catch the spirit of the press, and yoke its mighty but somewhat reluctant powers to the car of temperance reform. William Lloyd Garrison, who was editor of the *Philanthropist* in 1829, then wrote as follows: "Prior to that period (1826) intemperance was seldom a theme for the essayist; the newspapers scarcely acknowledged its existence, except occasionally, in connection with some catastrophe or crime, and it did not occur to any one that a paper devoted mainly to its suppression might be made a direct and successful engine in the great work of reform. When this paper was first proposed, it met

with a repulsion which would have utterly discouraged a less zealous and persevering man than our predecessor. The moralist looked on doubtfully; the whole community esteemed the enterprise desperate. By extraordinary efforts, and under appalling disadvantages, the first number was given to the public; and since that time it has gradually expanded in size and increased in circulation, till doubt, and prejudice and ridicule have been swept away." Dr. Justin Edwards reported the First and Second Baptist churches of Boston, in 1823, as having no member engaged in the liquor traffic, and the Boston Baptist Bethel has sustained a Monday evening temperance meeting, every week, for more than forty years, and has a pledge containing over 20,000 names ("One Hundred Years Temperance," p. 317.) In 1835, a New Jersey association of churches declared "that it is morally wrong in all, but especially in a professor of religion, to manufacture, vend or use such liquors (intoxicating or alcoholic) as a common article of luxury or living." It will be observed that this early declaration also includes fermented drinks within its terms.

They also declare for total abstinence, and for the expulsion from their communion of all who make, vend or use intoxicating liquors as a common article of luxury or living, if they should prove to be incorrigible after affectionate and earnest efforts to reclaim them. From 1883 to the present time the state conventions of this great denomination, all over the country, have been very emphatic for total abstinence and for Prohibition. I quote from the resolutions of the Mississippi convention of 1884:

"Resolved, That we raise our uncompromising protest against the use, manufacture or sale of intoxicating liquors as a beverage; against the renting of property for the manufacture or sale of intoxicating liquors; the selling of the fruits and cereals to be manufactured into this beverage; the signing of whiskey petitions or going on the bonds of liquor-sellers, and against giving countenance in any way to the iniquitous traffic or use.

"Resolved, That the cause of Christ is greatly injured by churches retaining in their fellowship whisky-sellers, whisky-drinkers, visitors of saloons, and signers of petitions to sell whisky, and those who persist in lending their influence to Satan in these ways should be brought under church discipline.

"Resolved, That we will use our influence to secure an enforcement of the existing statutes in regard to the traffic in intoxicating beverages, and that we will endeavor to bring about prohibition as soon as practicable. That we believe

"First, that the most effectual legal remedy for the manifold evils of intemperance is constitutional prohibition;

"Second, the licensed liquor traffic to be the enemy of the church, a disgrace to civilization and humanity;

"Third, we believe it to be our duty to support for office such candidates as are in favor of temperance reform, other things being equal.

"Resolved, That we rejoice at the progress of legal Prohibition in our state and throughout the United States."

What a marvel of completeness and power! "Only one thing thou lackest," and that will yet be supplied by the developing necessities of the case—an emphatic crowning resolve for national Prohibition. A people thus in earnest will find the way.

Mr. Gifford thus sums up for the Baptist denomination: "We have the honor,

"1. Of establishing the first temperance newspaper, and leading the way to the founding of the Temperance Publication House.

"2. Of one of the first utterances for Prohibition.

"3. Of originating the Washington movement.

"4. Of the oldest continuous temperance service.

"5. Of standing squarely, as a denomination, for total abstinence for the individual and Prohibition for the state."

THE REFORMED DUTCH CHURCH.

This ancient organization was planted in the new world from Holland, on the island of Manhattan, as early as the year 1623. For three centuries at least this church has been a deadly foe to the excessive use of intoxicating drinks, and has forbidden those guilty of such indulgence the sacrament of holy communion, and its discipline has been most rigorously enforced.

In the year 1828 the following declaration was made for total abstinence:

"Resolved, That the principle adopted by many individuals and societies, in different parts of the country, for the suppression of intemperance, viz., total abstinence from the use of ardent spirits, excepting only its use as a medicine, meets with the decided approbation of this synod."

The records of this church are replete with emphatic utterances for total abstinence and the promotion of the great work of temperance reform by every rational means, from the beginning until now. The Rev. C. L. Wells, D. D., claims for this church that, "in its ministry and membership it presents as fair a record for purity, Christly living and devotion to the welfare of humanity as any church in this broad land. . . . Wherever a Reformed Dutch Church is established, there you find earnest advocates of 'law and order,' of sound reform, of temperance, and determined opposition to the traffic in intoxicating drink. We claim to stand among the leaders in this enterprise. Such is the attitude of our church toward this work."

And so we salute thee—venerable! and without a stain!

THE CUMBERLAND PRESBYTERIAN CHURCH.

This denomination is seventy-seven years old. Born in a time of general religious and temperance revival, from the beginning it has been a temperance church.

In the year 1881 the assembly ordered "that our people be advised to favor the passage of prohibitory laws, and that they vote for men who will both make and execute such laws;" and in 1885 this denomination declared for national Prohibition, with a clearness and emphasis which entitle it to prominent leadership in the great conflict of the world. Who shall lead but those who can see? Hear the assembly! After enumerating the various general principles and measures embraced in the movement, they say:

"We should regard the foregoing and other methods of temperance work as but means to the end at which the special and wonderful movement of the day aims, and that is so devoutly to be prayed for—the national abolition of the drink traffic. This is the transcendent issue of the hour."

Rev. J. Reed Morris thus sums up a most interesting sketch:

"Be it observed that ecclesiastical orthodoxy, in this age of the world, is measured largely by a church's attitude toward the liquor traffic. . . . If, as has been hereinbefore maintained, this church stands in the front rank of the great battle line of the Lord's host, arrayed in fierce conflict against the monster foe, intemperance, there is no ground for vain-glory.

"The watchword of the day is, 'Go forward.' Therefore, the imperative demand upon all who are committed to this transcendent issue is to gird on the armor anew for a yet mightier onset against a common foe to both civil and religious interests."

THE LUTHERAN CHURCH.

The Lutheran Church is older than the temperance reformation—centuries older than the modern temperance movement for total abstinence and prohibition. It has, however, thrown the influence of its strong German intellectuality and deep religious feeling against the drinking tendencies of the people at all times, and, after the manner of massive natures, this great church, becoming fairly aroused, has of late years been among the most radical and advanced of any in its expressions and action against the rum traffic.

In 1871 the General Synod says:

"Resolved, That we are more than ever thoroughly convinced of the necessity of thoroughly educating the public mind upon the elementary truths of temperance, by making free and proper use of the platform, the press and the pulpit; . . . at the same time we are fully satisfied that judicious legislation is indispensable to complete success, and that we hold ourselves in readiness to co-operate with the friends of the cause in securing and enforcing such laws as will effectually suppress the evils of intemperance among us."

Since then various state synods have taken strong ground against the liquor traffic, that of West Pennsylvania being specially noticeable in its demand for strong prohibitory legislation, and resolving that "we will continue to protest, to preach and to pray against the rum traffic, and, under every favorable opportunity, we will vote as we pray."

Dr. Swartz well says, in concluding his sketch: "Recognizing the fact that the Lutheran church in this country is largely recruited by emigration from the old world, and that this foreign element brings with it un-American prejudices and customs, especially in regard to total-abstinence principles and practice, it is not strange that Lutherans have been beset with peculiar difficulties and hindrances in achieving a fair standing and making a good record with other less embarrassed workers in the great temperance reform. On this very account, however, all the more needful is the co-operation of the Lutheran bodies with the hosts of temperance workers in other churches. The Lutherans have a grand mission, and they are nobly and hopefully arising to meet their peculiar responsibilities. Let them have at once the sympathies and prayers of all temperance reformers."

THE SOCIETY OF FRIENDS.

The Quakers originated in England, about 1660. They have always been pronounced in their opposition to war, the slave trade, slavery and intemperance. The society is separated into sub-divisions called yearly meetings, which are the lawmakers and governing bodies, independent of each other, but having a fraternal and advisory relation, which is maintained by correspondence. I will cite from the recent declarations of these meetings to show the attitude of the society toward the traffic in alcohol.

In the year 1874 the yearly meeting of New England appointed a committee to "put forth earnest efforts to suppress the wicked traffic in intoxicating drinks," and an appropriation was made to their use. In 1876 are reported labors to promote constitutional prohibition, scientific instruction in schools, etc. The Philadelphia yearly meeting and ten others in various states occupy substantially the same grounds as that of New England, above cited. During most of the history of the society it has been consistently opposed to intemperance, and by the sincerity and honesty of life manifested in their intercourse with the people a strong influence for temperance has been exerted in favor of the temperance cause by this class of Christians. The particular action of each yearly meeting for many years is faithfully given by Mr. Egerton in "One Hundred Years of Temperance."

THE UNITED BRETHREN IN CHRIST.

This denomination was organized in the year 1800, in a dwelling over the store-room of a distillery which belonged to one of the brethren.

In 1821 the third general conference resolved "that neither preachers nor lay members shall be allowed to carry on a distillery . . . and that it shall be the duty of the preachers to labor against the evils of intemperance." In 1833 the general conference adopted a rule making it an offense, punishable with expulsion, for an exhorter, preacher or elder to manufacture or sell ardent spirits, and gave a year's grace wherein those so engaged could close out their business. In 1848 the use, as well as the manufacture and sale, was forbidden to all members.

In 1881 the general conference said: "We will not relax our efforts until constitutional Prohibition shall be secured in every state of this our great domain." In 1885 the same position was reaffirmed, and the church urged "to strive in every legitimate way to secure constitutional Prohibition, both state and national."

The Rev. E. S. Lorenz sums up as follows: "But whether identified with the political party or not, all united brethren are prohibitionists, and can be depended upon to vote right when constitutional Prohibition is offered to the people . . . Not a century old by half a generation, the church of the United Brethren in Christ is fully abreast, clergy and laity, with the most advanced results of the closing century of temperance work, and promises to do no mean share of the work which the opening century is pledged to accomplish."

THE DISCIPLES OF CHRIST.

This denomination was organized in the year 1811, and already has about six hundred thousand members. It is one of the most active, and may yet become one of the most powerful, in Christendom. As a body, the Disciples are strongly against the evil of intemperance, but have made less explicit declarations against it through their conventions than most other denominations, because of the strictness with which their constitution excludes the consideration of questions not wholly and directly relating to matters devout. But the general expression of individual membership, as obtained by Mr. F. M. Green, is for total abstinence and prohibition, and they favor political action of a radical character.

THE UNIVERSALIST CHURCH.

This church was organized in 1790, and in the year 1800, in order to avoid the appearance of evil in assembling at taverns, where liquor was generally abundant, the convention resolved "that the council of the convention do assemble in future at the private house of a brother or sister, as it becometh us to abstain from the appearance of evil." In 1835 strong temperance resolutions were adopted by the general convention. In 1856 the general convention classed slavery and intemperance together, and insisted that "the enormous evils" arising from both "are themes within the domain of the moral and religious teacher;" and in various state conventions, from time to time, total abstinence and legal prohibition have been strongly endorsed, and, within the last few years, prohibition by constitutional law. Rev. Edwin Thompson has been one of the most active and important laborers in the temperance reform. It was of him that, when some spoke of him as the "main spoke in the wheel," Dr. Lyman Beecher exclaimed, "Indeed, it seems to me that he has been the hub, and all the spokes, and a considerable part of the rim!" Rev. Dr. Chapin will be remembered as for years the most eloquent American divine, and very prominent in the temperance reform, while Dr. A. A. Miner, "who conducted for the people of Massachusetts, before the legislative committee, the defense of Prohibition against the assaults of Governor Andrew, and was president of the Massachusetts Alliance," was fittingly designated as the "unequalled champion of radical temperance measures in New England." Dr. Richard Eddy's sketch is much more full than the few facts which I have gleaned from it. This denomination has many distinguished names of men honorably connected with the temperance movement, among whom it would be injustice should I omit to mention that of Dr. Eddy himself.

THE METHODIST PROTESTANT CHURCH.

This church was organized in 1830. Its first "deliverance" against intemperance was made as follows, by the general conference which framed its constitution and discipline:

"1. *Resolved*, That the efforts of the friends of temperance to promote entire abstinence from the use of ardent spirits, except as a medicine, meet our cordial approbation.

"2. *Resolved*, That we deeply regret that any professed Christians should at this day, and under the lights which Providence has furnished, continue to manufacture, vend or use ardent spirits.

"3. *Resolved*, That we earnestly hope that the making, vending and using of distilled liquors, as an article of luxury or diet, will be abandoned by all the friends of the Redeemer throughout the world."

Fifty years later the general conference declared, "The manufacture, sale and use of intoxicating liquors, as a beverage, is a violation of the teaching of the Bible, and is opposed to the best interests of our country"; in favor of "moral suasion" and "legal Prohibition," and that "total abstinence from alcoholic beverages is the Bible rule of temperance." And again, in 1884:

"*Resolved*, That we believe that the most successful way to suppress the traffic in intoxicants is constitutional Prohibition."

The resolutions of the annual conferences of this church have been numerous, progressive, earnest, and finally radical, in opposition to the liquor traffic, and, in the words of Rev. B. F. Benson, "these successive deliverances, running from 1830 to the present time, exhibit the gradual development of temperance doctrines from a mild form of persuasion, in which Christian people are advised not to sell or drink intoxicating spirits, to the most positive denunciation of their use as utterly inconsistent with the Christian profession, and the sale as a crime against society, which, like other crimes, should be prohibited by the laws of the land. And this latter is the position of the Methodist Protestant church at this time."

THE CONGREGATIONAL CHURCHES.

These churches are independent Christian republics. They have not even a federal union, and, living almost always in peace, they have no articles of confederation for times of war. But their form of church government and the town-meeting system have been the very charters and working models of freedom. To borrow an ecclesiastical term, they are the "deliverances" of liberty. National meetings are rare with this denomination. Dr. Langworthy says (p. 377 "One Hundred Years of Temperance"): "Our conferences, associations and councils are simply advisory. For more than a century we had no gathering, elective or otherwise, that could be called national."

For this reason it will not be possible to gather the history of the temperance sentiment of this denomination from general declarations of large representative bodies. But many of the most pronounced leaders of the temperance movement have been, and are, among the leaders of this faith, and the church membership is generally quite as radical in opposition to the traffic as are their representative men. Rev. Heman Humphrey, for twenty-two years president of Amherst College, preached a series of six temperance sermons in the year 1810, "probably the first series ever preached." In 1813 he published six articles in the *Panoplist*, on "the cause, origin, effects and remedy of intemperance in the United States."

I do not know how the fact has been with regard to the intervening presidents of that institution, but I gladly embrace this opportunity to testify of the eminent scholar and noble man who now presides over it, that, much as the college may have gained, the country and its councils lost still more when he left the public service for that of this important seat of learning. More than anything whatever, this nation needs radical, determined and able public men devoted to the cause of national Prohibition, and especially are they needed on the floor of congress! Great as will be the influence of Dr. Seelye upon the present and future of the country in his present career, having known him in his congressional life I cannot but regret the loss in that arena of his great powers and his conscientious devotion to duty in every good cause, and especially to the great temperance movement of this age, and of all ages, of which he is so well fitted to become the national champion.

Jeremiah Evarts, Esq., treasurer of the A. B. C. F. M., and father of Senator Evarts, became editor of the *Panoplist* in the year 1810, published many articles which greatly assisted the cause in that early day, and was very active in the work of temperance organization. Rev. Calvin Hill advocated total abstinence from spirituous liquors as early as 1812, and Rev. Roswell Swan was among the very earliest advocates of total abstinence—and he himself abstained.

Dr. Lyman Beecher was in his day—and it was a long one—probably the most influential of the leaders in temperance work.

Of Rev. Justin Edwards, D.D., it is said that he was a wise and fearless worker in the temperance cause, and was the chief promoter of the organization of the American Temperance Society in 1816. Rev. Dr. Hewett; Rev. John Marsh, D.D.; Rev. Samuel Worcester, D.D.; President Day, of Yale College; President Lord, of Dartmouth College; President Hitchcock, of Amherst College; President Appleton, of Bowdoin; Prof. Moses Stuart, of Andover; Dr. Leonard Woods, Hon. Neal Dow, Henry Wilson, Vice-President of the United States; John B. Gough, Charles Jewett, M.D.; Rev. George B. Cheever, author of *Dea. Giles' Distillery*, and many others, were men without whom it is impossible to conceive of the temperance movement. It is difficult to over-estimate the importance of the services of this body of great men to the cause.

Dr. Langworthy well says: "To have had the first organized temperance society in the world, and the first series of temperance sermons ever preached, and the first total abstinence society ever formed, is a thrilling summons to all Congregationalists to follow more closely in the footsteps of their noble leaders."

THE PROTESTANT EPISCOPAL CHURCH.

This church has perhaps formerly been more conservative, or at least less demonstrative, in its relations to the temperance movement than most others, but never indifferent to it; and, during the last few years, has become very active

in the promotion of measures for individual reform, and to prevent the young from being "led into temptation." The organization of the American Church Temperance Society utilizes the abilities and resources of all who are willing to oppose the evils of intemperance, whether in their personal habits they be abstainers or otherwise, the basis on which the work of the society is conducted being "union and co-operation, on perfectly equal terms, for the promotion of temperance, of those who use temperately and those who abstain entirely from intoxicating drinks as beverages."

And as to means it is said: "Supreme above all others we recognize the grace of God, through our Lord Jesus Christ, as the means by which the reform of the intemperate is to be sought." Dr. DaCosta gives a minute and valuable account of the working of this society, and of the growing energy with which the deep piety and vast power of this great branch of the Christian church is being concentrated in practical ways for the destruction of the liquor traffic. It can not be long before it will be found in the front rank of the battle; and, when it gets there, it will come with steady, organized and irresistible force.

Dr. DaCosta says (p. 383, "One Hundred Years," etc.): "The condition of the temperance work in the Protestant Episcopal church at the present time may not be expressed adequately in statistics, and the effort, therefore, is not attempted. It may be said, however, that the leaven is gradually leavening the whole lump; and that, passing beyond the bounds of the body in connection with which it was organized, the Church Temperance Society is affecting the action of many kindred societies, and becoming a powerful factor in temperance work all over the land. It owes its strength and efficiency, first of all, to the deeply religious spirit in which the movement was conceived; and, secondly, to its policy in combining men of diverse views, who are nevertheless agreed respecting the common end. The society accepts the help of all, in whatsoever degree it may be offered, and engages in controversy with none."

Of this Society the late Hon. William E. Dodge said that its organization formed "one of the most important and beneficial events of the present century."

THE GERMAN REFORMED CHURCH.

The Rev. W. C. Hendrickson, in his sketch of this church says that "it is one of the oldest religious denominations in this country," and that "the progress of the temperance cause during the last hundred years is a marked feature in its history. Many of the fathers now living remember when intoxicating liquors were freely used upon all churchly occasions, and considered as one of the spiritual influences required to stimulate church-work."

It was not considered a misdemeanor to give a sufficient amount to create the happy feeling." Thus it appears that, in common with others, christian ceremonies in this church were celebrated in a manner not inconsistent with the rites of a heathen divinity. See now what has happened. Within the last ten years the general synod held at Tiffin, Ohio denounced "especially the

monster evil, intemperance"; in 1884, the general synod at Baltimore reaffirmed the same action, and within a few years the eastern synod, held at Bellefontaine, Pa., and the western synod, have adopted the following "strong deliverance":

"Whereas, the almost incredible amount of \$500,000,000 is annually expended in the United States for intoxicating liquors; and whereas, one half of the taxes levied on the people of the United States are directly chargeable to the use of alcoholic beverages; and whereas, the most appalling amount of crime, suffering and disgrace is caused by the liquor traffic; and whereas, the efforts hitherto made have failed to furnish an adequate remedy; therefore,

"Resolved, That the synod favors the total prohibition of the manufacture and sale of intoxicating drinks as a beverage, by constitutional amendment.

"Resolved, That the synod earnestly desires its pastors, elders, deacons and people to continue to use all proper means to educate the public mind and conscience to the approval of this remedy."

Like action has been taken by the synods of Ohio and Pittsburg, and such is the present attitude of the Reformed Church. National Prohibition is the crowning conception of temperance reform; save only international prohibition, covering the whole world. Amen.

THE BIBLE CHRISTIAN CHURCH

antedates the other christian churches, probably, "in the adoption of total abstinence from all intoxicating liquors" as a condition of membership. The Rev. William Cowherd organized such a church in the year 1809.

In 1823 Rev. William Metcalfe published a tract "on the duty of entire abstinence from all intoxicating drinks." This includes fermented drinks, as well as ardent spirits. He inculcates "entire abstinence from this baneful liquor," and declares: "The accursed beverages ought never to gain admittance to our dwellings; and, if possible, we should not even hear their names."

Rev. Henry S. Clubb informs us that this is believed to be the first tract published in the country "inculcating entire abstinence from intoxicating liquors"; and that the Bible Christian Church has never permitted "intoxicating liquors within its walls." Pride in such a record cannot be a sin.

THE MORAVIAN CHURCH,

The Moravians are for temperance. In 1873 the American synod takes this position: "It is opposed to all traffic in intoxicating drinks, and the use as a beverage of hard cider, beer, ale, whisky, wine, brandy, gin, rum, patent bitters, etc., and would respectfully urge all the members of our church to abstain therefrom," and in the year 1884 the synod reaffirmed the same. As a denomination, the Moravians are in favor of legal measures for the suppression of intemperance and of the manufacture and sale of intoxicating drinks. Rev. J. Taylor Hamilton has compiled the resolutions of synods and other matter demonstrating the attitude of this most interesting branch of the christian church.

THE REFORMED EPISCOPAL CHURCH.

as shown by Rev. W. T. Sabine, holds advanced ground upon the temperance question. In 1873, the general council resolved that it "marks with pleasure the progress of the temperance revival throughout the country, and desires to put on record its sympathy with that great movement, as ordered and blessed by God, and hereby affectionately recommends this cause to the co-operation of the clergy and laity of this church"; and in 1885 places on record like declarations, and urges total abstinence "from the traffic and use of all intoxicating liquors."

THE SEVENTH-DAY BAPTISTS.

Dr. A. H. Lewis has made up the record of this church, and concludes it thus: "The foregoing are representative official utterances by the general conference of the Seventh-Day Baptists in the United States. They show that the denomination is a unit, and is radically committed to the fundamental doctrines of total abstinence for the individual and total prohibition for the state." Amen and Amen.

THE UNITARIAN CHURCH.

As with the Congregationalists, the record and the present position of the Unitarians upon the temperance movement are to be found less in what its representative bodies have said than in what its representative men and women have both said and done. Tried by this test, no denomination has been more active in the cause. But its representative bodies have not been silent.

As a fair specimen of the action of its ministerial associations, I quote the following, from resolutions passed by the association of Norfolk County, Mass., in the year 1882:

"Whereas, we look upon intemperance in the use of ardent spirits as the source of untold evils, in the forms of poverty, ignorance, wretchedness and crime, therefore,

"Resolved, That we urge upon all Christian people and good citizens the duty of renewed and persistent efforts to discountenance and discourage the use of intoxicating liquors merely as an indulgence of the appetite, and to deepen and strengthen the sentiment in behalf of temperance and the community.

"Resolved, That we favor legislation looking to the total suppression of the manufacture or sale of intoxicating liquors for use as a beverage; and that we are in favor of as stringent laws as can be executed, and that we hope to see a law upon the statute book, sustained by public sentiment, which shall make public drinking-places impossible."

In 1872 the national conference declared it to be duty to do all that can be done, by voice and pen, by life and example, to "arrest and destroy this mighty foe of civilization," and in 1884 it declared that, "under all the conditions of modern society, we believe that nothing short of a total disuse of intoxicating beverages can serve as a sure means of abolishing and preventing the miseries and evils of intemperance."

Dr. Lowell, Dr. Channing, Dr. Henry Ware, jr., Rev. Samuel J. May, Rev. John Pierpont, William G. Elliott, D. D., well-known throughout the Mississippi valley, Dr.

Gannett, and many others, who have passed away, were in their time among the great champions of temperance reform.

Of the living, the Rev. Edward Everett Hale, the — but the time and space would fail me to write the names which belong on the brilliant roll of mighty men and women who are now at the forefront of battle in this temperance war — and what is true of the clergy is equally true of the laity of this denomination.

I shall be pardoned if I mention by name Henry H. Faxon, of Quincy, whose intense zeal has never lacked for discretion, and who has beaten the devil so far every time, and, whenever it was necessary, has done it with his own fire. A practical man, who sees to it that those who take the sword perish by the sword. Ten such men would save the United States.

Of Mrs. Mary A. Livermore I write with the respectful reverence which is due to one of the ablest minds of either sex, adorned with all the graces and angelic excellencies of her own. Her services to the cause of temperance and its great companion, the full suffrage, so that the freedom of the race may be complete, have not been surpassed.

Rev. S. W. Bush, who has prepared a very interesting review of the work and position of the denomination, concludes thus: "Whatever real service this body of christians has rendered to the temperance cause, just so far has it aided in the establishment among men of the kingdom of God."

THE FREE BAPTIST CHURCH.

This denomination has always been in the advance of every reform. They belong to the light infantry — the Zouaves of heaven. Nor are they without cavalry and heavy artillery — an army complete, without bummers or stragglers, always fighting or on the march for another battle.

In the year 1828 the general conference resolved "that we advise the members of our churches to abstain from the use of ardent spirits, on all occasions except when they are necessary as a medicine."

In 1837 they adopted a still stronger resolution, and spoke thus of the traffic: "The vending of intoxicating liquors is productive of poverty, ignorance, suffering, vice and crime of every description; also of disease and death; that the dealer in intoxicating drinks is therefore responsible for the evils of which he is knowingly, unnecessarily and voluntarily the author, and should be regarded by the community as guilty of all the misery, crime and death which he produces; that our law-givers should, by the enactment of just laws, protect the community from this baneful and merciless traffic."

In 1853 the general conference resolved "that the traffic in intoxicating liquors is, in its nature, nearly allied to theft and robbery; and in its consequences far exceeds them in enormity. That, while we do not discard moral suasion, but consider it an ally essential to the greatest ability of laws; yet, in our opinion, nothing but a prohibitory law enforced and embodying the principles of the Maine law will effectually suppress the abominable liquor traffic." On the organization of a Catholic temperance society in Dover,

N. H., the *Morning Star*, the organ of the denomination, with a christian liberality which points out the existence of feelings that should lead to the reunion of the great wings of christendom in one grand army, published the following: "We rejoice at the stand our Catholic neighbors are taking against the use of all intoxicating drinks. . . . The effectual remedy for intemperance is total abstinence from all intoxicating drinks."

Rev. B. D. Peck, D. D., in his sketch, arranges many instances showing the red-hot energy of the leaders of this denomination in the temperance work. One of them says: "I identify myself with this reform, for better or for worse. Dear as is the blood which courses in my veins, I stand or fall with it." Another "took a load of barley ten miles to market, and when he learned that it was to be made into intoxicating liquors he said to the purchaser, 'You cannot have my barley for such a purpose,' reloaded it, and took it home, preferring to lose it rather than receive money from such a business." No wonder that Neal Dow says: "I have been well acquainted with the position of the Free Baptist denomination on the subject of temperance and prohibition, from the beginning of the organizations, . . . and I do not remember one who was not thoroughly a friend of this great movement, as they are to-day. . . . Without them the cause would not stand where it does to-day." And to this I will add that with them it will not remain where it is to-day; it will march steadily on to the perfect day of national and international Prohibition.

THE CHRISTIAN CHURCH.

The quadrennial convention of this church, held in the year 1882, adopted the following report on temperance:

"Whereas, Intemperance is the greatest evil of the age, and liquor-selling the 'crime of crimes' against God and man; therefore,

"1. Resolved, That the United States government ought at once to withdraw its sanction and support from the manufacturers and traffickers in intoxicating liquors.

"2. That we favor, and will heartily work for, constitutional amendments in the various states where we reside, until the prohibition of the manufacture and sale of all intoxicants as beverages is an accomplished fact.

"3. That in all future political action we will carefully consider our relation to the cause of temperance, and will insist that men and parties claiming our support shall stand square on this vital subject.

"4. That we condemn, as contrary to the christian life, the renting of buildings for the manufacture and sale of intoxicating beverages.

"5. That we will, as far as possible, co-operate with all churches, societies and individuals in advancing the true temperance cause, as voiced in the motto:

"Total abstinence for the individual and total Prohibition for the state."

The Rev. B. F. Knapp says "that no retrograde step has been taken, . . . but if any difference upon the temperance question by that body, its words upon it have since then been still more outspoken and emphatic, . . . and that the present status of the christian church upon the temperance issue is of more healthful and vigorous growth, and that, too, from the Prohibition standpoint, both by state and nation, than at any period during

the century of its church work, 'and for which I feel to render praise to Almighty God.'"

THE CHURCH OF GOD.

Thos. Sigler furnishes a sketch (see "One Hundred Years," etc., p. 412) quite full as to the attitude of the denomination upon the temperance question, showing that it is well advanced and strong for total abstinence and for prohibitory legislation in state and nation. Some of its utterances are very emphatic. In one they say "that, since those who are engaged in the liquor traffic have formed combinations in the interests of this iniquitous work, it becomes the duty of the friends of temperance to lay aside all sectarian and political prejudices and unite in one solid compact by which they may counteract the influence of these organizations—either by demanding of existing political parties further legislation, or by constituting a party whose ultimate end shall be the entire prohibition of the liquor traffic."

The utterances of this denomination upon the work of woman and her influence, as well as upon the temperance question, show that it is living in modern times, and is full of energy for the great deeds of the coming years.

THE UNITED PRESBYTERIAN CHURCH.

This is one of the very youngest of the denominations, having been organized in the year 1858. Her first general assembly

"Resolved, 1st, That the business of manufacturing and vending intoxicating liquors for drinking purposes is injurious to the best interests of society, and therefore inconsistent with the laws of God, which require, 'Thou shalt love thy neighbor as thyself.'"

In 1877 the General Assembly

"Resolved, That the license of the traffic is incompatible with the welfare of the state; and that the state should seek its entire Prohibition."

In 1885:

"That there can be no compromise with this evil; that absolute unconditional prohibition is . . . the ultimatum which alone we are willing to accept."

Rev. J. T. McCrary concludes his able sketch as follows: "As to the present sentiment of the church, we may speak quite definitely. Direct information from pastors in all parts of the church warrants the conclusion that the sentiment in favor of total abstinence and Prohibition among the people is almost unanimous. Three-fourths of the ministers heard from favor the formation of a Prohibition party, and act with the third party. . . . May God grant that before the United Presbyterian church celebrates her semi-centennial she may, with all christian people of this land, be called upon to rejoice in the triumph of the cause of Prohibition."

THE AFRICAN METHODIST EPISCOPAL ZION CHURCH

was organized in 1796 by colored Wesleyans. Their membership is at least 300,000, and has increased with great rapidity in the South since the abolition of slavery. The

Hon. John C. Dancy has written a most interesting account of this church and its astonishing development :

" Rt. Rev. J. W. Hood, one of the present Board of Bishops, and Prof. Jos. C. Price, President of Zion Wesley College, at Salisbury, N. C., are foremost among the temperance advocates of this country, each having been heard on two continents — the latter being one of the most forcible orators now living. Bishop Hood was at one time grand chaplain of the Independent Order of Good Templars of the Right Worthy Grand Lodge of the World. — Bishop J. J. Moore, D.D., is also a member of the order of good templars, having been initiated by the chief officers of Great Britain. While bishops S. T. Jones, D.D., Thomas H. Lomax, and J. P. Thompson are none the less fearless and uncompromising in their advocacy of temperance principles. To the promotion and success of the great movement they seem to have consecrated their lives, their best efforts, and the influence of their christian example. Rev. C. R. Harris, the next highest officer, is a good templar and a total abstainer, and works unremittingly in behalf of the cause. The Star of Zion, the organ of the connection, is dedicated to temperance, education, morality, industrial progress and religion. . . . Every member of the faculty of Zion Wesley college is a temperance man, and every student is required to abstain from the use of all intoxicating beverages."

This church "has declared in favor of total abstinence for the individual and opposition to intemperance on the part of the church." It is an immense power not alone with its own race, but among the white race as well. No man ever addressed white audiences with greater force and more thrilling effect than Rev. Dr. Price during his recent visit to the city of New York.

THE AFRICAN METHODIST EPISCOPAL CHURCH

was organized in 1816, by Rev. Richard Allen and Absalom Jones, and one of the provisions engrafted on the constitution forbade drunkenness, and the drinking of spirituous liquors unless ordered to do so by a physician. "Nor did the church veer from it one hair's breadth while the old hero, Rev. Mr. Allen, lived; nor has it veered since. . . . No drunkards! no drinkers!" In 1833, the Ohio conference resolved, "as the sense of this conference, that common schools, Sunday-schools and temperance societies are of the highest importance to all people, but more especially to us as a people." The Philadelphia and New York conferences also strongly endorsed the temperance cause.

Rev. Dr. Tanner says: "The church, in the fifty years since these utterances were given, has multiplied her conferences by ten; then there were four, now there are forty-four. If we were to say that in intention to put down the rum fiend we, as a church, have kept full pace with our material growth, the fact would not be too strongly put. No session of the conference is now held, anywhere within our borders, that rum ravages upon society, morally and religiously, socially and civilly, are not duly and carefully considered. This church now comprises four hundred thousand members, and is a mighty force for good in our country and world."

THE EVANGELICAL ASSOCIATION

began with the century, and is described by Rev. G. W. Gross as "a child of providence, called into existence by

the great head of the church and by the force of circumstances," and similar in organization and church polity to the Methodist Episcopal church. "It has an aggressive spirit, and claims to be in the pioneer corps of every moral reform." It has one hundred and thirty thousand members. The denomination is in itself a total abstinence society, and is committed to the principles of absolute and everlasting prohibition of the liquor traffic.

The Pennsylvania conference, the oldest of the church, passed the following resolutions in 1835:

"Whereas, king alcohol, the great destroyer of our fair land, is notwithstanding the strenuous and multiplied efforts put forth against him, constantly enlarging his soul and body destroying work; and whereas his most loyal subjects, the distillers, brewers and saloonists, are every year becoming more solidified and determined in their opposition to the passage of temperance and Sunday laws; therefore,

"Resolved, That we will, more than ever, devote our energies to the dethronement of this mighty foe. That for this purpose we will employ all fair and honorable means — such as the dissemination of sound temperance literature, the preaching of total abstinence sermons, and the thorough indoctrination of the youth in our Sunday schools.

"Resolved, That we are in favor of constitutional prohibition.

"Resolved, That we consider it a violation of the spirit of our 'discipline' for any of our members either to sign applications for liquor license or to rent their property for the sale of liquors.

"Resolved, That we consider the use of fermented wine in the sacrament of the Lord's supper contrary to the total abstinence principles of our church."

It would seem strange had Christ adopted what would be a sin if it were not a sacrament, and ordain it as the great institution by which to be remembered himself!

Mr. Gross says: "Many, if not most, of the more active, enthusiastic temperance workers give great prominence to the legislative and political phases of the question, and believe that license, high or low, cannot be encouraged on any moral pretext of reaching the evil; but believe in the inherent wrongfulness of all liquor manufacturing and vending for drinking purposes, and do in no way sanction or countenance the part taken in the traffic by local, state or national authority."

This association is not one of the larger denominations, but it is of the kind of whom one member will chase a thousand and two put ten thousand to flight.

THE REFORMED PRESBYTERIAN CHURCH.

This church is the lineal descendant of the covenants of Scotland, so it is claimed by the Rev. T. P. Stevenson, who furnishes a brief but most interesting sketch. Eighty-two years since, "her supreme court decided that slave-holding was a crime, and appointed a commission to give effect to this decision in her congregations in the southern states, . . . and all her members who had acquired property in slaves set them at liberty at this behest. In something the same spirit she has dealt with intemperance." All through her history she has been clear, and radically opposed to this sin. In the year 1885, the synod declared that the temperance issue has come to the hour for its final decisive struggle, "when the facts are fully known; when all expedients have utterly failed; and when enlightened and

matured public sentiment seeks to crystallize in the form of law, for the absolute and complete suppression of the evil." In such conflicts "the church is not a mere pulsometer, to measure moral forces; she is a living organism to originate and sustain them. The fact that a question has assumed a political and legislative aspect does not carry it out of the sphere of the church's action. The theory that as soon as a moral issue becomes a political one the church has nothing more to do with it, is political atheism. It is the theory that God and His law have no relation to the state. This is the hour of the church's high opportunity and grave responsibility. The christian minister and the religious press cannot keep silent on a false plea of non-partisanship while christian men administer wicked license laws and sustain parties that are in alliance with the liquor traffic."

The whole license system is denounced as "wrong in principle and most pernicious in practice, involving the nation in the guilt and shame of the liquor traffic, to which it gives its consent; as ineffectual for the restraint or suppression of the evil, and an utter violation of the high trust God has committed to civil government as His ordinance"; and they recommend all the women of the church to "co-operate with the Woman's Christian Temperance Union in its noble work of faith and labor of love." In short, I have read nothing in the declaration of any denomination written with more absolute disregard of the tenderest sensibilities of those engaged in the prosecution or in the hypocritical encouragement of the liquor traffic, than the utterances of these modern Scotch Covenanters.

THE METHODIST EPISCOPAL CHURCH SOUTH.

The declarations of the great Southern branch of the Methodist church have always been very clear and emphatic in denunciation of indulgence in intoxicating drinks, and in the inculcation of total abstinence from the use and participation in the manufacture or sale by its preachers and members. The temperance sentiment is "intense." "The Southern Methodist church is really an immense Prohibition society."

"In the last few years our people have come to believe that the evils growing out of the manufacture, sale and drinking of intoxicating liquors are of such dimensions and significance that specific action and laws are demanded with reference to them. The church has come to consider intemperance the greatest evil of the times — the source and cause of well nigh all the other evils which affect society and impede the progress of church work."

In 1882 the North Georgia annual conference adopted a report of Dr. A. G. Haygood, unanimously, in which they declare, among other things, "that it is now understood by all informed persons that the great majority of crimes have their genesis in drunkenness, and that nearly all crimes of violence are traceable to this source. Our jails and penitentiaries are filled from the bar-rooms and other places where intoxicating liquors are sold. . . . By every token it appears to your committee that it is the duty of all good men to unite in all wise and practicable methods for

the suppression of the traffic. They also rejoice in the obviously growing sentiment in favor of the prohibition of the traffic that has wrought so much evil in the world." In the year 1883 the conference denounces the traffic and "thanks God" for encouraging indications; "local Prohibition is sweeping over Georgia," etc. In 1884 the same conference resolves "that we regard Prohibition as the only rational and practical solution of the liquor problem. 2. That we will use our influence to create, organize and intensify Prohibition sentiment. . . . 3. That we will endeavor to have all prohibitory laws in the different counties of the state enforced."

The status of the whole forty conferences is indicated by the sentiments of the one from whose declarations these quotations are made:

"The Southern Methodist church is a unit in its opinion on this subject. Our people throughout the church have reached the deliberate conclusion that Prohibition is the only feasible solution of the liquor problem, and they do not propose to cease their efforts until the whole South is solid on this line."

As a Northern man, I beg our Southern friends to enlarge their sphere of action, to take in the North also, and continue their efforts until both North and South are solid on the same line of Prohibition—even national Prohibition. "Come over into Macedonia and help us!" I get this information from Rev. J. W. Lee's most excellent sketch in "One Hundred Years of Temperance," and feel that the following quotation should also be given, for the benefit of—everybody. He says: "Prohibition, as it presents itself to the minds of our people, is not so complex and delicate a question as it appears to be in many of our Northern states. We think this is due to the fact that, with us, Prohibition has not become entangled with party issues nor blended with political measures and promises. We have not permitted the politicians to complicate it with Democracy or Republicanism, or with the measures of any party. . . . It is a pity that anywhere this, the most important of moral and social questions, should be tacked on to a political party. . . . It is the earnest conviction of the Southern Methodist church, then, that this question must be settled outside of political parties." He cites the result in Atlanta as an example of non-partisan success for Prohibition.

It will be fortunate indeed when the Prohibition sentiment is so strong that all parties compete for the first opportunity to deposit their votes for Prohibition. But in some parts of the country no party will adopt Prohibition; on the contrary, all parties strive to exclude it from the sphere of political action, which may be very different from partisan action.

The body-politic must act, or there can be no law. If there be strong opposition, there will be parties. So far, at the North, the temperance issue has been in search of a large party for its father. Sometimes, generally, the Republican party has been kindly disposed, but, at best, Prohibition has been much out in the cold.

Prohibition will have ample accommodation, with all the modern improvements, in this country yet. If neither of the old parties will take her in and treat her as one of the family she will build a house to suit herself. In fact, she has already put up one wing of a building, with the largest plan, out of material obtained by tearing down portions of the houses whose occupants exclude her. The end is not yet. That party is wise which first gives her a permanent home.

Mr. Lee concludes thus: "We think it about time for the people of these United States to know that they have the power to rid themselves of the evil of intemperance.

And as long as they have this power, and do not use it, they are responsible for the drunkenness, and the crimes growing out of drunkenness, which disgrace us."

"And Nathan said unto David, 'Thou art the man!'"

I have now stated the position of all the leading Protestant denominations of our country upon the temperance question. That position is almost unanimous for total abstinence of the individual and total Prohibition by the law of the land. Here, then, is the solid Protestant church against the liquor traffic—thirsting for its destruction, and killing it.

Why is this?



THE COMPENSATION QUESTION.

By the Hon. G. E. Foster, D. C. L., Finance Minister of the Dominion of Canada.

[On February 25th., 1885, Mr. Kranz, M. P. for North Waterloo moved in the house of commons a resolution declaring that, if a prohibitory law were enacted "equitable provision should be made for the compensation of brewers, distillers and maltsters, so far as respects the diminution in the value of the real property, premises and plant owned and used by them in their business." On motion of Mr. Fisher, M. P. for Brome, the house of commons adopted an amendment declaring that the time for the discussion of such a question was when the details of a prohibitory measure was before the house. During the discussion an able speech against the compensation proposition was made by the present finance minister, Hon. George E. Foster D.C.L. This article consists of some extracts from that speech, and expresses the views on compensation of a gentleman unusually well qualified to discuss this important question.]

WE have first to learn from the voice of precedent,—from the voice of related precedent. I think I can stand before this house, and looking back through history, challenge anyone to present a case in the legislation which has taken place for the last hundred years in Anglo-Saxon countries in which a single penny has been paid for damage or loss which has come to the traffic, either from certain mild restrictions placed upon it, or from the more drastic measures of complete and total Prohibition.

NO BRITISH PRECEDENT.

If we go back to English history, and to the history of legislation from the first, restrictions were placed upon it, which became greater in magnitude and power, and which must have interfered with the gains, and must have curtailed the profits of the traffic; but not a single case can be found in which any one of these restrictions had attached to it the principle of compensation.

You may take the year 1736, in the British house of parliament, when, driven almost to desperation by the multiplied and constant evils which arose from the gin traffic, the house of parliament in Great Britain passed the gin act, which was virtually Prohibition; and yet that house of parliament, noted for its conservatism, noted for its eminent sense of fairness, attached no compensation to it at all.

Following that up, you find another instance where, about the year 1742, the distillation from grain, or flour, or malt was distinctly prohibited. Well, as a result of that prohibition, what followed? Whereas, in the year 1742 the consumption of alcoholic spirits was 19,000,000 gallons a

year, from 1760 to 1782 the average yearly consumption had fallen to 4,000,000. There was a reduction from 19,000,000 to 4,000,000 of a yearly sale. Does not anyone see that that interfered seriously with the profits and with the gains of the traffic? And yet that drastic measure was brought in and kept upon the statute book, and not a penny of compensation was given.

The beer bill was brought in in 1830. It was antagonized by the whole of the licensed victuallers' interest. You will see in the debates the petitions which were presented against it, and you will see that the most determined onset was made against the beer bill by the licensed victuallers and by the great brewers, because, they said, it threatened their entire trade; that their vested interests were to be injured; and that the families who depended upon that trade, that numbers of persons variously estimated at from 50,000 to 70,000, would be ruined by the measure; and the plea for compensation was put in. But the beer bill of 1830 was passed, and those vested interests were interfered with, and yet there was no mention of compensation; but in the debates these who were in favor of the bill pressed the ground that, although these interests might be interfered with, the public had no right to be called upon to pay for any damage that might arise.

In 1854 the Forbes-Mackenzie act was passed in the parliament of Great Britain, which did away with the trade in intoxicating liquors in Scotland for every Sabbath day in the year. That had a damaging effect upon the traffic. It took 2,000,000 gallons off from the consumption of alcoholic spirits, and one-third, or a little less, of the whole of the aggregate of the traffic in that kind of liquors. It was a serious detriment to the traffic, and yet there was no compensation given.

We might cite the Irish Sunday-closing act, the Welsh Sunday-closing act; we might cite the fact that, upon the great estates in Great Britain, by prohibitory power vested in the land-owner, these interests are interfered with and driven out, and the traffic to that extent curtailed. Looking over the history of liquor legislation in Great Britain, we find a constant series of prohibitory and restrictive measures, injuring the trade in every instance, without the principle of compensation being at all admitted.

NO PRECEDENT IN CANADA.

Suppose we come to Canada, and ask what has been the course of legislation here. The old *licensæ* legislation, such as existed in the Province of Nova Scotia, for instance, which brought about virtually a prohibition in three-fourths or more of the counties in that province, which absolutely forbade the trade being carried on, yet gave no compensation, even though it was asked. In 1855, the province of New Brunswick passed a prohibitory law, which had no principle of compensation attached to it. In 1864, the Dunkin act was passed in the old parliament of Canada, and, although that was sufficiently elastic to be applied to every county and town in Quebec and Ontario, and so interfered materially with the traffic, no compensation was allowed. In 1878 the "Canada Temperance Act" was passed, both sides of the house agreeing to it, by which every county and city in Canada might entirely do away with the retail traffic, and so might do away with the wholesale traffic as well; and yet the legislators of that day, who may be considered to have been as honest and intelligent, or nearly so, as the legislators of to-day, did not attach the principle of compensation to the law. So, if we take the precedents in Canada in reference to the liquor legislation, we find nothing which goes to support the idea of compensation.

NO U. S. EXAMPLE.

If we pass over to the United States of America, the ground is still stronger. The State of Maine, in 1851, passed a prohibitory law. Breweries and distilleries—distilleries which had a capacity of more than one million gallons a year—were entirely swept away. There is not one there to-day; and yet the principle of compensation was not introduced or embodied in the law. Prohibitory laws have been passed in ten or twelve of the United States of America, and in no one of them has the principle of compensation been affirmed. In Kansas, in 1880, a prohibitory law was passed which immediately set itself to destroy thirty-nine breweries and two distilleries and 1,862 wholesale and retail liquor shops, and yet the principle of compensation was not attached to that law. In Iowa a prohibitory liquor law passed in 1882, by which 132 breweries, with a capital of \$2,000,000 and thirteen distilleries, with a corresponding large capital, were shut, so far as the provisions of the law are concerned, and are being closed out in accordance with that law. Yet, sir, there has been no compensation embodied in that law.

SHALL WE BEGIN IT?

And so with all these precedents before us of laws, varying from the restriction of the liquor traffic, through local option, to complete Prohibition, we find Anglo-Saxon legislators, presumably with as much intelligence as we have ourselves, presumably with just as great a sense of what is honest and just,—we find them legislating upon this matter without introducing, in any single instance, the principle of

compensation. I think it will require a very strong argument to induce this house, or any other legislature in the Dominion of Canada, to be the first to break this long array, and to adopt the principle of compensation in any prohibitory measure which they may enact and complete.

A FALSE DOCTRINE.

It is a common argument that you must compensate the traffic because, it is said, it has been created by government; government has called it into being; government has protected it and fostered it; and therefore government has a duty to do, and that duty can only be paid by compensation whenever the government takes away its protecting arm from the traffic. Sir, I think the whole history of this liquor traffic will contradict that statement of the case. I stand here to-day to affirm that the liquor traffic is not a creature of the government; that it is not a pet of the government, and never has been; that it came out of the ages when ignorance prevailed; that it came out alongside of other abuses which date from ancient times; that it fastened itself upon the country; that it grew strong before the people knew its character; and as soon as the people began to understand its true character, and in proportion as they understood it, the struggle commenced, and went on, and grew greater, to overthrow the abuse which had grown to so much power and strength during the preceding years. And now, when victory will soon perch upon the banners of the temperance people, after these long years of struggle, the traffic comes up and says: "Why, you have sanctioned our existence; you have allowed us, under protest, it is true,—but that allowance is equivalent to a sanction. Now, if you want to get rid of us the only manly and just way to do is to pay us what is involved in getting rid of the traffic."

THEY HAVE BEEN WARNED.

More than that, sir,—the traffic has grown up despite persistent warning. There is no system of evil which the world has struggled against, that has had longer and more persistent warnings given to it of approaching dissolution than this liquor traffic. Fifty years ago, and more in this country the first note of warning was raised, and every temperance meeting that has been held since has been a protest against it. Every resolution of a church synod has been a warning to it, and every resolution of a legislature. I think a good many legislatures have passed resolutions against it. I think the legislature of Nova Scotia and the legislature of New Brunswick, Prince Edward Island, Ontario and Manitoba, have all passed resolutions praying this parliament to pass a complete prohibitory liquor law. Sir, all these things have been notices to quit, and the traffic should have taken them to heart, and should not have gone on in the face of all these repeated warnings.

THEY TOOK THE RISK.

If it has gone on, it has been upon this principle: Here is a man who comes up and says to himself, "What business

shall I take? There is the grocer's business; there is the boot and shoe business; and there is the liquor traffic,—which shall I take?" He sees that the two former are stated, and solid, and certain; that there has been no agitation with reference to them, no strong wave of public opinion condemning them,—while the liquor traffic exists by an uncertain tenure, and goes on in spite of the prayers of the people to parliament to sweep that traffic away. And what does he say? He says: "The gains in this seem to me to promise well." True, the risks are great, but I will take the risks for the sake of the gains. Now, then, if he has taken the risks for the sake of the gains, when the time comes for the risks to accumulate in loss, let him pocket the losses as well as the profits. He has taken the risks against the strong and repeated and continuous warnings that his tenure was not a certain tenure, and might at any day be disturbed.

THEY HAVE NO CLAIM.

In 1864 the warning was given to him by an act put in the hands of the people which might have shut up the liquor traffic in any county at any time the people chose. How many are engaged in the trade who have undertaken it before 1864? In 1878 that position was made doubly strong by the passing of the Canada Temperance Act. How many are in the licensed victuallers' trade to day that were in it previous to 1878? All that have gone in since those warnings of 1864 and 1878 were given have gone in with the full knowledge of the risk and the uncertain tenure upon which the traffic rested, and if they have chosen to take the risk they have no right to come here to-day and say, "Because we have chosen to take the risk we want you to compensate us when loss falls upon us."

A PUBLIC NUISANCE.

Now, the whole point between those prohibitionists who are in favor of compensation, and those others, be they prohibitionists or not, who are not in favor of compensation, hinges entirely, it seems to me, on this: Is the private property which is invested in the liquor traffic, from first to last, invested in that which works to the public injury or to the public good? If you contend that the investment in the traffic is not being used to the injury of the public, then you have a basis or ground on demanding compensation; but if, as we hold, this investment is for the injury of the public, we have good ground for which to contend that the state has a right to inhibit that use of it, and pay no compensation therefor. And I think I can challenge the production of a single instance in which property has been taken away by legislation, or the use of it inhibited, where that use was for the public injury,—a single instance where such legislation has taken place in which any compensation whatever has been given by the government or parliament which passed the legislation.

NOT LIKE A USEFUL BUSINESS.

The fundamental principle, then, to be looked at is the difference in kind between this traffic and every other traffic.

If this traffic were the same as the flour traffic, then, sir, there would be a claim for compensation which no parliament, no body of people, could overlook. Let us take the miller. There is the farmer who raises the grain; there is the carrier who takes it to the mill; there is the miller who grinds it; and from the time the farmer puts his first ounce of labor on it till it comes out as bread on the table of the consumer, every bit of labor put upon it has added real, actual value to the thing, and the product is increased in value by the labor which has been put on it. And when the consumers get it, they get that which is food, from which they make brain and muscle, out of which they produce again larger quantities and greater results than is merely represented by the value of it. And, sir, in the train of this business there is no extraordinary disease, no extraordinary death, no extraordinary burdens of pauperism or crime that are entailed on the community.

A DESTRUCTIVE TRAFFIC.

But when we come to the liquor traffic there is a difference from first to last. From the time the farmer sows his grain until it is set before the consumer, I contend that every ounce of labor which is expended on it is labor which is wasted. It is labor which is worse than wasted, sir. It is labor which is put on something which, in the end, is not only wasted, but is worse—is destructive. And so there is no parallel between the miller's business and the distiller's business, so far as the rationale of the two businesses is concerned. Then, what happens besides in this second business? Last year 2,384,424 bushels of grain were consumed in making the beer and alcoholic liquors consumed in this country. Can it be contended that the result, as it went into the hands of the consumers and was consumed, could at all be comparable for sustaining life and giving brain and muscle to the food which had been destroyed in order to make the substance itself?

WASTE OF LABOR AND MONEY.

More than that, the labor was drawn from other and productive fields in the making and distribution of this product. More than that, ten thousand waste-banks were set up in this country in which the people of this country deposited of their earnings \$36,000,000 or thereabout, and from which the depositors took no principal home, and they got no interest for their deposits. It is so much money taken out from the people, and they get nothing that helps, and much that does incalculable injury, in return for it.

LABOR LOST BY IDLENESS.

Not only that, sir, but the labor is destroyed and idleness is produced as the direct result of this whole traffic. It is contended that in Great Britain, and it was contended on the authority and as a result of a royal commission to inquire into the matter, that one-sixth of the labor power of Great Britain was lost to the country because of the traffic in intoxicating liquors. That serves to show that a vast deal of labor is lost to the country because of the traffic.

Now, I do not pretend to say how much it is in this country, but suppose we make a calculation which cannot be impugned on the ground of extravagance. Suppose that ten thousand drink-selling places in the course of a year take away the work of five thousand laborers or its equivalent. Suppose that the ten thousand places for the sale of intoxicating liquors take out of the productive labor of the country labor which would equal that of five thousand persons, and I think that is not an excessive estimate. Those persons' labor is certainly worth in each case \$400 per year, and the five thousand multiplied by \$400 makes \$2,000,000, which will serve to show, on this low basis of calculation, the productive labor power destroyed by the traffic in each year.

LOSS BY DRINK-CAUSED MORTALITY.

More than that, we know from vital statistics, from the results of researches which have been made by eminent scientific men and scientific bodies, that a great deal of life is sacrificed every year because of the traffic. Suppose we make the estimate that in the Dominion of Canada three thousand lives are sacrificed annually to this traffic, and that from these three thousand men ten years of prospective life is taken away from the country, which life they would have lived, and in which they would have labored had it not been for their being prematurely cut off as a result of the traffic. Those ten years' life of three thousand persons is equivalent to thirty thousand years' labor; and that, at the same value of \$400 per year as before, would make a loss in labor-power of \$12,000,000 to this country. I am persuaded that any man may take these estimates, and though he may criticise them in many ways, he certainly will not have as the burden of his criticism that the estimate is too high. I present them merely to emphasize this fact, that the labor-power of the country has a serious drain put upon it as the result of this traffic.

LOSS BY DRINK CAUSED INSANITY AND CRIME.

More than that, sir, the burden of poverty and of crime which is laid upon the country, as a direct result of this traffic, is great. I wish to present just the barest outline of last year's statistics in Ontario alone with reference to that matter. I find that in the Province of Ontario last year there were committed to the common jail 9,880 persons, with a cost of maintenance of \$44,783; that in the prisons there were 995, with a cost of maintenance of \$32,190; that in the Boys' reformatory and Mercer house there were 321 and 303 respectively, with a cost of maintenance of \$26,120 and \$21,568 respectively, making, altogether, a large amount of money which was paid out for the maintenance of criminals of this class in the Province of Ontario alone. The report of the bureau of statistics in Massachusetts, after exhaustive researches, makes the calculation that 84 per cent. of the criminality is due directly or indirectly to the liquor traffic. Then, 84 per cent. of that cost of maintenance in Ontario amounts to \$105,515 every year, which, at a low estimate, the Province of Ontario pays out for the maintenance of that portion of its criminals in jails, prisons

and reformatories, which is found, as we may conclude after proper investigation, to be caused by the liquor traffic.

More than that, sir, the asylums in Ontario had in them last year 2,890 inmates, and the cost of their maintenance was \$283,040. The Earl of Shaftesbury, who for a long time served on the commission of lunacy in Great Britain, and who was, I think, for about twenty years its chairman, gave as his opinion that three-fifths of the insanity in Great Britain was due, directly or indirectly, to the liquor traffic. I am assuming here but 50 per cent., showing in the case of Ontario the sum of \$136,520.

Adding that to the cost of the maintenance of criminals due to the liquor traffic, gives \$242,035 as the cost of the maintenance of crime and insanity in Ontario paid for by the Ontario government as the proportion of cost which is due to the liquor traffic. Sir, it cannot be said of any other traffic or business in the world that it is responsible for anything approaching that amount of crime, and for the burden of crime which is placed upon the different countries in the world for its maintenance, its watching, and its punishment.

More than that: In 1881, sir, we find that the arrests in all the cities of Ontario footed up to 13,196, and of those the arrests for drunkenness and drunkenness and disorderly conduct alone numbered 6,926, giving 45 per cent. of the total criminality in the cities of Ontario in that year as being for drunkenness and drunkenness and disorderly conduct alone. You may go outside of that, and find that all the crimes which come from this as a proximate or indirect cause; but that is sufficient, and it will show you that the vast burden entailed upon our provinces and our cities for the watching, and guarding, and maintenance of criminals comes directly from this traffic, and it comes from no other traffic which we have in this country.

THEREFORE NO LEGITIMATE CLAIM.

It is upon that ground, sir, that Prohibitionists are able to contend that they have a right to stop the use of property which is devoted to a purpose the ultimate outcome of which brings so many burdens and entails so great an expense on the community. The traffic is not a traffic of our creation. It has usurped control against the protests of the people; it has remained in spite of the warnings of the people; it has fed and grown rich by the spoliation of the people. The property in it is not required or to be taken for public uses, and therefore should have no compensation. The property, as the ultimate outcome shows, is devoted to the injury of the body politic, and consequently the people and the government have a right to curtail it, destroy it, and give it no compensation in return.

A PRACTICAL QUESTION.

Who is to pay this compensation? I will put a practical question to my honorable friend, the mover of this resolution. Will he take with him the 130 brewers and distillers and go down to any county in this Dominion, call the hard-working people together in assembly, and stand up before

them on the platform, and looking into their faces, over which have passed years of experience, say to them: "Here am I and these poor brewers and distillers who want compensation; you propose now not to allow them to brew or distil any more, and we propose, now that they have a capital of five, six or twelve million dollars, to call upon you, poor, hard-working people, to put your hands into your pockets and compensate them."

How many votes does my honorable friend suppose he would get from the hard-working men of this country in favor of such a proposition? They would reply that all these men had acquired all they had accumulated in years past, had first passed through the hands of the working men,

had been wrested from the fruits of their hard toil; they would say that there had been no tribute laid upon this country so heavy as this which they paid out of their homes and their earnings; they would reply that they did not propose to add to the burdens they had already borne this unnecessary burden to compensate men who are now rich, and whose riches had been accumulated by means of this traffic. They would say: "We forgive you the past; we ask no restitution for injuries done us; but leave us the future, and let us live happily and prosperously, and become independent, without having this abuse from past ages, this slavery than which no slavery is so grinding, or so far-reaching in its effects, further perpetuated."



PHYSIOLOGICAL EFFECTS OF ALCOHOL.

By W. H. Withrow, M. A.

"Death deposes
Intemperance to do the work of Age;
And hanging up the quiver Nature gave him,
As slow of execution, for despatch
Sends forth licensed butchers; bids them slay
Their sheep (the silly sheep they fleeced before),
And toss him twice ten thousand at a meal.

"Oh! what heaps of slain
Cry out for vengeance on us."
—YOUNG.

IN THE elucidation of this subject I shall be largely dependent upon the testimony of the medical profession, who possess advantages for its study beyond those of any mere lay observer; and many of whom have done distinguished service to the cause of temperance by their laborious researches and able publications on this important question.

The highest chemical and medical testimony warrants the assertion that alcohol is always and only a poison, and invariably acts as such on the animal economy. It is so classified in all the great works on Toxicology—in Orfila, Christison, Regnault, Taylor, Lellemand, Perrin, Duroy, and almost everyone who has written upon the subject. It is generally characterized as an irritant narcotic, or more frequently narcotico-acrid poison, and is classed with such substances as strychnine, nightshade, tobacco, opium, aconite, cocculus indicus, and hellebore.

Dr. Carpenter expresses the result of his induction from the physiological laws of the system and from a vast number of experiments as follows:—"The action of alcohol upon the animal body in health is essentially poisonous; producing such a disturbance in the regular course of vital action, as, when a sufficient dose or succession of doses is administered, becomes fatal." He further asserts, that "the condition of drunkenness in all its stages is one of poisoni g."

"The sedative action of alcohol on the brain," says Christison, one of the highest authorities on Toxicology, constitutes it a powerful narcotic poison. For its effects as such, if rapidly brought on by a large dose, there is no antidote known."

"Alcohol," says Dr. Story, "is a very powerful irritant narcotic poison," and he cites in corroboration of his assertion, the British, Dublin, and French dispensatories, and those of Germany, Italy, Russia and the United States,

Dungleson's and Copeland's medical dictionaries, and other authorities of eminence. Indeed I do not know of a responsible medical writer," he concludes, "who dares to say it is not a poison."*

"The shock of a large dose of alcohol on the nervous system," says Professor Miller, acts like a blow on the head or a kick on the stomach. The hearts stops, life ceases. Prussic acid is not more deadly." After describing the phenomena of drunkenness, he remarks: "These are examples of plain poisoning—a common word which carries an alarming sound; but put into it a classical shape, and it seems much less formidable. 'Was he poisoned?' 'Oh no! only intoxicated.' And yet the words mean, literally, the same thing; the latter being derived from the latin *toxicum*, or poison." It is thus used of any poisonous agent, as "arsenical or mercurial intoxication," or poisoning.

Dr. Munroe says, "Alcohol is a powerful narcotic poison; and if a large dose be taken, no antidote is known." Dr. C. A. Lee asserts that "all writers on materia medica rank it among the most powerful and fatal of narcotic vegetable poisons." "It would be difficult to find a more destructive poison than ardent spirits," says Dr. Gordon. "Their local effects," says Professor Perreia, "are those of a powerfully irritant and caustic poison." "Prussic acid and ardent spirits," says Dr. Johnson, "are equally poisons;" "and they act upon the system," says Dr. Grinrod, "in the same way."

Dr. Percy gives several striking examples of its virulent effects on the animal economy. He injected two and one-half ounces of alcohol into the stomach of a full-grown spaniel, and the animal immediately fell lifeless to the ground. "Never," he says, "did I see every spark of vitality more effectually and more instantaneously extinguished." The mode in which death occurred was almost precisely identical with that of poisoning with a strong dose of prussic acid.

The effects upon man are no less deadly. Dr. Cooke cites the case of a man who dropped down dead almost immediately after drinking a quart of gin; and Prof. Orfila cites that of two soldiers who died, one on the spot and

*"Alcohol: Its nature and effects." New York: 1868, pp. 76-80.

the other while being conveyed to the hospital, after drinking about seven pints of brandy. "Few persons," says Dr. Campbell, "have any idea of the number of deaths which are continually taking place from the direct results of alcoholic intoxication or poisoning. In one year we find no fewer than two hundred and seventy-eight deaths in England and Wales set down to this cause, and there is too much reason for believing that this number is far from representing the whole amount." There were also recorded five hundred and sixteen deaths from delirium tremens — the result of alcohol poisoning.

The sneer of veteran toppers — that if alcohol is a poison it is a very slow one — is thus proved to be without foundation. But even if it were so, it is none the less deadly and sure. "Alcohol in all its combinations," says Dr. Grinrod, "is a positive and effectual poison. The moderate proportion in which it may be taken does not do away with its injurious consequences. They are, in the end, more destructive because less observed and less guarded against."

More frequently, it is true, the effects of alcohol are less immediately fatal. As the results of its use, the man may sink into a state of coma, or become "dead drunk," from which condition he may rally, but with shattered nerves and injured brain. Or, without having ever been even intoxicated, in its ordinary signification, his system may become thoroughly empoisoned, the deadly virus coursing through each envenomed vein, till he sinks into a condition of "alcoholismus chronicus," as it has been called, or chronic alcohol poisoning.

The physical and mental condition of the confirmed drinker indicate the deadly nature of this accustomed beverage. A constant giddiness affects his brain, and he is smitten with partial paralysis. He has lost control of the voluntary muscles, especially those of locomotion and speech, as is evidenced by his staggering gait and incoherent utterance. The hands are affected with a nervous tremor, and the features, which give such expression to the countenance, especially the lips, nose and eyelids, are subject to convulsive twitching and involuntary quivering. The senses are blunted and sight and hearing impaired. The mental faculties are weakened. The sleep is capricious and disturbed. Strength, appetite and energy fail, and can only be stimulated for a time by recourse to the baneful draught that is destroying the body. The skin becomes shrivelled, sallow and leaden, or fiery and blotched; the eye becomes bleared, yellow and vacant; the whole form bloated and sensual, and God's noblest handiwork is blasted by the accursed poison of alcohol. "Arsenic," says Professor Miller, "could not sap life more surely, and all this may be done without the victim having even been once absolutely drunk."

No sin bears more strikingly the brand of God's displeasure and the stigma of disgrace. The victims of this sensual vice all carry about with them, like the mark of Cain, their visible condemnation. "The show of their countenance doth witness against them."

"What a piece of work," exclaims our great dramatist, "is man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a god!" Yet all this beauty, nobility and dignity are marred, defaced and trampled out by the foul hoof of the sensual fiend, intemperance.

The naturally poisonous character of alcohol is increased by the abominable system of adulteration which is universally practiced. Even the purest alcohol contains an admixture of fusil oil, the product of distillation, which is a far more dangerous and deadly poison still. Besides this, the most potent and acrid poisons are added to increase the intoxicating qualities, and to create and stimulate an artificial thirst which "grows by that on which it feeds." The bare enumeration of these deadly drugs is perfectly appalling. The following are some of those most frequently used, as derived from the best authorities on the subject: "Oil of vitriol, oil of cassia, oil of turpentine, oil of juniper, oil of almonds, capsicum, grains of paradise, logwood, oxides of lead, sugar of lead, cocculus Indicus, copperas, henbane, nux vomica, opium, green vitriol, alum, belladonna and stramonium; nitric, sulphuric prussic, acetic, tartaric, citric and butyric acids; nitric, sulphuric and acetic ethers; cochineal, black ants, caustic potash, pearlash, tannic acid and carbonic of lime."

There is ample evidence that every one of the above-named noxious drugs, and many others besides, are used in the adulteration of liquor. "Twenty-five per cent of the intoxicating quality of whisky in America," says Dr. Story, "is derived from strychnine; some was so strongly impregnated that the slop killed the hogs that drank it." "The sophistication of wine by two terrible poisons, viz., corrosive sublimate and arsenic," says David Booth, "is practiced by the Dutch for the purpose of preserving them in a sound state." An analysis of two ounces of wine from the cellar of Sir James Douglas, in Edinburgh, gave one grain and a quarter of sulphate of arsenic. This adulteration takes place largely in malt liquors as well as in wine and spirits.

Dr. Cox, of Cincinnati, Ohio, who was appointed by the legislature chemical inspector of liquors, says: "I have made over six hundred inspections, and I positively assert that over ninety per cent. of all I have analyzed were adulterated with the most pernicious and poisonous ingredients." He analyzed some whisky and found seventeen per cent. alcohol, when it should have been fifty per cent., and the difference made up of sulphuric acid and other virulent poisons. "One pint of such liquor," he says, "would kill the strongest man." He analyzed some seignette brandy. A steel blade left in the liquor fifteen minutes turned it black as ink. The steel itself was corroded and covered with a deposit of copper almost as thick as if plated.

In 1866 London consumed twice as much port wine as was shipped from the whole Douro valley in the same year; the most of it was the salubrious vintage of the London wine and spirit vaults. "He who practices this dangerous sophistication," says Accum, "adds the crime of murder to

that of fraud, and deliberately sows the seeds of disease and death among those who contribute to his emolument." Dr. Hunter, of London, states that an epidemic which attacked nearly every man of three regiments in Jamaica was traced by him to the presence of lead in the rum. Dr. Warren speaks of twenty persons sickened by lead in white wine, one of whom died, and one became paralytic. Many other instances of deaths caused by adulterations might also be cited.

But in other ways, besides active poisoning, alcohol induces disease, and creates a morbid condition of the body generally, and especially of the nervous system. Indeed, Dr. Gordon, of the London hospital, estimates that fully seventy-five per cent. of the existing diseases are distinctly referable to its use. "I never got a patient by water drinking," says Dr. Gregory, "but thousands by strong drink."

Let us notice a few of the more characteristic effects of alcohol on the different organs of the body.

In consequence of the excess of labor imposed upon the lungs, in the effort to eliminate the imbibed alcohol from the system the blood is not properly depurated by the action of the air; but continues to circulate through the body laden with effete and corrupt matter, preventing proper nutrition, and impairing the action of the entire organism. Structural disease of the lungs themselves is often thus induced. Dr. McIntosh, Sir James Clark and Drs. Buchan and McLean attribute much of the prevailing pneumonia and tuberculosis to the use of alcoholic drinks.

The liver, which is also one of the great purifying organs of the body, shares the common injury, and becomes particularly subject to disease. One of the most frequent forms of this is an engorged and congested condition, often causing acute or chronic inflammation. Frequently, under the indurating influence of alcohol, the liver is subject to atrophy, and shrinks to half its usual size. Sometimes, also, an enormous enlargement takes place from the deposition of unhealthy fat, technically known as "drunkard's liver" or "gin liver." Indeed, grain soaked in spirits is often given to fowls by poultry-dealers, for the express purpose of enlarging the size of the liver. Dr. Fife, of Edinburgh, reports having examined a human liver of fifty pounds weight, eight or ten times the natural size; yet the man had died with a deficiency of bile. That secretion is often changed in spirit-drinkers from a bright yellow, limpid fluid, to the color and consistency of tar.

The presence of alcohol also injures the other excretory organs, and is the frequent cause of renal affections, especially that known as Bright's disease. Dr. Christison states that over three-fourths of all the cases that he met with were among habitual drunkards.

Alcoholic stimulation has also a tendency to produce inflammation of the valves and great vessels of the heart, and many morbid deposits; and especially to induce ossification and fatty degeneration of that vital organ. It is the frequent cause of aneurism, and also of accelerated action and excessive inflammation of the heart. From these

causes, the life of many confirmed inebriates is not worth an hour's purchase, and they may at any moment drop down dead.

Great injury is also done to the digestive powers by the use of alcoholic liquors, in neutralizing the gastric juice, and overtaking the glands by which it is secreted. But the harm does not end here. The structure of the stomach itself is subject to organic injury. If alcohol be applied to the abraded surface of the body, or to the mucous membrane, it will irritate and inflame. Just so it affects the tender and sensitive lining of the stomach and alimentary canal. Their wonderful network of vessels becomes engorged, inflamed and stimulated to unnatural activity. Thickening and induration ensue; and, finally, schirrhous, cancer and ulceration follow. The stomach rejects all food, and instead of bland and normal secretions, puts forth acrid and purulent discharges.

These effects were visibly apparent in the living organ of Alexis St. Martin, in whose stomach an opening caused by a gun-shot wound never closed up. After even a temporary indulgence in liquor, general inflammation, and vitiated secretions were observed, and this, notwithstanding his generally sober character. How much worse must be the condition of confirmed drunkards! The same appearance is exhibited in post-mortem examinations of persons addicted to liquor.

The skin is especially liable to disease from determination of blood to the surface, congestion of the subcutaneous vessels, and defective nutrition. The face, from its exposure to external cold, is the more subject to this affection; hence its mottled and purplish appearance in *bon vivants*, as, by a monstrous perversion of language, they are called, who violate every principle of right living. The rum blossoms and fungoid growths, the carbuncles and tumors to which dram-drinkers are subject, have been well denominated "the signals which nature holds out in token of internal distress," and are the safety-valves for the escape of the "peccant humors of the blood." The victims of intemperance are also especially liable to erysipelatous affections, and have the honor of giving the name to a special disease—*Psora Ebriorum*, or drunkard's itch. They are also peculiarly subject to gout, rheumatism, and other arthritic affections caused by the presence of morbid matter in the blood.

There are certain disorders of perverted nutrition, directly caused by alcoholic liquors, which are strangely enough considered evidences of their healthful and beneficial effects. The excessive corpulence of many wine and spirit drinkers is actually a disease, instead of a symptom of health. It is unnatural, destroys the grace and symmetry of the body, and makes its unwieldy subject less fit for the active duties of life. The fat globules in the blood are prodigiously multiplied. In healthy blood there should only be from two to four parts in a thousand; in that of a drunkard, Lecann, the distinguished French chemist, found a hundred and seventeen parts in a thousand or forty times as much as ought to be. Frequently the muscular fibre

itself is changed into fat, and becomes soft and doughy, and loses its contractile energy. The vital organs have their structure impaired by fatty degeneration; the walls of the blood-vessels become changed and readily give way under undue pressure—a frequent cause of apoplexy;—and even the substance of the heart is transformed into fat, and that organ becomes soft, flabby and sluggish, and finally altogether fails.

Dr. Chambers says, "Alcohol produces fatty degeneration more than any other agent; and three-fourths of the chronic diseases of England and America are in some way combined with fatty degeneracy, and chiefly with those who use ardent spirit."

But the long dark catalogue of diseases produced by alcohol is not yet complete. "Time would fail me," says Dr. Sewell, "were I to attempt an account of half the pathology of drunkenness. Dyspepsia, jaundice, emaciation, corpulence, dropsy, ulcers, rheumatism, gout, tumors, palpitation, hysteria, epilepsy, palsy, lethargy, apoplexy, melancholy, madness, delirium tremens, and premature old age, compose but a small part of the catalogue of diseases produced by alcoholic drinks. Indeed, there is scarcely a morbid affection to which the human body is liable, that has not, in one way or another, been produced by them; there is not a disease but they have aggravated, not a predisposition to disease which they have not called into action."

In confirmation of this appalling statement, Dr. Story cites the authority of thirty-seven eminent medical writers, who have borne their testimony to the same effect, and added several deadly diseases to the ghastly list, including hypochondriasis, cirrosis of the liver, gastritis, pyrosis, apoplexy, and even caries and necrosis of the bones.

Dr. Kirk, of Greenock, says that the diseases produced by alcohol are "far more destructive than any plague which ever raged in christendom, more malignant than any other epidemic pestilence which ever devastated our suffering race, whether in the shape of the burning and contagious typhus, the loathsome and mortal small-pox, the cholera of the east, or the yellow-fever of the west."

"Not a blood-vessel," says Dr. Mussey, "however minute, not a thread of nerve in the whole animal machine escapes the influence of alcohol."

Thus is realized the awful vision in "Paradise Lost," in which Michael shows Adam the fearful evils which should come upon the world in consequence of his transgression:—

"Some by violent stroke shall die;
By fire, flood, famine, by intemperance more,
 which on earth shall bring
Diseases dire, all maladies
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsia, fierce catarrhs,
Demoniac frenzy, moping melancholy
And moon-struck madness, pining atrophy,
Marasmus and wide-wasting pestilence,
Dropsies, and asthmas, and joint-racking rheums."

However apparently healthy and robust the dram drinker may be, he is a walking deception. The powers of

life are already enfeebled, and when disease takes hold of him, he at once sinks in the contest. "These are the reasons," says Dr. Sewell, "why the drunkard dies so easily and from such slight causes. A sudden cold, a pleurisy, a fever, a fractured limb, or a slight wound of the skin, is often more than his shattered powers can endure. I am persuaded that tens of thousands of temperate drinkers die annually of diseases through which the abstemious would pass in safety."

"The London beer drinker," says Dr. Grinrod, "is all one vital part. He wears his heart upon his sleeve, bare to a death wound, even from a rusty nail or the claws of a cat. The worst patients in the hospitals are those apparently fine models of health, strength, and soundness, the London draymen." One of those, a perfect giant in strength, was called for his Herculean size "Big Ben." "But Ben was brought down by an injury that could not have scathed a child. One day his hand received a slight graze from the wheel of a carriage—the skin was only ruffled. Ben wiped away the starting blood, and thought no more of the matter; in one week thereafter Ben was in his grave."* Another man of similar character died from an injury in his finger from a splinter of a stave.

Not only do alcoholic stimulants predispose to disease, they also accelerate its progress and neutralize remedial agency.

Nor do these deleterious effects of alcohol terminate with the wretched victims themselves. They are transmitted to their innocent offspring. The unborn babe is blighted in the mother's womb; or, if it see the light, the maternal fount of nourishment is poisoned by the baleful spirit, and the tender infant drinks in disease with its mother's milk. The alcoholic craving becomes hereditary in the family, increasing in intensity, if the cause be continued, till the race becomes extinct. Thus the genealogical tree presents successive generations of drunkards, which have been traced back for one hundred and fifty years. This is strikingly illustrated in the degenerate house of Valois.

Intemperate parents not only degrade and destroy themselves; they transmit a like degeneration and misery to their offspring. The sentiment of Plutarch, uttered two thousand years ago, is still true, *Ebrii gignunt ebrios*. This is but an illustration of that older truth: "The fathers have eaten sour grapes, and the children's teeth are set on edge," and "The iniquity of the fathers is visited upon the children unto the third and fourth generation."

These children receive, in baleful inheritance from their parents, their nervous excitability and craving for artificial stimulus, and the physical weakness and infirmity of will which renders them less able to resist the fatal indulgence. Thus, like the ever-expanding circle caused by a stone in a placid lake, the fearful taint spreads wider and wider, through the generations of time, till whole communities are infected, and national degeneracy and decay ensue. Thus the aboriginal races of America are melting away like snow

*"Bacchus," p. 281.

before the summer's sun, before the white man's accursed fire-water and the diseases which it engenders and extends. The same results have followed in once populous islands of the Southern sea, and they are not unknown even in civilized communities.

It is also an induction from wide and varied experience, that alcoholic liquors diminish the power of resistance to morbid agency, predispose the body to epidemic and other diseases, and lessen the probability of recovery from their attacks. These serious consequences result from the vitiated condition of the blood, and from the impoverished general nutrition of the body. The accumulation of waste material in the system is itself a cause of physical depravity, and favors the invasion of disease; and we have seen the remarkable tendency of alcohol to prevent the removal of such *effete matter*. Not only are persons who indulge in wine or spirituous drinks especially liable to inflammatory attacks, but these attacks are peculiarly disposed to run on to a fatal termination, "in consequence," says Dr. Carpenter, "of the deficient plasticity of the blood, of the low assimilate power of the solids, and of the general depression of the whole vital energy, resulting from habitual over-excitement."

Many diseases, especially those of a zymotic character, which swell so largely the bills of mortality, and embrace fevers of every kind, from the ordinary ague to the virulent typhus, and the less frequent but more terrible cholera, are caused by the presence of the decomposing organic matter in the blood, which seems to act as a sort of ferment, corrupting and empoisoning the whole of that vital fluid. Indeed, the word zymotic itself signifies "caused by ferment." Now, alcoholic liquors act, in a two-fold way, as the strongest inducement to the development of these diseases; in the first place, by actually importing the fermented, that is, the decayed matter into the blood; and, secondly, by preventing its depuration in the lungs. "Hence," says Dr. Carpenter, "it may be stated with confidence, that the tendency of alcohol is to contaminate the blood with the refuse generated in the body itself, whose due elimination it checks, no less effectually than the heaping together of a mass of putrefying rubbish in our cellars, or damming up our sewers, or any other means of causing the fever germs to take root and flourish in our system."

"Every species of inflammatory and putrid fever," says Dr. Rush, "is rendered more frequent and more dangerous by the use of spirituous liquors. Hard drinkers seldom escape and rarely recover."

"Ardent spirit," says Dr. Bilden, "is to be ranked among the class of exciting causes of epidemic and pestilential diseases." "Half the men who die of fevers," says another physician of forty years' practice, "might recover had they not been in the habit of using ardent spirit."

A West India officer states that "four hundred and fifty men out of a thousand in his regiment were buried in four months almost entirely from the use of rum."

But in no case are the baneful effects of alcohol more strikingly manifest than during an invasion of that scourge

of the race, Asiatic cholera. No fact of medical science has been more clearly demonstrated than the striking influence of drinking habits in inviting the attacks of that dreadful pestilence. Nor is it necessary that the habit should be more than that of what is considered very moderate drinking; for the noxious matter, prevented from escaping by the presence of alcohol, accumulates in the body till it becomes the active generator of disease from which the subject might otherwise have escaped.

Dr. Bronson, of Albany, who came to Montreal to study the phenomena of cholera, writes from that place as follows: "Cholera has stood up here, as it has done everywhere, the advocate of temperance. It has pleaded most eloquently, and with tremendous effect. The disease has searched out with unerring certainty the haunt of the drunkard, and has seldom left without bearing away its victims. Even moderate drinkers have been but little better off. Intemperance has been a more productive cause of cholera than any other, or, indeed, than all others. There seems to be a natural affinity between cholera and ardent spirit."

Of a thousand victims in Montreal, only two were members of a temperance society; and not one drunkard who was attacked escaped. In Albany the mortality averaged one in fifty of the inhabitants, but only one in twenty-five hundred among the total abstainers. In New York, of over five hundred cases in the cholera hospital, only two were members of the temperance society. In New Orleans, among hundreds who were swept away, but two were total abstainers.

On the Mississippi steamboats, brandy was extensively used as a prophylactic against cholera, but with precisely the reverse of the desired effect. The mortality on board these vessels was frightful and unprecedented. One boat lost forty-three, another forty-seven, and a third, fifty-nine of her passengers and crew in a single trip.

In St. John, New Brunswick, seventeen hundred persons died of cholera in six weeks, and in ten days one district was literally decimated. While the temperance community was remarkably free from attack, and even when taken often recovered, the drunkards were swept down by hundreds, and when attacked hardly ever recovered.

So intimate is the connection between alcohol and cholera, that the board of health in Washington, during its prevalence, declared the vending of ardent spirits in any quantity a nuisance, and prohibited its sale for the space of ninety days.

The cholera statistics of Great Britain and other countries indicate similar results. It is estimated that five-sixths of the victims of this fatal disease in the British Isles were taken from the ranks of the intemperate and the dissolute.

In Scotland while the average of cholera deaths in the general population was one in a hundred, among abstainers it was only one in two thousand, or only one-twentieth of the number.

In Newcastle the deaths were one in fifty-six of the general population, and only one in two thousand six hundred and twenty-five of the abstainers.

The temperate, even when attacked, have a much better chance to recover. In Glasgow the percentage of recoveries among the temperate was 80.8 per cent. or over four-fifths; among the intemperate it was only 8.8 per cent. or about one-twelfth.

A single day of general dissipation was followed by an alarming increase in cholera cases. The festivities of Christmas and New Year's day, with their unusual indulgence in liquors, and the excess of the Sabbath, were found to increase the mortality frightfully.

"So strong is my opinion," says Dr. Anderson, of Glasgow, "that alcoholic drinks are the most powerful predisposing cause of malignant cholera, that, had I the power, I would placard every spirit shop in town with large bills, containing the words 'Cholera sold here.'"

One Glasgow spirit dealer said, that cholera had cut off more than half of his customers. One street in Newcastle was swept of drunkards, with few exceptions, from one end to the other. In Manchester, the mortality among the hospital nurses was excessive till their potations of liquor were stopped, after which not one case occurred. In Paris the thirty thousand cholera victims were mostly the intemperate. In Poland nine-tenths of those who died of cholera were spirit-drinkers. M. Huber, who said two thousand one hundred and sixty perished in twenty-one days in one town in Russia, says—"Persons given to drink have been swept away like flies. In Tiflis, containing twenty thousand inhabitants, every drunkard has fallen; all are dead, not one remaining."

But it is needless to multiply proofs of the injurious effects of alcohol in all choleraic affections, which no one having the least acquaintance with the subject will deny.

It will be self-evident, from what has already been said on the effect of alcohol in health and in sickness, as an active agent in inducing disease and aggravating it where it exists, that the *a priori* probability of its beneficial action as a remedial agent, in any case, is, to say the least, exceedingly doubtful; and in the vast majority of instances, as experience shows, its use is absolutely injurious. This opinion is expressed by many physicians who have had the amplest opportunity of testing its supposed efficacy. Many others, however, and some of high standing in the profession, have asserted the contrary, and the medical faculty as a whole has, for the most part, lent its authority to the use of alcoholic stimulants in almost every conceivable form of disease. This has resulted largely from old use and wont; often from mere empiricism; and, perhaps, oftener still, to gratify the vitiated appetite of the patient. The latter is especially the case with the manufacturers of the quack nostrums, bitters, cordials, tinctures, stomachics, tonics and patent cure-alls, which furnish a plausible excuse for the indulgence of the appetite for liquor, or even beget it where it did not before exist. It would be vastly more honest, as well as less dangerous to the unwary, to drink the liquor

under its proper name, than when disguised under these hypocritical *aliases*. The highest chemical authority attests that every necessary medical principle or tincture can be preserved as well without alcohol as with it, and much more economically. Even where beer, porter or wine are medically prescribed, the tonic or other remedial principle can be isolated from its alcoholic combination and from the vile mess of drugs and other adulterations, and will be all the more efficacious for its separate exhibition. Thus, a decoction of hop or gentian, when fairly tried, has beaten Bass' ale entirely out of the field as a stomachic tonic.

To the non-professional mind, the extent to which this alcoholic prescription is carried seems almost incredible. Yet, the testimony of sick visitors, ministers and others, leaves no doubt of the fact. "When visiting my parishioners on their dying beds," said the Rev. W. Allen, M. A., at a London clerical conference, "I have found them so half-stupefied with drink, so stupidly apathetic from this sole cause, that my ministrations were in vain, the sounds of heaven and hell fell alike unheeded on their ears, and insensible of their state they frequently sank into eternity in a state of partial intoxication, caused by the doses of gin and brandy given by the order of the medical men."

The *Medico chirurgical Review* strongly denounces "the practice now in vogue of maddening the brain by wine, beer and brandy, without stint—thus quenching the intellect in its last expiring rays, forestalling the unconsciousness of death, and dismissing the patient drunken from the world."

In a single workhouse in England £160 a year was spent for wine and spirits; on a change of master the cost was immediately reduced to £20 a year, with great benefit to the patients. "Skulkers" on wine or beer often leave as soon as the allowance is withdrawn.

The pernicious consequences of this alcoholic medication are perfectly appalling. Dr. Lees, in his exhaustive monograph on "Doctors, Drugs and Drink," has accumulated a vast body of evidence on this subject. "This hallucination," he says, "is, next to the traffic, the most fatal obstacle in the path of temperance reform."

The Hon. Gerritt Smith records it as his deliberate conviction that "the medical use of intoxicating drinks was multiplying drunkards with fearful rapidity."

Many distinguished physicians are themselves raising their voices in protest against the indiscriminate prescription of alcoholic stimulants. Dr. Palmer, of the United States, asserts that "nine-tenths of these prescriptions are unnecessary and injurious."

"At present," writes Dr. Carpenter, "nothing in the annals of quackery can be more truly empirical than the mode in which fermented liquors are directed or permitted to be taken by a large proportion of medical practitioners."

At the annual session of the medical society of Pennsylvania, held in June, 1869, the following strong resolution on this subject was presented by Prof. Gross, of Jefferson medical college: "That the present terrible practice of stimulation, which sends its victims by thousands prema-

tured to the grave, and which fills our land with drunkenness and crime, cannot much longer maintain itself in the confidence and esteem of a great and learned profession."

The injurious effects of alcohol, even when administered as a medicine, were strikingly shown by Dr. Hiram Corson, and many other distinguished physicians on that occasion. Often the most disastrous consequences result from the appetite thus acquired or revived. Men who would otherwise shrink from the poisonous draught, as from the face of a serpent, when it is ordered by a physician will bow to his judgment and take it in any quantity, till often the fatal seeds are sown from which a baneful crop of misery and vice shall flow.

Dr. Munro, of Hull, records a painful circumstance of this nature in his own experience. "An industrious, God-fearing teetotaler," he says "applied to me for advice. I prescribed a bottle of stout daily, in whose health-restoring qualities, I then conscientiously though erroneously believed. He replied, 'Doctor, I cannot take it. I was a drunkard once; I should not like to be one again.' He was, much against his will, persuaded to take the stout; and I lost sight of my patient for some months. One day I saw a miserable, ragged-looking fellow leaning against the door of a public-house, drunk, and incapable of standing erect. It was my teetotal friend. 'I am grieved to see you in this condition,' I said. 'I thought you were a teetotaler.' 'So I was,' he replied, 'till I took your medicine,' and with a delirious chuckle he hiccupped out words I shall never forget. 'Doctor, your medicine cured my body, but it damned my soul!' He had been a member of a Methodist Church; an indefatigable Sunday-school teacher; a prayer-leader to whose earnest appeals for the salvation of others I had often listened with pleasure and edification. Now what a wreck! 'Turned out of the church, in which he was once an ornament, his religion sacrificed, his usefulness marred, his hopes of eternity blasted, a poor dejected slave to his passion for drink, without mercy and without hope! Can you wonder, then, that I never order strong drink for a patient now?"

And such is by no means an infrequent result. Several similar cases have come under my own notice, and the testimony of the clergymen of the province of Canterbury asserts that "Many reformed drunkards have relapsed into their old condition, through the use of strong drink recommended by their medical advisers."

If the remedial agency of alcohol were as great as is popularly asserted, such disastrous consequences as those above mentioned would have to be regarded as necessary evils to be set off by greater benefits; but the highest medical authority entirely denies such remedial agency to alcoholic liquors. We have already seen that as aids to impaired digestion, as tonics to the system, or as nourishing beverages for the invalid, they are not only useless, but actually injurious. Dr. Higginbottom, of the Royal College of Surgeons after sixty years of practice writes: "Alcohol has no specific effect on any organ of the body, for the cure of disease. On the contrary, every disease is aggravated by it,

and many are generated by its use. I consider it impious in any medical man to say that any constitution requires alcoholic stimulants."

It is a well-established fact that wherever the two systems of medical treatment, with and without alcohol, have been tried in the same class of diseases, the superior effects of the latter are strikingly apparent. Dr. Gairdner, of the University of Glasgow, and surgeon to the Royal Infirmary, had six hundred cases of typhus under his care. One half he treated with alcoholic tinctures and medicines, and lost seventeen per cent. The other half he treated with the same medicines, but without the alcohol, and lost only twelve per cent; showing that five out of every hundred had died from the effects of alcoholic medicine.*

Dr. Henderson, of Shanghai, reports that, by the non-stimulant treatment of fever, he reduced the deaths from twenty-seven to seven per cent. By adopting the same principle, Dr. Chambers reduced the mortality in fever from one in five to one in forty. "This shows," says Dr. Lees, "What hecatombs of victims have been slaughtered on the altar of routine."†

Delirium tremens is almost universally treated with alcohol and opium. Of four hundred and three cases so treated in the Royal infirmary, Edinburgh, one hundred and one died, or twenty-five per cent.; and in the Glasgow infirmary fifty per cent. died. Dr. Peddie treated eighty cases without alcohol or opiates, and lost none. Dr. Laycock treated twenty-seven and Dr. Dunglison, of Philadelphia, eighty-three in the same manner, and lost none; or one hundred and ninety altogether, every one of which recovered.‡

"In cases of cholera," says Dr. Bell, of Philadelphia, "the alcoholic practice is murderous." Under its influence the mortality ranged from thirty to sixty-seven per cent., "while the water treatment, tried in over a thousand cases, was not attended with a greater mortality than one per cent."§

Dr. Bennett says: "I, for one, believe that there is no curable disease but may be treated and cured better without alcohol than with it."

Dr. Barclay, of Stonebridge, writes: "For twenty-one years I have banished alcohol from my practice. During that time I have made not less than a hundred and eighty thousand visits, and I am free to say that the recoveries have been far more numerous and rapid than they were during the five years I followed the usual practice and gave brandy, wine and beer."

Dr. Townsend, of Chester almshouse, says: "I have used no alcoholic liquors in this house for twenty months, and there have been fewer deaths than in any period of the same length of time for twenty years."

* Story; Alcohol, its Nature and Effects, p. 162.

† "Is Alcohol a Medicine?" London, 1866, p. 109.

‡ "Is Alcohol a Medicine?" p. 112.

§ Ibid., p. 123.

Similar testimony might be indefinitely extended, but want of space forbids.*

Another popular fallacy, that ale, beer or porter are necessary for nursing mothers, is also by the highest authorities pronounced to be incorrect.

"The administration of alcohol," says Dr. Carpenter, "with the object of 'supporting the system' during lactation is 'a mockery, a delusion and a snare,' for alcohol furnishes no single element of the secretion, and is much more likely to impair than to improve its quality."

Another great evil resulting from the prevalent prescription of alcohol in sickness is that many come to regard it as also good in health and anticipate the physician's orders — all the more readily because the poison is dispensed, not by the apothecary, like other drugs, but by the licensed victualler as a customary beverage.

Be it further observed, that even where no apparent disease is developed, the habitual use of alcohol, even in what is called strict moderation, tends invariably, not only to impair the bodily vigor, but greatly to abridge the period of human life.

Dr. Cheyne, of Dublin, gave it as his opinion, after thirty years of practice and observation, that should ten young men begin at twenty-one years of age to use but two ounces of liquor a day, and never increase the quantity, nine out of ten would shorten life more than ten years.

Dr. Kirk states that many who were never considered intemperate by daily drinking have shortened life more than twenty years; and that the "respectable use" of this poison kills more men than even drunkenness. "Many men," says Dr. McNish, "fancy themselves strictly temperate, while they are undermining their constitutions, killing themselves by inches, and shortening their existence several years."

Occasionally some veteran toper is pointed to as an illustration of the innocuousness of intoxicating liquor, with the accompanying sneer that alcohol must be a very slow poison indeed, or it would long ago have poisoned him. But such longevity among topers, is an exception, and a very rare one, to the proposition above asserted. One such vaunting tippler, when asked what had become of his early comrades, confessed that he had buried three generations of them, and another that he had survived six generations of his boon companions. Such exceptional cases are only the devil's decoy ducks, and no more prove that the health is uninjured by drinking than the unwounded soldier that there is no danger in battle.

The aggregate number of human beings whose lives are thus cut off untimely it is appalling to contemplate. A document issued by the United Kingdom Alliance states the number of drunkards in Great Britain to be 600,000, and the number of lives destroyed by intoxicating liquor every year to be 60,000. The whole nation was plunged into

mourning by the losses of the battle of Waterloo. Yet every year an army four times greater than all who fell on that fatal day is swept into eternity amid general apathy, and by the licensed agents of the government. "The traffic," says Dr. Lees, "creates an army of criminals more numerous and costly than our army of soldiers; and causes an annual mortality two-fold greater than that which our army suffered in its two years' campaign in the Crimea, from the carnage of battle and the fatality of pestilence combined." About fifteen persons die annually of hydrophobia, whose tragical fate probably attracts more attention than the sixty thousand victims of intemperance.

This frightful destruction of life through drink is not the mere fantasy of a few temperance fanatics. It is an important factor in the calculations of those exceedingly practical persons, insurance actuaries. No insurance company will grant a policy to a person of intemperate habits, and the indulgence of such habits, if it be discovered, renders the policy null and void. While the average annual rate of mortality, at the age of forty, in Great Britain is thirteen in a thousand, in the United Kingdom Temperance Life office it is only six in a thousand. In six years this office has not had half as many deaths as any other office in the kingdom! On the recent division of the profits bonuses in this office were seventeen per cent. larger than in the other life offices.

That distinguished actuary, Mr. Neison, in a paper read before the Statistical Society of London, compares the relative mortality of the intemperate classes and the general population. He says that from twenty-one to thirty years of age their mortality is five times that of the general community; and from thirty to fifty it is four times greater. If the comparison were with the strictly temperate the contrast would be greater still.

In Glasgow the reduction of duty on spirits increased the mortality in a single year from three thousand six hundred and ninety to four thousand six hundred and seventy, or nearly twenty-five per cent. "Or, in other words," says Dr. Lees, "the mere expansion of the traffic killed in one year nine hundred and eighty people in a single city of christendom."

The experience of "sick clubs" also bears testimony to the effects of intemperance in increasing the amount of disease. From a comparison of these it appears that among drinkers two hundred and thirty-three in a thousand are annually sick; among the abstainers only a hundred and thirty-nine. Moreover, the duration of illness among the drinkers was one thousand seven hundred and seventy weeks, among the teetotallers four hundred and fifty-eight weeks, or only one-fourth the amount.

Similar is the experience of coroners. "Nearly nine-tenths of the inquests I have held for the last twenty years," says Mr. Heyes, of Preston, "except those on children and colliery accidents, are on the bodies of persons who died from the effects of drink."

"Gin makes me hold," said Mr. Wakely, a London coroner, "a thousand inquests annually more than I otherwise should hold. Besides these I have reason to believe

* Numerous examples of diseases incurable under alcoholic treatment which yielded readily to total abstinence are recorded by Dr. Ellis, of London, in Tweedie's Temperance Year Book for 1870, pp. 30-35.

that from ten to fifteen thousand persons in this metropolis die annually from the effects of gin-drinking, upon whom no inquests are held."

More than a thousand children are said to lose their lives in London every year through the effects of liquor—a slaughter of the innocents far worse than that of Herod.

A carefully prepared table of the comparative sickness and mortality of abstainers and intemperate in the Madras army shows that the intemperate are about twice as liable to disease as the abstainers, and it is four times as apt to prove fatal. The daily average of abstainers in the hospital was 3.65, of the remainder of the regiment 10.20, or nearly three times as many. In Bengal the daily average of the former was 2.65, of the remainder 10.20, or four times as many. In the native army the annual average mortality for twenty years was 1.79 per cent.; in the European army it was 3.78, or over four times as great. The former were all abstainers; the latter were not.

Similar evils were wrought by intemperance in the late Abyssinian expedition, in the Indian mutiny and in the Crimean campaign. Even the intrepid spirit of that angel of mercy, Florence Nightingale, succumbed to the magnitude of those evils. It was not her continued toil or watching, the breath of the pestilence or the burning sun of Scutari that smote her with the sickness of heart. "All this I could have borne with joy," she wrote, "but to see the stretcher brought to the gates every hour, laden with men foaming at the mouth and black in the face, not with the gore of battle, but with the horrible defacement of a foe more dreadful or deadly than the Russian or the plague! Oh, it is terrible!"

From the statistics above given, it is apparent that the more strict the observance of temperance principles, the lower is the rate of mortality; and this discrimination in favor of total abstainers becomes more striking in tropical climates, where morbid agencies are more active and virulent. In accordance with these facts, Sir Charles Napier, than whom no one better knew the nature of the Indian service, gave the following characteristic counsel to the troops in garrison at Calcutta: "Let me give you one bit of advice—that is, don't drink. . . . You are come to a country where, if you drink, you're dead men. If you be sober and steady you'll get on well; but if you drink, you're done for. You will be either invalidated or die."

In the Island of Tobago, in the West Indies, where intemperance was terribly prevalent, the average annual mortality of Europeans was thirty-three per cent., or one in three, while that of the natives, who were mostly total abstainers, was not above the normal average.

In contrast with this frightful mortality caused by intemperance, observe the beneficial effects of temperance in hot countries, as illustrated by the following statistics of Missions in India. Of thirty-one missionaries sent out in thirty-five years, twenty-four, all abstainers, continued at the end of that time in active work, five of whom averaged a third of a century in the field. Of the five who died, four were non-abstainers. Of two no account is given.

It will be apparent that alcoholic drinks are no less pernicious to the mind than to the body. Indeed they possess an especial affinity for the nervous organism, exalting the automatic activity of the brain, perverting its powers, and lessening its ability of self-direction; "which," says Dr. Carpenter, "is precisely the nature of the incipient stages of insanity." The further phenomena of intoxication, the strange mental delusions, the incapacity for reasoning, the convulsive movements, the partial paralysis and illusions of sense, are all indications of extreme nervous derangement, such as exists in actual insanity. The very fortress of the mind and throne of the soul is invaded by this destructive agent; and the saying of Seneca is illustrated afresh: "*Ebrietas est voluntaria insania*." Hence results that loss of personal identity and general "obfuscation" of intellect, and imbecile maundering, which form the staple of so many of the anecdotes of drunkenness. This condition is illustrated by the story of the tipsy laird who was thrown over his horse's head at the ford. Hearing a splash, he inquired what it was. "Sure it's yoursell, maister," said his servant. "It canna be me, Watty," he replied, with a drunken gravity, sitting in midstream, "for I'm here."

Another veracious legend records how a certain John Thompson was left in his wagon on the wayside, his horse having by some means become detached. Returning to semi-consciousness, he exclaimed, in puzzled dilemma: "I am either John Thompson or I am not. If I am, I've lost a horse; if I'm not, I've found a wagon."

We are also informed of a gallant military officer, who, returning by moonlight from a convivial gathering, was observed laboriously leaping over the shadows of a long row of poplar trees. When accosted he was found bathed with perspiration, and almost exhausted with fatigue. He was under the apprehension that the black shadows across the pathway were the sunken trenches of the enemy's earthworks. Prof. Miller tells of a man who was seriously impressed with the idea, not only that he was dead, but that some one had stolen his body.

Certainly the noxious drug which produces such mental aberrations as the thousand vagaries and hallucinations of drunkenness indicate, must have an injurious permanent effect on the mind. Accordingly we find that this alienation of intellect frequently becomes chronic; reason is hurled from her throne, and the man lives and dies a drivelling idiot or a raving maniac. From the remarkable affinity of alcohol for the nervous tissue, it especially affects the substance of the brain, whose nutrition is thus perverted till the organ grows to this abnormal mode of operation. Even when the effect is not at first permanent, there is frequently a recurrence of maniacal paroxysms, which are almost certain to end in confirmed insanity. To these paroxysms the name *delirium ebriosum*, or "drunken madness," has been applied.

Another form which this madness may take is that of *delirium tremens*, generally the result of the exhaustion of nervous power from over-excitement. None who have witnessed the fearful ravings of its victims can ever forget the

horrors of that awful malady. The blood deprived by alcohol reacts upon the brain, whose vessels become engorged and irritated. "The nerves of the eye," says Dr. Story, "become inflamed, and the man sees strange and awful sights, wild animals, fierce beasts, slimy and venomous serpents, huge, terrible and hideous. The nerves of the ear become inflamed, and he hears strange and awful noises, the growling of monsters, the crackling of flames, the laughter of fiends. The nerves of the nose become inflamed, and he smells horrible stench and smokes. The nerves of feeling become inflamed, and he feels the sharp points of spears, the edges of knives, the claws of dragons, the hot coals and blazes of inextinguishable fires. The nerves of the palate become irritated, and he tastes bitter herbs, acrid liquors and fiery drugs." The imagination becomes exalted and the conceptions of the terrible intensified, till all the horrors of Dante's vision of the realms of gloom — of the weird kingdom of despair,

"Hydras, and gorgons, and chimeras dire"

surround his soul. Anguish and hopeless remorse devour his heart, till raving, blaspheming, and piteously calling for protection against his ghostly foes, surrounded in fancy — and it may be, in fact, who shall gainsay it? — by gibbering, mocking, mowing fiends — foul wizardry of hell and goblins damned, the wretched man expires. The soul thus bewildered and tortured is

Cut off even in the blossom of its sins,
Unhousel'd, disappointed, unanel'd;
No reckoning made, but sent to its account
With all its imperfections on its head;

and passes into the world of spirits, and to the bar of that just and holy God who has said in His word: "No drunkard shall inherit the kingdom of God." Well may we exclaim, with the royal Dane, as we contemplate this terrible doom: "Oh, horrible! Oh, horrible! most horrible!"

Yet, in one year, in Great Britain alone, there were four hundred and seventy-four deaths of this character and from this cause. The victim does not always die, however, but frequently drags out a wretched existence with shattered nerves and a disordered brain, often in moping melancholy or raging mania.

Another form which this "wine madness" assumes is that known as *dipsomania*, or, more properly, *oinomania*. This is an insatiate and uncontrollable passion for enormous doses of stimulants. In the intervals of the paroxysm the liquor is regarded with loathing and disgust. During the insane impulse the craving is like that of a madman, all but irresistible; and the subject becomes dangerous to himself and others, exhibiting a remarkable propensity to murder or suicide. A victim of this madness — for madness it is — once said to the present writer: "If hell were yawning before me, and I had to go through it to get liquor, I'd go." It took four persons to restrain him from rushing, half-naked, into the street, in order to obtain it. Although when sober exceedingly moral, he would blaspheme like a fiend. On return to reason he would apologize with abject tears for

his conduct, asserting that he was really insane, and therefore not responsible for his acts. That excuse, however, is invalid, for the insanity is self-induced. "Hence," says Lord Coke, "the drunkard is *voluntarius demon* — by his own act a devil — and whatsoever ill he doth, his drunkenness shall aggravate it." A confirmed inebriate seeing a young man of his acquaintance drinking at a tavern, called him aside, and said with tears in his eyes: "I am on the road to hell, and can't stop; but, for God's sake, be warned by me, and don't let this slavery enchain you!"

This tendency is frequently hereditary, and generally ends in the person becoming imbecile, idiotic or maniacal. "The only chance of cure," says Dr. Hutcheson, "is enforced confinement within the walls of an asylum, by which means alone can entire abstinence from liquor be secured." Accordingly, in the United States there are several inebriate asylums, where the victims of intemperance voluntarily retire that they may get the mastery over their tyrannous appetite. One of the most celebrated of these is at Binghamton, New York, among whose inmates have been no less than thirty-nine clergymen, three hundred physicians, many eminent lawyers and merchants, and two thousand ladies. A similar institution at Montreal has been of great benefit to many. How much better were it to make the whole country an asylum for the enebriate, by prohibiting the manufacture and sale of that vile poison, which steals away men's brains, and changes them, as by an infernal wizardry, from rational beings to madmen and maniacs!

Frequently, indeed, the insanity becomes incurable. The perverted nutrition of the brain, caused by alcoholic liquors, renders it exceedingly liable to invasion of the mental disease. The last United States census proves that the use of intoxicants is a great source of mental derangement.

Dr. Romberg, of the university of Berlin, who had examined fifty thousand cases of mental disease, attributes its invasion largely to the use of spirituous liquors and other narcotics. He frequently found, on post mortem examinations of drunkards, the blood vessels of the brain so engorged as to press upon its substance, often causing extravasation of blood or serum, and sometimes degeneration of the brain itself into fat or pus.

Dr. Munroe says that "the blood, impaired by the use of alcohol, is unable to sustain the brain in a healthy condition."

The statistics of lunacy fully corroborate these conclusions, although they include only the exciting cause, whereas intoxicating stimulants bear a still more important part as the predisposing cause of insanity.

Dr. Morel, of the Salpêtrière hospital, Paris, says: "There is always a hopeless number of paralytic and other insane persons in our (French) hospitals, whose disease is due to no other cause than the abuse of alcoholic liquors." M. Behics, in a report on the physical causes of insanity in France, says: "Of eight thousand eight hundred male

lunatics, thirty-four per cent. were made insane by intemperance." The proportion among the female lunatics was not so great, but thirty per cent. of the other known causes, "domestic troubles," "disappointed affection," "excessive grief," which chiefly affect women, were caused by drinking.

Dr. McNish states the proportion of lunacy caused by drunkenness to be one-half; and that careful observer, Dr. Carpenter, says: "We shall be within the truth if we attribute to it at least one-quarter of the whole number of cases." Dr. Cox, of Ohio, examined over four hundred cases of insanity before sending them to the state asylum, and says that "two-thirds of their number became insane through drink."

Lord Shaftsbury, commissioner of lunacy for over twenty years, says that "fully six-tenths of all the insanity in Great Britain and America arose from no other cause than from the habits of intemperance in which the people have indulged."

The statistics of insanity prove that it corresponds in every country to the use of intoxicating liquors. Thus, in Cairo, where it is not used at all, there is only one lunatic in thirty thousand seven hundred and fourteen persons; whereas in Ireland, where the consumption of spirits is four gallons per head, there is one lunatic to every five hundred persons. In Spain, where the consumption is one gallon per head, the proportion is one in seven thousand one hundred and eighty.

According to the last United States census, there are in the republic twenty-four thousand insane persons. "Half of these," says Dr. Story, "became so from intoxicating drink. Twelve thousand raving maniacs from this evil alone, and this continually. One-third of them die every year, and new ones come to take their places. Three thousand a year cast into the awful vortex of madness, and three thousand more go raving and distracted into the jaws of death from this vice alone!"

Moreover, according to the same census, there are twenty thousand idiots in the union, at least half of whom became so through drunkenness, either their own or their parents. For there is a remarkable hereditary predisposition to idiocy or imbecility in the children of habitual drunkards. This is conclusively shown by the often-quoted statement of Dr. Howe, in his report of idiocy in Massachusetts. He says: "The habits of the parents of three hundred of the idiots were learned; and one hundred and forty-five, or nearly one-half, were known to be habitual drunkards."

There is also, we have seen from the vital statistics of Great Britain, an exceeding susceptibility among spirit-drinkers to brain diseases. From the engorged condition of its blood vessels, active inflammation frequently ensues, or else apoplexy, paralysis, and epilepsy are apt to supervene. The remarkable mortality from sunstroke, among drunk-drinkers, attests the debilitated condition of the brain. "I was tumbled over," says Sir Charles Napier, "by the heat with apoplexy. Forty-three others were struck, and all died within three hours except myself! I do not drink! That is the secret! The sun had no ally in the liquor amongst my brains."

Even where permanent insanity does not result, mental debility is induced; and the victim of intemperance is incapable of intellectual effort, or for the discharge of the ordinary duties of life.

We have thus seen that all alcoholic liquors are essentially poisonous, and that their use is always pernicious. They derange the bodily functions, induce numerous and fatal diseases, and greatly abridge the duration of life. They also sap the foundations of reason, destroy the equilibrium of the mind, and are the causes of more than half of all the insanity and idiocy in the world.

Go search the hospital's unwholesome round,
The felon's dungeon and the maniac's cell,
The workhouse cold, the church-yard's dreary mound,
And learn what Suicide's sad tale can tell.
Ask, what does most the stream of victims swell?
And Truth shall answer, with a look forlorn—
Intemperance, greatest curse since Adam fell,
Parent of ills, Perdition's eldest born;
Dark cloud without a bow—a night that knows no morn.

I cannot better close this chapter than by quoting the following medical testimony which has been signed by over five thousand first-class physicians:

"We, the undersigned, are of opinion,

"1. That a very large proportion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic and fermented liquor as beverages.

"2. That the most perfect health is compatible with total abstinence from all such intoxicating beverages.

"3. That persons accustomed to such drinks may, with safety, discontinue them entirely.

"4. That total and universal abstinence from alcoholic beverages of all kinds would add greatly to the health, the prosperity, the morality, and the happiness of the human race."

THE STUPENDOUS FAILURE OF HIGH LICENSE.

By A. G. Wolfenbarger, Esq.

THE high license craze has run its course in the United States and has been subject to the most crucial tests that can be applied to any policy of legislation. It has been tried over twelve years and its history may now be impartially written.

THE FIRST HIGH LICENSE STATE.

The state of Nebraska, of which I am now, and have been for nearly fourteen years a citizen and resident, was the first to adopt high license as a general law. It was adopted as a compromise to defeat a prohibitory measure. It was not until after the practically accomplished defeat of prohibition in the Nebraska legislature of 1881, that Hon. John B. Finch, the great national leader of the prohibitionists, consented to try high license as a partial remedy for the appalling evils of intemperance. All the intelligent world of reformers know how deeply Mr. Finch regretted that he ever had anything to do with the statute, which literally "justifies the wicked for reward and takes away the righteousness of the righteous from him." In 1885 Mr. Finch said: "I know I was terribly mistaken in my theories. Many of the delusions urged in defense of high license have been exploded by the trial of the law."

A NOBLE OPINION.

Hon. H. W. Hardy, ex-mayor of Lincoln, is commonly known as the "father of high license." He was a co-laborer and warm personal friend of Finch. Mr. Hardy assisted in putting the law to the most favorable tests, only to find that it was the most stupendous failure of the age as a remedial agent for the wrongs and outrages of the liquor traffic. He has for many years widely proclaimed his conversation, resulting from practical experience with the law.

He discovered and called attention to the fact that high license does not decrease the unlicensed drinking places. There were at one time in Omaha ninety-one persons holding United States government permits to sell liquors, who had no license from any city or state authority whatever. In the city of Lincoln there were seventeen of these prima facie illicit vendors. Yet Omaha then had 276 regularly licensed saloons, paying \$1,000 each for the privilege of

running openly, Lincoln then had thirty-two such at \$1,000 license each.

It must not be forgotten that the lowest license fee for selling any intoxicating beverages in Nebraska is \$500 per year. In cities containing 10,000 or more population, the minimum license fee is \$1,000, to be paid in advance (as are all liquor licenses) into the local treasury for the benefit of the school fund. Ex-mayor Hardy, in 1890, after nine years trial of the law, wrote:

"There is now no longer any excuse for being deceived as we were. The fraud has been tested and found wanting. I was first elected mayor of Lincoln in 1877, and again re-elected at the close of my first term. I thought at the time I had done a good thing to reduce the number of saloons from 22 to 5, but when I found it did not lessen the curse, I saw my mistake. There are just as many stabbings, shootings and pounded noses as ever there were, just as many broken homes, crying wives and ragged children. It is no great consolation to a houseless, hungry, crying wife to tell her that her husband got drunk on high license whiskey. High license is one of the devil's best devices to deceive good temperance people. Then to think I was his first agent on earth to start it! Don't you think I ought to do something to atone for such conduct?"

THE POLITICAL FATHER OF THE LAW.

The Nebraska law was presented and championed by Hon. C. B. Slocumb, a man who really desired to witness the best results of the measure with which his name was heroically and politically linked. He lived to see it tested and said to a friend as he lay on his death-bed: "I was honest in this matter, but it was the mistake of my life. The law as a temperance measure is an utter failure."

RELIGIOUS BODIES CONDEMN THE LAW.

The Baptist convention of Nebraska, Nov. 2, 1888, declared:

"We condemn the high license system of Nebraska as morally wrong, and a compromise with the powers of darkness, under which the liquor traffic has been fostered and developed, until it has become a united and mighty power of evil, and a controlling influence in the politics and legislation of our state."

The Presbyterian synod of Nebraska, the same year, declared:

"We have no faith in compromise, no faith in license, high or low. In the name of God and humanity, we demand that the saloon

be made an outlaw in the state and in the nation. We want no fellowship with the unfruitful works of darkness. We want no blood money to pay our taxes, and to educate our children. We want no legal enactment to protect this national nuisance from the vengeance of an outraged people."

The Methodist Episcopal conference of Nebraska in 1888 adopted the following by an overwhelming vote :

"That we will adhere to and support only that party which is entirely committed to the principle of the complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government."

The general conference of the M. E. church has repeatedly declared its unwavering opposition to all laws that license the liquor traffic, either for a high or low license. In 1892 this great body held its session in Omaha, the saloon-cursed, high license Sodom of Nebraska. At the close of several weeks session, the conference declared by resolution as follows :

"The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the home, to the church and to the body politic, and so utterly antagonistic to all that is precious to life, that the only proper attitude toward it for Christians is that of relentless hostility. It can never be legalized without sin."

The conference supplemented this ringing resolution by another :

"License laws are the liquor traffic's strongest bulwark of defence. They are wrong in principle and impotent for good. We are unalterably opposed to the enactment of laws that propose by license, taxing or otherwise, to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages."

UTTERLY BAD.

It is sufficient to comply with the limits of this article, to state that the above declarations are a fair index of the deliverances of the religious denominations in my country, with very few exceptions. The license system has become so odiously rotten that its endorsement by an ecclesiastical body would be held equivalent to blasphemy. This is not to say that every church member votes against the liquor crime. Even among Christ's chosen twelve there was one devil, and the race of that devil in the churches ever since has never become extinct. But the climate of the christian world is becoming constantly more uncomfortable for such people.

ATTITUDE OF THE LIQUOR DEALERS TOWARD HIGH LICENSE.

The rumsellers fought high license at first because they were started at the proposition of increasing their annual dues to the municipality from three to five fold. In Omaha they resisted desperately, and for a time held out against enforcement, and banded together for offensive and defensive warfare.

A local organization of private citizens was organized to compel compliance with the law. Col. Watson B. Smith, clerk of the United States court, was one of the active members of the society thus formed. The liquor dealers kept thugs on his track, and tried by every method known

to an outlaw class to bulldoze him into silence. He could not be scared, and he was murdered in cold blood as he was leaving his office in the United States court house. No unbiased man ever supposed for one moment that the liquor dealers did not plan the murder and hire the assassin. The brutal slayer of this worthy citizen has never been found. Only the merest mockery of an attempt was made by the local authorities to apprehend the criminal. The brutal murder aroused the whole state, and the drunkard-makers began to see that compliance with the money payment part of the law was a self-protecting plan.

The revenue feature is practically all that essentially concerns the towns and cities that legalize the drink traffic in Nebraska, and in the union for that matter. The restrictive clauses of the law are as "ropes of sand in the teeth of Niagara." The law prohibits selling to drunkards, but the sale goes on. The law against sale to minors is constantly violated. The Sunday closing provision is a dead letter in more than half the whole country, notoriously so in Chicago, Omaha, Cincinnati, Denver, Buffalo and scores of other large cities, and hundreds of smaller places. The traffic defies control wherever permission is given it to exist at all. Granted a lease, it assumes absolute proprietorship, and rules in despotism.

The opposition of the liquor men to high license has long since ceased. They now shout for it from New York to San Francisco. The distillers, brewers, saloon-keepers and all men directly engaged in the business, unhesitatingly approve the high license policy. They know it is the only thing left between them and Prohibition. It has been officially endorsed by J. M. Atherton, president of the National Protective Association, the leading organization of distillers and wholesale liquor-dealers in the United States. Peter E. Iler, the most prominent distiller in Nebraska, who has made his fortune in the business, in 1888 wrote a letter for the guidance of his brethren in the trade, in which he said :

"High license has not hurt our business, but on the contrary, has been a great benefit to it, as well as to the people generally."

The people must be heard from as well as Iler, before the latter part of the distiller's statement can pass unchallenged. Mr. Iler continued :

"I do not think high license lessens the quantity of liquor used, but places it in fewer and better hands, with better regularity."

In other words, it creates a monopoly of the business, and facilitates the accumulation of profits without decreasing consumption. The two conspicuous examples quoted are only types representing the confederated liquor-dealers of the United States, and Canada might be added without destroying the unanimity of sentiment.

THE PUBLIC PRESS.

The high license system has been condemned by the confessions of leading license newspapers. The Chicago Times said editorially in 1889 :

"The difference between those who believe in Prohibition and those who believe in license is precisely the difference between right and wrong. The wrong may triumph, but it is none the less wrong. The right may fail, but it is none the less right. . . . Whatever the great bulk of those who are friendly to high license may think or believe, or however conscientious they may be, it is plain that the leaders in the movement are but instruments in the hands of the brewers and distillers. They know as well as they know anything that high license will not lead to the checking of intemperance in this country. They know as well as they know anything that the licensing of saloons legitimizes the traffic that fills the poorhouses, the jails, the penitentiaries and lunatic asylums, and that it furnishes victims for the gallows."

The Chicago *Daily News*, an independent newspaper, gives the following editorial view:

"We have had high license (\$500) in Illinois for five years, and while it is a success as a revenue measure, it is an undisguised failure as a temperance measure. It in no way checks the consumption of intoxicating liquors as a beverage, nor does it . . . the least degree lessen the evils or crime from such use. . . . The dives and dens, the barrel houses, and thieves' resorts are as bad and as frequent in this city to-day, after five years of high license, as they ever were. Call high license what it is, an easy way to raise a revenue from vice, but let there be an end of endorsing it as a temperance or reform measure."

High license has become a demonstrated failure in Pennsylvania. The Philadelphia *Press* in 1890, after investigation, found the condition in Pittsburgh to be as here given:

"All accounts agree that high license is a failure in Pittsburgh." "Speakeasies," or unlicensed groceries, have multiplied in every section of the city, until it is now believed that the number of places where liquor is sold is considerably greater than it was two years ago under low license."

Testimony from the columns of the public press might be quoted by the page, but limitation of space forbids. Let us now see what effect high license has on consumption.

SURPRISING INCREASE IN CONSUMPTION.

In the matter of malt liquors alone the consumption has increased in the United States from 8.26 gallons per capita in 1880, to 15.28 gallons per capita in 1891. The total for all kinds of liquor in the United States in 1880 was 10.09 gallons per capita; in 1892, 17.04 gallons per capita. The typical high license state of Nebraska has kept up with the procession. The *Brewers' Journal* in a table of the production of malt liquor by states shows Nebraska to have made the following record:

SALES OF MALT LIQUORS IN NEBRASKA.

YEAR.	BARRELS.
1886	84,838
1887	108,756
1888	124,158
1889	136,681
1890	129,916
1891	146,341

The same *Brewers' Journal* gives the sales for Kansas, a state with 350,000 more population than Nebraska, but under Prohibition, as follows:

SALES OF MALT LIQUORS IN KANSAS.

YEAR.	BARRELS.
1886	17,482
1887	16,488
1888	15,285
1889	9,700
1890	2,700
1891	2,050

These two tell-tale tables from the ene's own statistics show how Prohibition and high license respectively affect the traffic.

In 1889 the two Dakotas adopted Prohibition by constitutional amendment. The first year of enforcement was 1891, when the sales of malt liquors dropped from 32,386 barrels in 1890 to 9,444 barrels in 1891.

CRIME HAS STEADILY INCREASED.

High license has not decreased the commission of crime growing out of the liquor traffic. To the student who has time to master detailed tables of police and criminal statistics, reference is here made to the *Cyclopædia of Temperance and Prohibition*, published by Funk & Wagnalls, New York and Toronto. I can give only the summary of 41 typical high license cities that are compared with 38 low license cities for the year 1888. The population of the 41 high license cities was 4,455,189; that of the 38 low license cities was 4,599,957. The number of saloons in the high license cities was 12,295; number of saloons in low license cities, 25,783. Average high license, \$665 per year per saloon; average low license, \$122. Total number arrests in high license group, 216,132; low license group, 230,877. Population under high license to one arrest for drunkenness and disorderly conduct, 36.6; under low license, 37.6 showing less arrests under low license than under high license for same period. The percentages of arrests for "drunk and disorderly" to total arrests were as follows: Under high license, per cent., 56; low license, 52.

This is no justification of low license, but simply a fair comparison to expose the baseless pretences of high license claimants. Neither high nor low license has proven a remedy for the myriad evils and shocking crimes that grow out of the drink traffic. The only rational remedy for this universal curse is total suppression by and through a law of prohibition.

IN CONCLUSION.

The evidence against high license might be extended through many pages, but my limits of space are reached. I ask every reader to note these conspicuous facts:

1. High license is wrong in principle, because it sells privileges to men engaged in a wicked and damaging business.
2. It creates a monopoly for the few, and tends to solidify their strength in the community, and augments their profits, without decreasing consumption.
3. Drunkenness, lunacy, pauperism and crime of every grade, increase under high license, and nothing but the

prohibitive features of the law avail anything, and even these are overridden by the greedy desire to make money out of the business.

4. There is not an atom of morality in high license over low license, and both are a shame and a disgrace to christian civilization.

5. The business community is robbed; the morals of

the people lowered; the wealth of the country decreased; taxable values reduced by the existence of the traffic under any policy of regulation.

The moral manhood and the patriotism of the people should be invoked to reject all overtures of the drunkard-makers, and sweep this entire criminal business from a legal place in society and government.



EFFECTS OF BEER-DRINKING. TEN SCIENTIFIC TESTIMONIES.

Reprinted from the Toledo Blade.

THE alarming growth of the use of beer among our people, and especially the spreading delusion among many who consider themselves temperate and sober, that the encouragement of beer-drinking is an effective way of promoting the cause of temperance, and of aiding to stamp out the demon rum, impelled the *Blade* to send a representative out to a number of the leading physicians of Toledo, to obtain their opinions as to the real damage which indulgence in an appetite for malt liquors does the victim of that form of intemperance, and the dangers which threaten the whole community from a lack of restraint upon this terrible devastator of our people's lives and health, intellect and bodily vigor, it being indeed a pestilence which literally stalks at noonday throughout the land, wherever the poison-breeding breweries are allowed to distribute their broth of degradation and debasement through the community.

Every one is not only a gentleman of the highest personal character, but is a physician whose professional abilities have been severely tested, and have received the stamp of the highest endorsement by the public and their professional brethren. Abler and more skilful physicians are not to be found anywhere. Each has also practiced for many years in Toledo—the shortest time for any one of them being more than twelve years—and this practice has been of a kind to make them accurately acquainted with the matters of which they speak.

The indictment they with one accord present against beer-drinking is simply terrible. It is a curse for which there is no mitigation. The fearful devil-fish crushing a fisherman in its long winding arms, and sucking his life-blood from his mangled body and limbs, is not so frightful an assailant as this deadly but insidious enemy which fastens itself upon its victim, and daily becomes more and more the wretched man's master, clogging up his liver, rotting his kidneys, decaying his heart and arteries, stupefying and starving his brain, choking his lungs and bronchia, loading his body down with dropsical fluids and unwholesome fat, fastening upon his rheumatism, erysipelas, and all manner of painful and disgusting diseases, and finally dragging him down to the grave at a time when other men are in their prime of mental and bodily vigor. But we cannot hope to tell the

story so well as the physicians themselves, who speak out of the fullness of a rich experience. Here are their statements:

Dr. S. H. Burgen, a practitioner for over thirty-five years, twenty-eight of which have been in Toledo, says:

"I think beer kills quicker than any other kind of liquor. My attention was first called to the insidious effects of beer-drinking years ago, when I began examining for a life insurance company. I passed as unusually good risks, five Germans—young business men—who seemed to be in the best of health, and to have superb constitutions. In a few years I was amazed to see the whole five drop off, one after another, with what ought to have been mild and easily curable attacks of diseases. On comparing my experience with that of other physicians, I found that they were all having similar luck with confirmed beer-drinkers, and the incidents of my practice since then have heaped up confirmation upon confirmation.

"The first organ to be attacked is the kidneys; the liver soon sympathizes with them, and then comes, most frequently, dropsy or Bright's disease, both of which are certain to end fatally. Any physician who cares to take the time will tell you that among the dreadful results of habitual beer-drinking are lock-jaw and erysipelas, and that the beer-drinker seems incapable of recovering from the effects of mild disorders and injuries not usually regarded as of a grave character. Pneumonia, pleurisy, fevers, etc., seem to have a first mortgage on him, which they foreclose remorselessly at an early opportunity.

"The beer-drinker is much worse off than the whisky-drinker. The whisky-drinker seems to have more elasticity and reserve power. A whisky-drinker will even have delirium tremens and tear everything around him to pieces, but after the fit has gone you will sometimes find good material to work upon, and good management may bring him around all right. But when a beer-drinker gets into trouble, it seems almost as if you have to re-create the man before you can hope to do anything for him. I have talked this for years, and have already had an abundance of living and dead instances around me to support my opinions."

Dr. S. S. Thorn, a physician of an experience embracing a period of service in the army as well as some twenty years' practice in Toledo, said:

"Adulterants are not the important thing in my estimation—it is the beer itself. It stupefies and retards his intellect, because it is a narcotic, and cumulative in its effects. For instance, mercurials are cumulative. They gather in the system. A dose of 1-16th or 1-32d of a grain would have no appreciable effect upon the system; but a number of these small doses administered consecutively, would soon produce salivation and other destructive results. So beer accumulates and gathers certain pernicious agencies in the system, until they become very destructive. Every man who drinks beer in any quantity, soon begins to load himself with soft, unhealthy fat. This is bad, because it is the result of interference with the natural elimination of deleterious substances. No man, no matter what his constitution, can go on long with his system full of the morbid and dead matter which the kidneys and liver are intended to work off.

"If you could drop into a little circle of doctors, when they are having a quiet, professional chat over matters and people in the range of their experience, you will hear enough in a few minutes to terrify you as to the work of beer. One will say, 'What's become of so-and-so?' 'I haven't seen him around lately.' 'Oh, he's dead.' 'Dead! What was the matter?' 'Beer.' Another will say, 'I've just come from Blank's. I'm afraid it's about my last call on him, poor fellow.' 'What's the trouble?' 'Oh, he's been a regular beer-drinker for years.' A third will remark how—has just gone out like a candle in a draft of wind. 'Beer' is the reason given. And so on, until the half-dozen physicians have mentioned perhaps, fifty recent cases where apparently strong, hearty men, at a time of life when they should be in their prime, have suddenly dropped into the grave. To say they are habitual beer-drinkers is a sufficient explanation to any physician. He never asks anything further as to causes.

"The first effect on the liver is to congest and enlarge it. Then follows a low grade of inflammation and subsequent contraction of the capsules, with the effect of producing what is known in the profession as 'hob-nailed liver,' or 'drunkard's liver.' The surface of the organ becomes covered with little lumps that look like nail-heads on the soles of shoes. This condition develops dropsy. The congestion of the liver clogs up all the springs of the body, and makes all sorts of mental and physical exertion as difficult and labored as it would be to run a clock, the wheels of which were covered with dirt and gum. The life insurance companies make a business of estimating men's lives, and can only make money by making correct estimates of whatever influences life. Here is the table that they use in calculating how long a normal, healthy man will probably live after a given age:

Age.	Expectation.
20 years,	41.5 years.
30 "	34.4 "
40 "	28.3 "
50 "	20.2 "
60 "	13.8 "
65 "	11 "

"Now they expect that a man otherwise healthy, who is addicted to beer-drinking, will have his life shortened from 40 to 60 per cent. For instance, if he is 20 years old and does not drink beer he may reasonably expect to reach the age of 61. If he is a beer-drinker he will probably not live to be over 35, and so on. If he is 30 years old when he begins to drink beer he will probably drop off somewhere between 40 and 45, instead of living to 64, as he should. There is no sentiment, prejudice or assertion about these figures. They are simply cold-blooded business facts, derived from experience, and the companies invest their money upon them, just the same as a man pays so many dollars for so many feet of ground or bushels of wheat.

"All beer-drinkers have rheumatism, more or less, and no beer-drinker can recover from rheumatism as long as he drinks beer. You will notice how a beer-drinker walks about stiff on his heels, without any of the natural elasticity and spring from the toes and the ball of the foot that a healthy man should have. That is because the beer has the effect of increasing the lithia deposits—'chalk-stones' they are sometimes called—about the smaller joints, which cause articular rheumatism.

"Beer-drinkers are absolutely the most dangerous class of subjects that a surgeon can operate upon. Every surgeon dreads to have anything to do with them. They do not recover from the simplest hurts without a great deal of trouble and danger. Insignificant scratches and cuts are liable to develop a long train of dangerous troubles. The choking up of the sewers and absorbents of the body brings about blood-poisoning and malignant running sores, and sometimes delirium tremens result from a small hurt. It is very dangerous for a beer-drinker to even cut his finger. No wound ever heals by 'first intention,' as it does upon a healthy man, but takes a long course of suppuration, sometimes very offensive discharges, and all sorts of complications are liable. All surgeons hesitate to perform operations on a beer-drinker that they would undertake with the greatest confidence on any one else.

"I have told you the frozen truth—cold, calm, scientific facts, such as the profession everywhere recognizes as absolute truths. I do not regard beer-drinking as safe for any one. It is a dangerous, aggressive evil that no one can tamper with, with any safety to himself. There is only one safe course, and that is to let it alone entirely.

Dr. M. H. Parmalee, physician and surgeon of twelve years' practice in Toledo, says:

"The majority of saloon-keepers die from dropsy arising from liver and kidney diseases, which are induced by their beer-drinking. My experience has been that saloon-keepers and the men working about breweries are very liable to these diseases. When one of these apparently stalwart, beery fellows is attacked by a disorder that would not be regarded as at all dangerous in a person of ordinary constitution, or even a delicate, weakly child or woman, he is liable to drop off like an over-ripe apple from a tree. You are never sure of him for a minute. He may not be dangerously sick to-day, and to-morrow be in his shroud. All physicians

think about alike on this subject, as their observations all lead them to similar conclusions. It is a matter so plain that there is hardly room for any other opinion. The most of them are like myself in another thing: I have come to dread being called upon to take charge of a case of sickness in a man who is an habitual beer-drinker. Experience has taught me that in such persons it is impossible to predict the outcome. The form of Bright's disease known as the swollen or large white kidney, is much more frequent among beer drinkers than any other class of people, and also that its prevalence seems to have kept pretty fair pace with the rapid increase in the consumption of beer in this country."

Dr. W. T. Ridenour served during the war as surgeon of the Twelfth Ohio Infantry, was medical inspector of the Department of West Virginia, has resided in Toledo for fourteen years, has served some years as health officer of the city, and has been lecturer on physiology in the Toledo medical schools for three years. The following is his testimony:

"The first effect of the habitual use of beer is upon the stomach, merely a physical one, and is to greatly distend it. In making a post mortem examination a physician instantly recognizes a beer-drinkers' stomach by its greatly increased dimensions.

"The liver is the great laboratory, the great workshop of the body. Any derangement of it means the immediate derangement of all the rest of the vital machinery. There can be no health anywhere when the liver is out of order. Beer-drinking overloads it and clogs it up, producing congestion. The liver is composed of a number of little cells united together into what are called lobules. When the beer-drinker begins to overload his liver the first effort of nature is to enlarge it to do the extra work it is called upon to do. But this enlargement is mainly in the interstitial tissue, the tissue connecting the cells and lobules, which keeps on growing until the cells themselves are diminished in size by pressure and less fitted for their office. This deranges and permanently cripples the organ. One of the functions of the liver is to separate from the blood excrementitious and effete substances that should be thrown off through the kidneys in the urine. Naturally, when the working capacity of the liver is crippled this function of preparing the excrementitious matters for elimination by the kidney is interfered with, the salts—urea and the urates—are imperfectly elaborated, and much of them is thrown into the blood and kidneys as uric acid, which is comparatively insoluble and very irritating to those organs, and produces a long train of harmful sequelæ.

"Later the kidneys are assailed. I have no doubt that the rapid spread of that terrible ailment—Bright's disease of the kidneys—is largely due to the great development of the beer-drinking habit in this country. I have always believed that Bayard Taylor fell a victim to the German beer that he praised so highly. He died of Bright's disease at 50, when he was comparatively young, and should have lived, with his constitution, to a green old age. He did not want to die either. He was full of ambition, and had much

work that he was eager to do before he passed away. But he went, just as habitual beer-drinkers are going all the time, and everywhere.

"My first patient was a saloon-keeper on Cherry street, as fine a looking man physically as I had ever seen—tall, well-built, about thirty-five years old, with clear eyes, florid complexion and muscles well developed. He had an attack of pneumonia in the lower lobe of the right lung. It was a simple, well-defined case attack, which I regarded very hopefully. Doctors are confident of saving nineteen out of twenty of such cases. They will, in fact, usually cure themselves in a little while, if left alone, as the disease is regarded as a self-limited one with tendency to recovery. I told my partner—Dr. Trembly—so when we spoke of it in the evening. To my surprise, he said, quietly, 'He'll die.' I asked what made him think so. 'He's a beer-drinker,' answered Trembly, and he persisted in predicting a fatal termination for the case, in spite of my assertions to the contrary. My confidence seemed justified when my patient began to recover from the attack on the lower lobe. Suddenly I discovered that the disease had lighted up in the middle lobe. This did not go through the various stages of the disease toward convalescence, but passed into the third stage of pneumonia-suppurative; then the upper lobe became involved, and finally it crossed over and attacked the other lung, and my patient succumbed. Beer-drinkers are peculiarly liable to die of pneumonia. Their vital power, their power of resistance, their *vis medicatrix nature* is so lowered by their habits that they are liable to drop off from any acute disease, such as fevers, pneumonia, etc. As a rule, when a confirmed beer-drinker takes pneumonia he dies. They make bad patients.

"Beer-drinking produces rheumatism by producing chronic congestion and ultimately degeneration of the liver, thus interfering with its functions, among others its metabolic function, by which the food is elaborated and fitted for the sustenance of the body, and by which function for refuse materials resulting from the nutrition and action of the tissues of the body are oxidized and made soluble for elimination by the kidneys as before stated, thus forcing the retention in the body of the excrementitious and dead matters I have spoken of. The presence of uric acid and other insoluble effete matters in the blood and tissues is one of the main causes of rheumatism, and I have shown how beer-drinking retains it in the system."

Dr. J. H. Curry, whose specialty is diseases of the eye and ear, and who is a successful practitioner of many years' standing, declined to discuss the general physiological effects of beer and other intoxicants.

"I can't say that I know any strictly beer-drinkers. No matter what they have begun upon, all the drinkers that I know now drink whisky about as regularly as they do beer, and also wine, when they can afford it. They have all progressed rapidly from beer to something stronger, which they alternate with beer. A man can go on a spree once a year, or once in six months or so, without doing himself any material injury, but a man who drinks what he calls

'moderately' every day, lowers his vital powers very much by the practice. This is universally conceded by the profession. He is especially unable to stand any shock or strain to his system, and breaks down under what would not seriously effect non-drinkers. The habitual 'moderate' drinker saturates his system, injures his bodily fibre, and loads it up with noxious matters that are very injurious. The fact of a man being an habitual drinker is always regarded as a very bad factor by every physician and surgeon in making a prognosis of his case. Medical men dread having such for patients.

"Oculists have to contend with a disease that has been named 'amblyopia potatorum,' or 'drunkard's blindness,' which usually manifests itself as an atrophy of the optic nerve, a wasting for want of nourishment. When this proceeds to a certain stage in the optic nerve, the result is total and incurable blindness. Solberg Wells, one of the first authorities on eye diseases, says on amblyopia potatorum: 'This toxic effect may be especially produced by alcohol, tobacco, lead and quinine. The amblyopia met with in drunkards (amblyopia potatorum) generally commences with the appearance of a mist or cloud before the eyes, which more or less surrounds and shrouds the object, rendering it haze and indistinct. In some cases the impairment of vision becomes very considerable, so that only the largest of print can be deciphered; but if progressive amblyopia sets in, the sight may be completely lost. 'Stellwagen on the Eye,' another author of the highest repute among physicians, says: 'By the complete giving up of alcoholics the disease may be brought to a standstill, and often cured. Of this we are certain, that amblyopia is observed in an extremely large percentage of habitual drinkers. 'Noyes on the Eye,' the latest publication in this specialty, says: 'In alcoholic amblyopia we usually find a dull red nerve, with swollen veins, rather hazy borders, and torpid circulation. Atrophy may subsequently ensue.'"

Dr. S. S. Lungren, one of the leading homœopathic physicians and surgeons in the country, has been practicing in Toledo for nearly a quarter of a century.

"It is difficult to find any part of a confirmed beer-drinker's machinery that is doing its work as it should. This is the reason why their life-cords snap off like glass rods when disease or accident gives them a little blow. Beer-drinking shortens life. That is not a mere opinion, however. It is a well-settled, recognized fact. Physicians and insurance companies accept this as unquestionably as they do any other undisputed fact of science.

"The great English physicians decide that the heart's action is increased 13 per cent. in its efforts to throw off an alcoholic stimulant introduced into the circulation. The result of this is easily figured out. The natural pulse-beat is say 76 per minute. If we multiply this by 60 for the number of minutes in an hour, and by 24 for the hours in a day, and add 13 per cent. to the sum total, we will find that the heart has been compelled to do an extra work during that time in throwing off the burden of a few drinks

(4.8-10th ozs. of alcohol) equal to 15½ tons lifted one foot high.

"The alcohol in the beer causes a dilation of the superficial blood vessels, as it does of all of them, in fact. This gives the ruddy look. But it is really an unhealthy congestion there and everywhere. Everywhere—heart, brain, stomach, lungs, liver, kidneys—it breaks down, weakens, enfeebles, invites attacks of disease, and makes recovery from any attack or injury precarious and difficult. The brain and its membranes suffer severely, and after irritation and inflammation come the well-known dullness and stupidity. There is no question in my mind that many brain diseases and many cases of insanity are produced by excessive beer-drinking.

"But it is everywhere the same, everywhere it is degeneration; and this ruinous work is not confined to the notorious drinkers, but everyone must suffer just in proportion to the amount he or she drinks. No man who drinks much beer is the physical and mental equal of one who abstains. He diminishes his present powers, shortens his life, and wrecks himself by his indulgence in it."

Dr. J. T. Woods, three years in the United States service as surgeon in charge of important brigade and division hospitals, five years professor of physiology in the Cleveland Medical College, now chief surgeon of the Wabash system of railroads, has practised in Toledo sixteen years. He says:

"I have never had reason to think that any beneficial results came from the use of beer as a common drink, but, on the contrary, regard it as slowly, but positively detrimental to the system. Its indiscriminate use as a beverage produces the most damaging effects, as other drugs would do. I can conceive of no greater fallacy than that any active medicine can even in small quantities be used with impunity. It does not follow because we cannot measure results that there are none.

"That beer is foreign to nature's demands is plainly evident. The whole organism at once sets about its removal. Every channel through which it can be got rid of is brought into active play, and does not cease its efforts until the last trace is gone. The reaching of a certain end depends only on the frequency of the repetitions. The whole is made up of the parts; each and every drink counts one. These ones added together make the wreck, and to secure this result it is only necessary to make the single numbers sufficient. I do not see how to excuse any one from its effects. In short, each leaves its footprints in one way or another, and the idea that because you stop before you stagger, the system takes no note of the damaging material you put into it, is a ruinous delusion.

"The condition of the habitual drinker is considered an unnatural one, a portion of his diet having been such that vital organs are more or less impaired, the nervous system in a peculiarly unreliable condition, blood deranged in quality, and the reparative power below what it would naturally be. Treatment before and after any severe operative procedure is conducted with especial view to this

unnatural or fictitious life, experience having long since taught this fact in the face of all contrary theory. That confirmed beer-drinkers are especially unpromising patients on whom to perform surgical operations I am sure all practical surgeons will agree. There can be no question about it.

Dr. C. A. Kirkley, in constant practice in Toledo for fifteen years, says:

"I do not believe that the healthy organism needs an artificial prop to sustain it. Depression below the standard of health always follows just in proportion as the system is stimulated above that standard, and its effect upon nutrition, upon the nervous system, and upon the circulation must therefore be injurious. The organs directly affected are the stomach, liver, kidneys, heart and brain. Stimulants are so quickly absorbed that their action is perhaps especially exercised upon, first, the vascular system, then the nervous system, and then upon the nutrition. What is called the portal vein conveys the stimulants through the liver, after it is absorbed, the function and structure of which is liable to suffer. This is also true of the kidneys, which naturally eliminate such extraneous matters. As is well known, there is no more fruitful source of Bright's disease. The heart and blood-vessels are excited at first, then their tone is impaired, and then digestion and nutrition become impaired.

"The nervous system is of course especially liable to disorder. Every physician is familiar with cases in which nervous 'wear and tear' in an active life has been kept up by stimulants without apparent loss of power for years; bodily and mental vigor, however, suddenly fail, mental exertion produces fatigue, there is depression, loss of appetite, enfeebled digestion, and all the symptoms consequent upon this condition. The individual has believed that he could keep up his strength for a longer time with the assistance of stimulants; he has been constantly overtaxed, but his delusion is to the contrary. The repeated application of the stimulus that the over-exertion might be prolonged has really expended the powers of the nervous system and prepared him for more complete prostration later in life. The temporary advantage gained was purchased at a great cost. The greater the expenditure of nervous power by the use of stimulants the more complete the exhaustion. The tired brain, from habitual overwork, may feel the consequences less speedily when kept up by artificial stimulation to extraordinary activity, and the stomach may perhaps be less susceptible to the loss of its natural energy; but when the crisis comes there is poor repair of nervous matter, the nutritive powers are depressed, and the health slowly restored, if at all. On the other hand, the man who has abstained from the use of alcoholic beverages, having overtaxed his nervous system, only needs a short period of rest and change for the renovation of his system and the recovery of mental and bodily vigor.

"My experience is that sickness is always more complicated—more fatal—in beer-drinkers, and that serious accidents are usually fatal with them. The rate of mortality among life-policy holders is much lower than among the average population, owing to the fact that those of intem-

perate habits are rejected. The effect of alcoholic and malt liquors in producing disease and predisposing to it is perhaps greatest in tropical countries. As a general rule, the more unhealthy the locality the more do the inhabitants indulge in stimulants, either from the mistaken notion that they can better withstand the effects of the climate or a disposition to make their short life a jolly one.

"Under its influence the mental powers are even more inactive than the physical. There is hardly a single cause that operates more powerfully in the production of insanity, and not only that, but it excites the action of other causes that may be present. Plutarch says that 'one drunkard begets another,' and Aristotle says that 'drunken women bring forth children like unto themselves.' A report was made to the legislature of Massachusetts some years ago—I think by a Dr. Howe—on idiocy. He had learned the habits of the parents of 300 idiots, and 145, nearly half, are reported as known to be habitual drunkards, thus showing the enfeebled constitution of the children of drunkards. I have in mind an instance where three children were born to the mother, begotten when the father was intoxicated, and all died within eight months of their birth. They should have recovered, and would have recovered had they not had the relaxed and enfeebled constitution inherited from their intemperate father. Instances are recorded where both parents were intoxicated at the time of conception, and the result was an idiot. There is not a doubt but that inebriety not only makes more destructive whatever taint may exist, but impairs the health and natural vigor for remote generations.

"I believe that forty-nine out of fifty diseases of chronic Bright's disease are directly produced by it. I have never met with a case in which the patient has not been intemperate to a greater or less degree. The proportion may be too high, but that is certainly my experience. Mr. Christison, a celebrated author, states that three-fourths to four-fifths of the cases met with in Edinburgh were in habitual drunkenness."

Dr. W. C. Chapman served during the war as a surgeon in the army of the Potomac, and since then has practiced in Toledo. He is professor of materia medica and therapeutics in the Northwestern Ohio Medical College. He says:

"Alcohol is a cerebral sedative, that is, an agent which, having first stimulated the brain and nervous system to an abnormal degree, causes sedation, an exactly opposite condition. It matters not in what form the alcohol is taken, whether as whisky, brandy, wine or beer, this physiological effect is always shown as the principal one.

"There are other results from its use, which, although perfectly well established and understood by the physiologist, remain unknown to the drinker, as the condensation of albumen, congestion of the stomach and liver, thus impairing digestion, and even causing structural changes in the various organs themselves; causing enlargements, followed by contractions of the liver, fatty degeneration of the blood, the blood-vessels, heart and kidneys, and the brain itself may be similarly affected. Of course small doses, not fre-

quently repeated, do not bring about all these results; but sooner or later, if drinking to moderation becomes a habit, many of these results will become apparent.

"I certainly do consider beer as harmful as the ardent spirits, if not more so. I can not see how any one can drink from ten to twenty glasses of beer a day, an amount quite low for a beer-drinker, without producing pathological conditions fully as grave as those found in one who constantly drinks his brandy or whisky. I know that some good men consider beer is a food, and even alcohol, but I cannot so look at it. The fact is, that after very many experiments, it is supposed that about one and a half ounces of alcohol will be retained during twenty-four hours in the system, and that more than that will be excreted. Therefore within that limit alcoholic acts as a food. Making allowance for errors in collecting all the excreta during twenty-four or forty-eight hours, what a narrow limit do we find for its use as food. Hence, by the drinking of one and a half ounces of alcohol as much nourishment would be obtained as from three cents worth of sugar candy. And even the most enthusiastic of its supporters as food say that no matter how much is taken during 24 hours only one and a half ounces is retained, and more than that is injurious.

"Just look at it. Pure beer is 91 per cent. water, five per cent. alcohol and four per cent. of malt extract, adulterations, hops, etc. Not as much nutrition in ten pints of beer as in one slice of bread and butter."

Dr. G. A. Collamore, in practice about twenty-five years, and formerly division surgeon of the third division, Twenty-second Army Corps, said:

"Beer contains from three to five per cent. of alcohol, and produces the well-known effects of that substance on the vital organs, especially the brain, stomach, liver, kidneys and blood.

The brain is kept in a hyperemic or congested condition, which prevents normal cerebration or the accurate use of the mental faculties.

"The stomach becomes catarrhal, inactive and finally dilated.

"The liver is overburdened in disposing of the excess of hydro-carbon, is first congested, then contracted or cirrhotic, which condition partially stops the free circulation of blood through it and leads to abdominal dropsy.

"The kidneys are overworked to get rid of the superfluous water, and become first enlarged and then contracted (Bright's Disease), a state of things which results in enlargement of the heart (hypertrophy), derangement of the circulation, and eventually general dropsy.

"The lungs have an extra amount of labor thrown upon them in burning up (or oxidizing) the alcohol, and are in a favorable condition for attacks of congestion, inflammation or odema (dropsy), which are very liable to prove fatal.

"Every physician or surgeon will testify that, other things being equal, the beer-soaker has a much smaller chance of recovery, if overtaken by serious illness, accident or the necessity of surgical interference, than the one who abstains. In this one particular effect beer is, in my judgment, more injurious than more concentrated forms of alcohol, which tend rather to local disorders."



THE GOTHENBURG AND BERGEN SYSTEMS OF DEALING WITH THE LIQUOR TRAFFIC.

From the Vanguard, edited by F. S. Spence, Toronto, Ontario.

A GOOD deal of attention has lately been given to the methods of dealing with the liquor-traffic in operation in Sweden and Norway. Both of these countries have in operation legislation giving the people power to prohibit the liquor traffic locally, or to vest such traffic, to a certain extent, in companies which derive therefrom only a certain fixed interest on their investments, turning over the balance of profits to be appropriated for public purposes.

It will readily be seen that this plan of dealing with the liquor traffic differs essentially from that commonly known as "state control," which means the carrying on of the liquor traffic by specially appointed government officials, the whole business being under the control of the government, and the whole profit appropriated for public uses.

A good deal of light has been thrown upon the Swedish and Norwegian systems by two recent interesting publications. One is a special report of the United States commissioner of labor, prepared by E. R. L. Gould, Ph. D. The other is a report made by James Whyte, secretary of the United Kingdom alliance. Both writers visited the countries concerning which they report, and made special inquiry into the history, details and results of the systems under consideration. It is from the information supplied by these writers, and the documents they quote, that the present statement is compiled.

TWO SYSTEMS.

The operation of the Swedish system in Gothenburg, and the operation of the Norwegian system in Bergen, are taken as representative of the different plans of the two countries. Roughly speaking, the main difference may be said to be that in Gothenburg the bolag or company controlling the liquor traffic pays its profits over the percentage retained for interest over to the authorities to become part of the regular public revenue, while in Bergen the net profits of the samlag or company in charge, after payment of interest, are handed over to certain philanthropics, which are supported by voluntary public contributions, no part of such profits going into regular public funds, such as may be raised by taxation. Another important point of difference is this: In Gothen-

burg an effort is made to have the sale of liquor associated mainly with the work of supplying food. Mr. Gould says of the Gothenburg system: "The manager of a bar saloon must always keep on hand both cold and hot prepared food; he conducts the sale of viands as well as of coffee, tea, cocoa, mineral waters and cigars on his own account, receiving whatever profits may be made from his transaction. Liquor is also sold by the company in regular eating-houses. The company also conducts five reading-rooms, provided with periodicals and books, and where refreshments other than intoxicants are provided." In Bergen, on the contrary, eatables are not sold in public-houses, in-door games are not permitted, music is not provided, the liquor-selling establishments are such mainly, and in most cases solely.

A DRINK-CURSED COUNTRY.

Some knowledge of the conditions antecedent to those at present existing will be found instructive. The position of these countries during the early part of the present century is thus described by Mr. Whyte:

"Sweden and Norway were blighted and cursed with drunkenness to an extent probably unparalleled in the experience of other civilized nations. This was the result of free trade in intoxicants. The manufacture and sale of both distilled and fermented liquors were practically free. In Sweden in 1829 the number of stills paying a (merely nominal) license fee was 173,124. Through economic causes, the number was reduced, by the year 1850, to 43,947, yet no diminution in the production of spirits took place. The country was deluged with the poison, and the prosperity of the people devastated and ruined. The manner in which this 'still' system operated amongst the peasantry was thus described by Mr. David Carnegie, a well-known Gothenburg brewer, in his evidence before the lords' committee on intemperance:

'When the home distillation was allowed, it was a miserable state of things. One peasant would set his still going one week and invite his neighbors to come in, and they were sure to do so, and all would get drunk together, and the following week his neighbor would begin.'

"Add to this the fact, which I give on the authority of a very careful and well-informed writer, Dr. Sigfrid Wieselgren, director of prisons in Sweden, that 'before 1855 (Swedish) brandy could be bought in almost every cottage,' and the completeness of the machinery for the economic ruin and the physical and moral deterioration of the rural population will be manifest.

"Estimates by experts of the quantity of alcohol consumed per head of the population in Sweden at the period indicated are, to those who understand what they imply, of a positively appalling character. For instance, Mr. Carnegie stated to the lords' committee that in Sweden, for some time prior to the introduction in 1855, of remedial legislation, about ten gallons of spirits per head of the population were consumed yearly. Mulhall, in his Dictionary of Statistics, has set down the consumption for the period indicated at about the same quantity. Dr. Berg, chief of the Swedish statistical board, has put it at even a higher figure than Mr. Carnegie. The lowest estimate which I have seen is that of Dr. Wieselgren, who states that in 1855 about ten kars (5-7 English gallons) of native Swedish brandy were consumed per head of the population. Dr. Wieselgren himself states that this is the lowest estimate that has been made.

"In Sweden at that time women rarely, if ever, drank spirits. It then was, and, indeed, still is, as much a matter of course for Swedish women of all ranks and classes to abstain from spirits as it is at present for the sober, respectable, "conventional" middle-class women of England to refrain from smoking tobacco. Hence, one-half of the population may, at one stroke, be set aside as having been at the period in question, non-consumers of spirits. Besides, at least two-fifths of the males were under drinking age, of say fifteen years; so only those males who were upwards of fifteen years of age can be reckoned as spirit-users. Further, between 1850 and 1855 the whole population of Sweden was, to use round numbers, 3,500,000; and taking it that the half, 1,750,000, were females, and that of the other half about two-fifths, or say 750,000, were under the drinking age, no fewer than 2,500,000 out of a total population of 3,500,000 were non-users of spirits, and only 1,000,000 in the total population spirit-users. Of course it follows that on the average these latter consumed at the rate of three and one-half times six gallons or twenty-one gallons each, yearly.

"The consequences of such drinking were frightful. Drunkenness, crime, pauperism, every species of misery, every form of degradation and demoralization abounded. Mr. Gylleuskiold, who in 1873 was chief of the statistical office of the department of justice, says that such was the physical deterioration of the people that, between 1841 and 1850 56.46 per cent. of the conscripts were unfit for military service. The *Diet* of 1853 reported that:

'Seldom, if ever, has a conviction so generally, so unequivocally, been pronounced with regard to the necessity of vigorous measures against the physical, economical and moral ruin with which the immoderate use of spirits threatens the nation. A cry has burst forth

from the hearts of the people appealing to all who have influence, a prayer for deliverance from a scourge which previous legislation had planted and nourished.'

Dr. Wieselgren says:

'The very marrow of the nation was sapped. Moral and physical degradation, insanity, poverty and crime, family ties broken up, brutal habits, all those grim legions that ever range themselves under the banner of intemperance, took possession of the land. It was bleeding at every pore, yet seemed unwilling to be healed.'

The condition of Norway was not any better. Mr. H. E. Berner, of Christiania, many years a member of the Norwegian parliament, says:

"The abuse of alcoholism was as great in Norway as in any other country. It was only by energetic efforts in the enactment of laws, taxation and voluntary agitation for abstinence that, step by step, this abuse has been corrected, and that Norway has made the greatest progress of any country.

"Fifty years ago it was estimated that in Norway the average consumption was at least sixteen quarts of fifty per cent. alcohol per head, or about the same as it was in Switzerland before the introduction of the brandy monopoly in 1887, or as it is at present in the most unfavorable country in Europe with respect to alcoholism, namely, Denmark. In 1891 in Norway the average consumption per capita of the population was about three and one-half quarts.

"The laws of 1816 permitted everybody to distil brandy. The distilling of liquors from potatoes and rye was also allowed. The result was that liquor was distilled everywhere. In 1883 there were 9,576 stills in the country districts and 151 in the cities. The total production was about 4,488,000 gallons, 50 per cent. strong, of alcoholic liquors."

A MORAL REFORM CAMPAIGN.

The modern temperance movement in Sweden may be said to date from 1819, when in the town of Wexio some young men formed a society pledging themselves, amongst other things, to total abstinence. The reform was taken up later on by Peter Wieselgren, dean of Gothenburg, who may be said to have given his life to temperance reform. His labors were crowned with great success. When the Swedish temperance society was formed in 1837 the first honorary member was Crown Prince Oscar. The pledge of this organization required abstinence from ardent spirits; wine and beer were little used at that time. The work spread until it took the form of an earnest demand for legislation against the liquor-traffic. When the crown prince became King Oscar I., he appealed to his legislators to take action. The liquor-traffic fought the reform, but in vain, and in 1855 the royal sanction was given to a new liquor-law; not indeed the prohibition desired by advanced temperance reformers, but a measure that has proved very restrictive in curtailing the brandy traffic.

A similar agitation in Norway was carried on, culminating in an earnest effort to secure the total prohibition of ardent spirits. Again the agitation resulted in compromise,

and legislation in 1845 and 1848 imposed upon the liquor traffic the heavy taxes and restrictions that are still in operation.

THE SWEDISH LAW.

The law of 1885 is thus summarized by Mr. Whyte:

"One section of it dealt with the distillation and the other with the sale of spirits. The old stills for domestic use were abolished and replaced by distilleries on a larger scale, subject to a higher excise duty, placed under special supervision, and only allowed to distil at certain periods of the year. The law for regulating sales was mainly distinguished by certain provisions tending to increase the difficulty of procuring intoxicating drinks. The wholesale spirit trade was left free, but with regard to the rest, which was divided into 'retail'—that is, sale in small quantities for consumption on the premises and public-house traffic—it was left to the communes to decide, not only in what manner and within what limits the trade in drink should be carried on, but even whether it might take place at all within their jurisdiction."

The local option power thus given to the electors has been very extensively put into operation. In 1865-6 the licenses issued in all the rural districts of Sweden had been reduced to 638. In 1876 the total number of licenses in rural districts was only 336, or one to about 10,000 of the population.

The new law discriminates between wholesale and retail selling, making sixty-six gallons the dividing quantity. Retail selling is in quantities not to be consumed on the premises; sale for consumption goes on under what are called bar licenses. In large towns the magistracy and municipal council, and in less populous places the magistracy and general assembly of the people, at an open meeting, decide as to the number of licenses to be issued. These licenses are offered at auction upon a given day, one at a time, and awarded to the person offering to pay the largest tax on the probable consumption. The municipality may, instead of selling by auction, create a monopoly of retail and bar liquor selling by turning all the licenses to be issued over under certain conditions to a company for a fixed period, usually three years. Licenses, however, may be revoked at any time for cause. The proceeds of the licenses are divided between the town government and the local municipality.

THE NORWEGIAN LAW.

In Norway the minimum quantity of brandy to be sold by a distiller is ten gallons, which is also the maximum amount of a retail transaction. In country districts bar licenses are issued only to inns necessary for travellers, and liquor must not be sold under them to any person living or staying nearer than three and one-half English miles from the licensed premises. One, or several, or all of the licenses issued in any place may be granted to a company that will bind itself to devote the possible surplus of the license to objects of public utility and see by-laws are duly approved by the authorities.

Both in Norway and Sweden there are, of course, other rigid restrictions imposed upon licenses. The sale of fermented liquors may be placed under similar restrictions and carried on in a similar manner to the sale of ardent spirits.

THE WORKING OF THE LAWS.

Mr. E. Gould tells us that "the company system bids fair to prevail wholly, both in Sweden and Norway. In the former country at the present time, the number of brandy companies in operation in the towns is seventy-seven. Thirteen towns, most of them small, still dispose of licenses at auction. In two villages no spirits are sold either at retail or over the bar. In the country districts Prohibition practically prevails. In Norway almost all the towns have given to brandy companies the monopoly of conducting the sale of spirits. Fifty-one such companies were in existence in the year 1891. In the entire country districts of Norway only twenty-seven licenses to sell spirits prevail. Of this number fourteen are found among the great fishing stations."

As may be learned from what has been said, the companies that take hold of the liquor traffic under the legislation described are generally companies of persons actuated not by a desire to make money as a desire to have the liquor traffic brought under better conditions and better control. They frequently, while acquiring a large number of licenses, carry on the liquor traffic in a smaller number of places. They are hampered in some places by the fact that there are in operation certain permanent licenses of which the companies cannot obtain possession without the consent of the proprietors. Keeping the facts already set out, in mind, our readers will now be prepared to understand better the systems of dealing with the liquor traffic in operation respectively in the cities of Gothenburg and Bergen, which may be taken as representative of the Swedish and Norwegian company systems respectively.

THE GOTHENBURG SYSTEM.

"The Gothenburg 'Bolag,' or company was formed in the faith that a body of honest and intelligent men, deeply moved by the sins and sorrows of which the liquor traffic was the unfailing source, would, if they undertook to conduct the traffic for no profit or emolument of their own but for the public good, be able to prevent, or at least to greatly mitigate, the terrible evils which experience has shown to be inseparable from the common sale of drink when carried on for private personal gain. I am convinced that the spirit in which the founders of the Bolag acted, is worthy of the warmest commendation. The Bolag is a limited liability company, which undertook to carry on the sale of spirits, for consumption either on or off the premises, on behalf of the community, under the stipulation that no individual, or manager, should derive any profit from the business, or allow any one under them to do so, but should conduct it solely in the interest of temperance and morality, and pay to the town treasurer the whole profits beyond the

ordinary rate of interest (six per cent.) on the ordinary paid up capital.

"The company was formed in 1865, and forthwith began operations. They did this from motives of pure philanthropy. There was not — there could not have been — any taint of greed or self-seeking in their purposes. It is mere nonsense to talk of the six per cent. which was to be paid to them as interest on the money which they actually advanced, as having been an object of any importance to persons of their character and status. It was the current interest of the time and country. The company was composed of about twenty of the leading citizens of Gothenburg. The total amount of capital to be employed was about \$55,000, and only about \$34,500 has been called up. The yearly interest on that amount at six per cent. is only \$2,070, or on the average about \$105 a year to each shareholder. It is not to be thought of for a moment that the fear of having the paltry amount reduced a pound or two, would prevent such men from doing their best to carry out the object for which the company was formed — the promotion of sobriety in Gothenburg.

"The manner in which the company set about their business was full of promise. They were not prohibitionists. They considered themselves bound to afford opportunity to the citizens to obtain spirits in moderation, but they desired to prevent intemperance. They believed that if those in charge of their places of business had a personal pecuniary interest in promoting the sale of spirits a great deal would probably be sold for intemperate consumption, and they knew also that many of their customers would, without incitement, be apt to drink intemperately. To obviate both of these dangers they arranged that their employees should have no interest whatever in pushing the sale of spirits, and, by making it penal to permit drunkenness, they gave their servants an interest in its prevention.

"They further believed that it would be a great gain to sobriety if food were taken along with drink: and they arranged that food should always be procurable on their premises. The law of Sweden, it is true, had made the supply of food obligatory on all holders of licenses for the sale of spirits on the premises; but this provision of the law had been systematically evaded, and was in fact a dead letter. The bolag set themselves in good faith to carry out the law both in the letter and the spirit, and in order that this should be done, they arranged to allow the persons in charge of their shops all the profit arising from the sale of food.

"Then in the earlier years of their operations, they very considerably reduced the number of those licenses which they took over. Within the first four years of their existence, they acquired sixty-one licenses for consumption on the premises. Of these they used forty-three, and allowed eighteen to fall in abeyance. They have now thirty-nine in operation and twenty-two in abeyance.

The time for the consumption of spirits on the premises — that is, for naked dram drinking — has been much

abbreviated by the company. It begins at nine o'clock, a.m., and comes to an end at six p.m., on week days, from 1st October to 31st March, and from nine a.m., to seven p.m., from 1st April to 30th September. The drink shops are, however, kept open an hour longer in the evening, in order that persons may take their meals there, and with meals native brandy is served. On Sunday all the shops, with the exception of three, which are closed during the whole of Sunday, are kept open from 1 to 3 p.m., and from 6:30 to 8 or 9 p.m., when native brandy is served. The company's shops for the sale of spirits for consumption off the premises are kept open from 9 a.m. to 6 p.m. from the 1st of October to the 31st of March, and up to 7 p.m. from the 1st April to the 30th December. The wine merchants' shops for the sale of superior spirits are closed at 7 p.m. All these restrictions, it is important to note, are in the direction of reducing to a minimum the opportunities of obtaining spirits.*

The following paragraphs descriptive of the working of the "aamlag," or company, are from a pamphlet entitled *Local Option in Norway*, by Mr. Thomas M. Wilson, a civil engineer who has resided in Bergen for over thirty years.

"In 1876 the company obtained the entire monopoly of the Bergen liquor licenses to operate from January 1, 1877. It has therefore stood the test of thirteen years' experience now, and the statistics we give cover the whole of that period, but for convenience we give them in a summarized form. The company's licenses convey the right to retail ardent spirits and all drinks which ardent spirits form a component part; that is to say, the company may sell at retail (in addition to wholesale, which can be carried on under an ordinary trading license), the definition of retail sale being any quantity less than forty litres (about ten and one-half gallons) at a time and in one delivery. Retail sale means practically, however, the selling of ardent spirits and spirituous liquors in drams, glasses or bottles across the counter.

"The transfer of the retail trade in ardent spirits from the private licenses to the companies took place by the natural operation of the license law, after the amendment which enabled applications for licenses from companies to be entertained had been passed by the Norwegian parliament; and the transfer was effected without any obstruction in the supply of ardent spirits for legitimate consumption. The change was made without any compensation to the displaced private licensees for the refusal to renew the licenses they previously held. It displaced twenty-one private licenses in Bergen without any real inconvenience to the general public, and was carried out with as little hardship and as much consideration to the displaced publicans as was possible.

The bar premises are quite plainly fitted up, without the slightest glitter; they are kept clean and respectable, while the managers and assistants are exhorted to show every courtesy in dealing with the customers. There are no seats

* Mr. Whyte's pamphlet.

of any kind provided, no private compartments, nor any inducements for loitering on the premises. There are no barmaids, only men in uniform, each with a distinguishing number on his collar to enable his identification in case of complaints. The bars are not permitted to be used as a lounging place for the lazy and the dissipated. Persons of immature age, or children, are not permitted to enter the premises. In short, all the attractions of a gin-palace are conspicuously absent.

"The rules and regulations for saloons prescribe that the premises shall be kept open on week-days from eight o'clock a.m., till noon, when they are closed till 1.30 p.m. From this hour till 8.30 p.m., they are again open, except on days preceding Sundays and holidays, when they are closed at 5 o'clock in the afternoon. No liquor must be sold on credit, and all serving must be done in glasses belonging to the company. It is forbidden to give liquor to intoxicated persons, or in such quantity that probable intoxication may ensue. Immediately upon consuming the liquor ordered, the customer must leave the premises. Children are not admitted to bars. Decorous deportment is enjoined, and order and propriety strictly maintained. Customers are forbidden to treat bartenders and other saloon employees.

"The directors reported that they had attempted to introduce experimentally in one of the company's bars the sale of coffee, tea, milk, and bread and butter, but had been obliged to abandon the experiment, partly by reason of the unsuitability of the premises and partly from catering with the trade in ardent spirits was not desirable. The directors, however, stated their opinion that the establishment of a large, conveniently situated, and respectably managed refreshment-room would be of incalculable benefit to the working classes, and that the establishment of these should become one of the company's first duties, whenever means for the purpose were available."

"The suggestion was quickly carried out by another organization, the Bergen Coffee House Company, formed for the purpose, which established coffee houses, and they have been carried on for a good many years now with excellent financial and moral results."

SOME DIFFICULTIES.

Probably the most interesting information for our readers in connection with this matter will be the results that have attended the operation of these respective systems. Before referring to them, however, it is important that there should be set out some of the conditions which have affected their operation. Mr. Whyte refers to the operation of some of these in Gothenburg as follows:

"It is indeed hard to say what has been the real effect of the Gothenburg system. For it is true, although not generally known that the Gothenburg system has only had a very partial and imperfect trial in Gothenburg, as the following particulars will show:

The bolag has in its own hands only nineteen public houses, four eating houses in which spirits are sold, seven

shops for the sale of spirits by retail, for consumption off the premises, and five coffee-shops and reading-rooms in which no intoxicating drink at all is sold. Outside this there is a very large trade in intoxicants in the city, with some of which the bolag is partially connected, but with most of which it has nothing to do. There are seventeen licensed restaurants, clubs and hotels which sell spirits, wine and beer. The bolag supplies these with all the spirits that they require. Now, it ought to be particularly noted that these concerns, in violation of the principle on which the bolag was founded, are all managed for private profit by private enterprise. Further, there are twenty-three licenses (held by wine merchants) for the sale of spirits for consumption off the premises, for which the merchants pay to the bolag an average of \$7.35 each per annum. These merchants buy their liquors wherever they please and sell them to whomsoever they please. They all sell for their own profit. They "farm" the "retail" trade in spirits from the bolag. In this case also the foundation principle of the Gothenburg system is flagrantly violated.

"Then there are five houses having spirit, wine and beer licenses for sale on or off the premises, which are held by permanent tenures and are in no way under the control of the bolag. One of these is the Gota Kallare (the inn of Gothenburg), another the Lorentzberg gardens, another Siemen's great restaurant, another the Mason's lodge and the fifth the Exchange restaurant. Further, there exist the formidable number of 128 wine and beer shops licensed for consumption on the premises, with which the bolag has nothing to do and which do a very large business, and an unknown number of shopkeepers who sell wine and beer for consumption off the premises.

"It is surely obvious enough that in circumstances such as these it would be no light task to distinguish the effects of the bolag's operations from the effects of the operations of the other drink-sellers. Besides, there are other influences, economic, moral and educational, which have operated upon the drinking customs in Gothenburg with varying degrees of vigor and effectiveness, during the whole period that the bolag has been in existence. These, it is easy to see, have introduced other difficulties into the question - "What has been the effect of the Gothenburg system?"

The same difficulty operates to a certain extent in Bergen. While it would seem that there are no bars for the sale of ardent spirits authorized outside those controlled by the "samlag," or company, there are a large number of wine and ale shops in the hands of private persons. The latest figures show that the authorized liquor traffic in Bergen was carried on in thirteen bars for the sale of ardent spirits monopolized by the company, four wine and ale shops in the hands of the company and 57 wine and ale shops in the hands of private persons.

RESULTS.

To set out the exact results of the Gothenburg and Bergen systems is not easy. The early operation of the

Gothenburg system, reducing as it did the number of spirit licenses, must have materially affected the liquor traffic. This is strikingly shown in a table given below setting out the cases of drunkenness and delirium tremens in Gothenburg from 1855 to 1891. It will be readily seen that on the enactment of the present law in 1855 there was an immediate, remarkable improvement, and that another great change took place when the company was inaugurated in 1865.

CASES OF DRUNKENNESS AND DELIRIUM TREMENS IN
GOTHENBURG FROM 1855 TO 1891.

Year.	Population.	Persons fined for drunk- eness.	No. per 1,000 inhabitants.	Cases of delir- ium tremens.
1855.....	24,804	3,431	138
1856.....	33,424	2,658	80
1864.....	42,443	2,161	51
1865.....	45,750	2,070	45	118
1866.....	47,332	1,474	30	107
1867.....	47,898	1,375	29	82
1868.....	50,438	1,320	26	54
1869.....	52,526	1,445	28	75
1870.....	53,822	1,416	26	90
1871.....	55,110	1,531	28	80
1872.....	55,986	1,581	28	123
1873.....	56,939	1,827	32	159
1874.....	58,307	2,234	38	101
1875.....	59,986	2,490	42	80
1876.....	61,505	2,410	39	89
1877.....	63,391	2,542	40	89
1878.....	65,697	2,114	32	64
1879.....	66,844	2,059	31	42
1880.....	68,477	2,101	31	44
1881.....	71,533	2,282	32	53
1882.....	72,555	2,096	29	59
1883.....	77,653	2,364	30	52
1884.....	80,811	2,375	29	55
1885.....	84,450	2,475	29	84
1886.....	88,230	2,776	31	56
1887.....	91,396	2,921	32	62
1888.....	94,370	2,922	31	30
1889.....	97,677	3,282	34	42
1890.....	101,502	4,010	40	44
1891.....	104,215	4,624	44	31

Another table submitted by Mr. Gould gives the arrests for drunkenness in Bergen since the coming into operation of the samlag system, but does not give the figures for population and delirium tremens. It is as follows:

ARRESTS FOR DRUNKENNESS IN BERGEN.

Year.	Arrests
1875.....	1,049
1876.....	1,186
1877.....	1,013
1878.....	883
1879.....	820
1880.....	901
1881.....	738
1882.....	596
1883.....	838
1884.....	708

Year.	Arrests.
1885.....	807
1886.....	701
1887.....	685
1888.....	728
1889.....	729
1890.....	1,122
1891.....	1,047

Mr. Whyte, whose observations were close and conclusions careful, writes as follows in regard to this matter:

PUBLIC OPINION.

"I think, however, that it is true, although not clearly demonstrable, that the Gothenburg scheme has done some good; that it has effected an improvement on what was notoriously a very bad condition of things. Beyond doubt the prevailing opinion amongst those Swedes and Norwegians who are most likely to judge the question intelligently and impartially is that the system has been of advantage to the cause of sobriety wherever it has been brought into operation; and they cite certain broad facts which, at first sight at any rate, seem to warrant the conclusion. They point to the circumstance that immediately after the system had come into operation in Gothenburg, the condition of that city as regards sobriety and public order improved, while other communities which had not adopted the scheme continued to suffer the old evils in their old intensity; but that when they, too, had adopted the system their condition at once improved.

NOT QUITE SOUND.

"There is, I am convinced, real substance in this argument, but less than those who use it suppose. They do not make sufficient allowance for changes in the economic condition of Scandinavia, which certainly coincided in point of time with, and probably to a large extent caused, the improvements which are attributed exclusively to the operation of the Gothenburg system. For some time after the system was established in Gothenburg trade was dull and wages low. Take the parallel case of the United Kingdom itself. In this country dullness of trade, low wages, the teaching of temperance and the spread of teetotalism have brought down the consumption of alcohol from the equivalent of 5.01 gallons of proof spirits per head in 1876 to the equivalent of 4.16 gallons in 1890. Influences of precisely the same character have been in operation in Gothenburg also. Up to 1876 there was only the experience of that city to go upon; and, as to that, Sir F. R. Plunkett, writing under date October 9, says:

"There can be little doubt that the influence of the new system must have been beneficial from the very commencement, but this influence was, during the first ten years of the company's existence, more than counter-balanced by the rise in workmen's wages, which was considerable towards the latter end of the decade."

He adds:

"At the conclusion of this ten years it was evident that on the whole the cause of public order and morality had not prospered in Gothenburg, and many people were ready to pronounce the new

system a failure. In the year 1876, however, a change set in, and the last fourteen years have been marked by a steady diminution in the consumption of spirits per head of the population, in the convictions for drunkenness in proportion to population, and in the number of cases of delirium tremens.

He then goes on :

"In the year 1876 the total amount of spirits, native and foreign, consumed in Gothenburg, stood at a total of \$1,777,728 litres, or 28.90 litres per head of the population. The returns for the year 1889 show that the quantity of spirits consumed in that year amounted to 1,568,154 litres, the population having increased in the interval from 61,500 to 97,677. The amount consumed per head had therefore fallen from 28.90 litres to 16.05 litres."

"The figures for 1890 show a still further decrease. For that year the quantity per head sold by the bolag had fallen to 15.9 litres. These figures are held to settle the matter, but, as it happens, they do not. To begin with, they do not represent the actual consumption of spirits in Gothenburg, but only the quantity disposed of by the bolag itself. They do not include any portion of the very great quantity of spirits disposed of by the twenty-three wine merchants, who in 1890 paid to the bolag, solely for the privilege of selling spirits by retail, the large sum of 60,000 kronor, or at the rate of about \$735 each. Neither do they register the sales of spirits by the five important concerns already named holding permanent licenses. Hence, obviously a large proportion of the spirits consumed in Gothenburg is not brought into Sir F. R. Plunkett's reckoning at all, and a grave misconception as to the effect of the Gothenburg system in Gothenburg has been the result.

"It is a very noteworthy fact that the decrease in the consumption of spirits in Gothenburg and in Stockholm since 1876 has been considerably less in proportion than the decrease in Sweden as a whole. For the entire country for 1877 the quantity of spirits consumed was 54,512,962 litres, while in 1890, in spite of the growth of population in the interim, it was only 23,303,342. How stands the system in the light of this remarkable fact? Are we to conclude that in Gothenburg and Stockholm it has retarded the progress which these cities ought to have enjoyed in common with the country as a whole? But to go a step further. Sir F. R. Plunkett's figures, as has already been shown, do not register the quantity of spirits consumed in Gothenburg, but only the quantity disposed of by the bolag, and it can, I think, be pretty clearly made out that a much larger proportion of the spirits sold in Gothenburg now reaches the public through the hands of the wine and spirit merchants than was formerly the case; and if this is so, a much smaller reduction in the consumption of spirits per head of the population than is generally believed has taken place.

"What are the facts? In 1876 there were forty-five places in which liquor supplied by the bolag was sold, and there were then in existence only thirteen establishments of wine and spirit merchants who sold spirits not obtained from the bolag, and of which no account was kept by it. But in 1890 there were twenty-three places kept by wine and spirit merchants who obtained their liquors from other sources than the bolag, who in that year had forty-six

establishments for the sale of liquor. Twenty-three is a much larger number in relation to forty-six than thirteen is to thirty-five. Further, it is chiefly through the agency of the wine and spirit merchants that what are called "superior spirit" (really mainly imported spirits) find their way to the public in Gothenburg, and the importation of these has enormously increased since 1876. In that year the quantity of spirits imported was exceedingly small as compared with the importation of to-day, while more foreign spirits were disposed of by the bolag at that time than are disposed of by it to-day. These facts mean that there is a much larger quantity of foreign spirits sold now than formerly, and that of what is sold a very much larger proportion passes through the hands of the wine merchants than used to be the case. Hence, the conclusion seems inevitable that to-day a very much larger proportion of the spirits consumed in Gothenburg is unregistered by the bolag than was the case in 1876, and that at present a far larger quantity is consumed than the bolag's and Sir F. R. Plunkett's figures show.

RECENT INCREASE OF CONVICTIONS FOR DRUNKENNESS IN GOTHENBURG.

"There is yet another fact which still further confirms the conclusion that in recent years there has been no such decrease in the consumption of intoxicants in Gothenburg as people in this country have been taught to believe. During recent years there has been a very notable increase in that city in the number of convictions for drunkenness, side by side with a decrease in the quantity of spirits sold by the bolag, as the following table shows :

GOTHENBURG IN 1880-81 COMPARED WITH GOTHENBURG IN 1890-91.

Year.	Population.	Litres consumed per head, sold by Bolag.	Cases of drunkenness.	Cases of drunkenness per 1,000 of population.
1880.....	68,477	20.63	2,101	30.6
1881.....	71,533	19.53	2,284	31.9
1890.....	101,502	16.05	4,010	39.5
1891.....	104,215	15.90	4,624	44.3
Increase	+	+52%	+120%	+44%
Decrease	—	—23%		

"That is, while on the basis of the bolag's returns, the consumption of drink seems to be decreasing, drunkenness seems to be increasing.

"Some figures taken from an official return will give my statement the needed confirmation. During the six years 1875-80, out of a yearly average of 2,454 persons charged with drunkenness in Gothenburg, it was found that an average number yearly of 1,007 had stated that they obtained their drink in the company's houses, while 846 did not say where they got it. Now, the average population of Gothenburg for these years was about 63,000, and this yearly average of 1,007 charged with drunkenness from the bolag's houses was about as many as would have been charged altogether in any town of a similar population in

England. It may be urged that persons are charged in Gothenburg when they are merely drunk, whereas in England persons are charged only when they are drunk and disorderly. But Mr. Reginald Mortimer, B. A., secretary of the County Brewers' Society of England, who lately visited Gothenburg, informs us quite definitely that in the Swedish city the police have not power to arrest for drunkenness, unless it is accompanied by violent or disorderly conduct. And I believe such to be the law.

MUCH LIQUOR SOLD.

"The bolag alone sells sixteen litres, or three and five-ninths gallons of spirits per head of the population. In order that the whole quantity sold in the city may be ascertained, it is necessary that to this should be added the quantity of home and foreign spirits sold by the twenty-three wine and spirit merchants already referred to, as well as the amount disposed of by the five large concerns holding permanent licenses. How much is sold yearly by these two classes of agencies? A very large quantity certainly. In 1892 the twenty-three wine and spirit merchants paid in the whole, solely for the privilege of selling spirits for the year, the sum of 60,900 kronor, at the rate of about \$735 each. The retail price of spirits in their shops runs from forty cents upwards per litre. How many litres must be sold before the difference between the cost and selling price of the quantity disposed, will cover not only this "high license" fee, but also the outlay for the rents, taxes, and advertising—in short, for all the expenses of sale, together with the necessary profits to the twenty-three merchants? Whatever the number is, let it, together with the number of litres sold by the five holders of permanent licenses, be added to the number sold by the bolag, and the sum total of litres of spirits, per head of the population, sold in Gothenburg for the year 1891, will have been ascertained.

"A good deal of Gothenburg drunkenness also comes from the consumption of malt liquors now. In Gothenburg there were in 1891 no fewer than 128 wine and beer shops for consumption on or off the premises; fifty-nine for sale at meals, (and the meals do not require to be either heavy or dear); and an unknown number of shops at which wine and beer are sold for consumption off the premises. Every shop-keeper in Gothenburg can, if he or she thinks fit, sell beer and wine for consumption off the premises.

LIQUOR SOLD IN GOTHENBURG FOR CONSUMPTION IN THE COUNTRY.

"A portion of the liquor sold in Gothenburg is consumed by persons who are not inhabitants of that city. Numbers of the rural population do business in Gothenburg, and take their part in the purchase and consumption of liquor there. Besides, a good deal of liquor is purchased in Gothenburg for consumption in the neighboring rural district, where, as a rule, public-houses do not exist. The question is, "How much of the drink sold in Gothenburg can be accounted for in this way?" I took a good deal of trouble to ascertain the truth on this point; and from Mr.

John Larsson, secretary of the bolag, to whom I was introduced by the British Consul, and with whom, in company with the Consul, I had two long interviews, I obtained the information that careful inquiries made on behalf of the bolag, had led to the conclusion that about one-third can be thus accounted for. This estimate is confirmed by the country authority for a portion of the profits, on the sale of spirits in Gothenburg, on the ground that a good deal of this sale was of liquor consumed by provincials, and that ultimately it was settled seven-tenths of the profits should go to the municipality of Gothenburg, two-tenths to the national treasury, and one-tenth to the agricultural association of the country. We may, therefore, take it for granted that seven-tenths of the liquor sold in Gothenburg is consumed in Gothenburg.

"But, quite evidently, seven-tenths of the alcohol sold in Gothenburg is a very formidable amount indeed. For even seven-tenths of the sixteen litres of spirits per head of the population supplied by the bolag alone is equal to 2.49 gallons—to twice the quantity of spirits consumed per head of the people of Sweden as a whole, and to more than two and a half times the amount used per head of the population in the United Kingdom. Then assuming that of the spirits drunk in Gothenburg one-third are supplied by the twenty-three wine merchants and the holders of the permanent licenses—and that is a low estimate—the total consumption of spirits per head of the population of Gothenburg is 3.73 gallons."

The consumption of spirits, beer and wine in Canada per head for the year 1893 is given in the internal revenue report as less than 4.32 gallons. These Gothenburg figures, it must be remembered, are for spirits alone, exclusive of the large amount of beer which has been sold either by the company or any other parties. The Canadian per capita of spirits is .74 gallons.

FAILURES OF THE BOLAG.

Plainly the bolag has not succeeded in making the condition of Gothenburg even tolerable, not to say satisfactory. That, however, may, to some extent, have been because of the limitation of its power. But what is of special importance and significance is that it has also failed, signally, in what the bishop of Chester would designate the "constructive" part of its operations. The bishop holds that the defect of the temperance policy of this country is that it is "one-sided and merely negative." Something "constructive," he thinks, is what is needed, and, as evidence that such a policy would succeed, he points to the experience of Gothenburg and Sweden generally. Well, the bolag has tried fairly and squarely to make its public houses restaurants for workingmen—that is its contribution to the establishment of a "constructive" policy—and it has failed. Of the nineteen public houses in which drink is freely sold not one can by any reasonable stretch of language be called a "restaurant." I asked the manager of one of the largest of them what proportion of his takings were for food. He replied that it was a small proportion. I said: 'A fourth?' He

laughed and said: 'No, no; it is not worth mentioning.' This was in the presence of the consul, who acted as interpreter.

DRUNKENNESS UNDER THE BOLAG'S MANAGEMENT.

"Another point in which the bolag have failed in this. They have not been able to get their servants to so conduct the drink business as to prevent the amount of drunkenness in connection with their public houses from being about as great as that which occurs in ordinary liquor shops in this country. I question if as great an amount of intoxication can be seen amongst the ordinary visitors to an average English public house as is to be witnessed amongst the customers of the bolag in their establishments. I visited a number of these places alone, and saw in them a number of persons who were intoxicated. I subsequently visited them in the company of the British consul. In one place we found about fifteen men of the laboring class. One of them was having a cup of hot tea at a side seat. The rest were drinking Swedish brandy. After looking round, the consul said to me: 'Several of these men are not sober.' 'Drunk,' I replied. He nodded and said: 'Yes, drunk.' 'It seems to be a question of degree,' I remarked, 'and evidently the people in charge here don't draw the line where we think it ought to be drawn. But there is a fellow drunk enough for anything'—indicating one of the company—'will he get more?' While I was speaking the man shuffled up to the counter, laid down his money, and took off his 'two cubic inches' at one gulp. The man was busy; there was no row, no loud talking, no excited gesticulation. Such sopping as there was, was quiet, heavy, sedate, orderly. The men who were 'overloaded' bore themselves as if they were accustomed to the burden and knew how to manage it."

RESULTS IN BERGEN.

The figures already given show, as in the case of Gothenburg, that in Bergen the change from the old system was accompanied by a gratifying reduction in the record for drunkenness, but that of late years there has unfortunately been a change in the other direction.

The latest returns, however, show the drunkenness record of Bergen to be much lower proportionately to the population than that of Gothenburg. In considering the difference, however, it must be borne in mind, as will presently be shown, that the people of Norway, generally speaking, seem to have a better record for sobriety, or, at any rate, a much lower per capita of consumption of intoxicants than the people of Sweden, and that there is a material difference between the legislation in force in Norway and that of Sweden for the general management of places in which drink is sold, the Norwegian system tending more to the isolation of the sale of all liquor and its dissociation from other business, while that of Sweden brings it more into connection with the eating, resting and recreation of the people. It may also be that the Swedish plan of giving taxpayers a direct interest in the profits of liquor selling tends to create a public favor for the liquor traffic, such as may

not exist to the same extent under the Norwegian plan, where certain philanthropists are aided out of that profit, but no relief is thereby given to the tax-payer.

Mr. Wilson, whose pamphlet seems to have been written some years ago, makes the following statement:

"The result of thirteen years' experience is in the highest degree encouraging. The vice of drunkenness has received a staggering blow, and the consumption of ardent spirits is immensely reduced, while great financial results have been attained to the benefit of many deserving institutions, charities and objects of public utility, which, but for the life thus given them, could not have existed."

Mr. Whyte's conclusions made at a later date are different. He says:

"Now, what has the Bergen system done? Have drunkenness and intemperance become so rare in Bergen that we may safely take the liquor law of that town as a sufficient instrument for dealing with the liquor traffic? Most emphatically, no. We have seen that there are 729 arrests for drunkenness a year for 50,000 inhabitants, in Bergen, a number considerably in excess of the average rate of arrests for towns of similar size in England; and there is no reason to believe, so far as I can make out, that the police are stricter in Bergen than in towns of similar size to it in this country, for there is much drunkenness in Bergen which does not register itself in the police statistics. As it happens, however, a good deal of it is otherwise recorded. Statistics of the number of refusals to supply liquor 'to applicants of tender age or appearing to be in an inebriated condition' are kept by the samlag. About a fourth of these applicants are refused drink on account of being under age, the rest for the reason that they are, or seem to be, inebriated. It is not probable that many mistakes are made in the direction of refusing to supply people who are sober. Such errors as take place are more likely to be on the other side. Well, in 1889, the total number of persons refused at the thirteen places belonging to the samlag was 12,610. We may take it, therefore, that three-fourths of the number stated, or 9,457 persons, were refused on the ground of their being inebriated. But that is a comparatively small matter. Here are some facts of much graver import. Out of a total number of sixty wine and beer houses in Bergen, the samlag in 1883 had two houses. At these two houses no fewer than 3,118 inebriated persons or persons of tender years were refused supplies of drink. Again, it may be taken that three-fourths of the number stated were refused because they were inebriated. But what about the other fifty-eight wine and beer shops? Here, surely, we obtain a glimpse of a terrible state of things in reformed, purified, soberized Bergen! Suppose a true record had been kept of the applications for liquor made in these fifty-eight wine and beer shops during the year, by inebriated persons, for drink, what would that record have revealed?"

RESULTS OF PROHIBITION.

That there has been a remarkable improvement in the condition of Norway and Sweden, generally speaking, is

indisputable. That improvement seems to have been coincident with a great revival of temperance sentiment and increased restrictions in legislation. The increased restrictions include the right of the people in different localities to totally prohibit the liquor traffic. This power seems to have been taken advantage of by the electorate to a large extent, and it is safe to say that a great deal of the improvement that has taken place in the Scandinavian communities is fairly attributable to the working out of the prohibition principle in the rural parts of the country, as well as in some of the towns. Statistics in reference to the consumption of liquor in Mr. Wright's report are given more fully for Norway than for Sweden. The following tables will be instructive:

AVERAGE ANNUAL CONSUMPTION OF SPIRITUOUS LIQUORS IN SWEDEN FROM 1856 TO 1890 BY FIVE-YEAR PERIODS.

Periods.	Quarts per inhabitant.
1856 to 1860.....	10.03
1861 to 1865.....	11.31
1866 to 1870.....	9.40
1871 to 1875.....	12.47
1876 to 1880.....	10.67
1881 to 1885.....	8.66
1886 to 1890.....	7.42

BRANDY LICENSES IN OPERATION IN SWEDEN.

Year.	In towns.	In country districts.	Total.
1880-81.....	1,293	474	1,767
1881-82.....	1,333	459	1,792
1882-83.....	1,306	428	1,734
1883-84.....	1,300	389	1,689
1884-85.....	1,258	381	1,639
1885-86.....	1,264	314	1,578
1886-87.....	1,254	294	1,548
1887-88.....	1,199	298	1,497
1888-89.....	1,207	289	1,496
1889-90.....	1,216	270	1,486

TOTAL CONSUMPTION OF BRANDY IN NORWAY FROM 1876 TO 1890.

Year.	Estimated population.	Total consumption. Quarts.	Per capita. Quarts.
1876.....	1,840,000	12,963,595.6	7.0
1877.....	1,865,000	11,6944,98.9	6.3
1878.....	1,890,000	8,952,362.4	4.7
1879.....	1,916,000	6,543,086.4	3.4
1880.....	1,921,000	7,885,095.4	4.1
1881.....	1,921,000	6,132,030.1	3.2
1882.....	1,923,000	7,650,508.0	4.0
1883.....	1,928,000	6,717,441.9	3.5
1884.....	1,924,000	7,071,436.4	3.7
1885.....	1,959,000	7,227,828.0	3.7
1886.....	1,974,000	6,237,813.5	3.2
1887.....	1,979,000	5,884,762.3	3.0
1888.....	1,980,000	6,367,674.2	3.2
1889.....	1,986,000	6,697,346.6	3.4
1890.....	2,000,000	6,557,880.2	3.3

Mr. Whyte writes: It has been stated that for the ten years between 1841 and 1850 no fewer than 36.46 per cent.

of the conscripts were unfit for military service. The following figures, which have been forwarded to me through Mr. Duff, the British consul at Gothenburg, from the statistical department at Stockholm, show very strikingly the great improvement which in recent years has taken place in the physique of the Swedish people. The number of conscripts rejected on account of unfitness for military service from 1831 to 1890 is as follows:

1831 to 1840.....	35.7 per cent.
1841 to 1850.....	36.4 "
1851 to 1860.....	35.7 "
1861 to 1870.....	27.8 "
1871 to 1880.....	23.7 "
1881 to 1890.....	20.4 "

BEER DRINKING INCREASING.

Mr. Berner, already mentioned, deprecates the fact that of late years intemperance has been increasing, and discusses at some length the causes of this, mentioning specially the development of the beer traffic and beer drinking, which are fast assuming alarming proportions. The following table forcibly shows this, and probably explains to some extent the increase in drunkenness shown in the statistics of Gothenburg and Bergen:

CONSUMPTION OF BEER IN NORWAY—1887 TO 1891.

Years.	Beer consumed. Quarts.	To each inhabitant. Quarts.
1886-87.....	36,748,856	18.7
1887-88.....	43,281,798	21.9
1888-89.....	43,870,169	22.1
1889-90.....	52,224,439	26.2
1890-91.....	62,365,483	31.2

Our readers will find the facts set out above exceedingly instructive. We add the following as the more important paragraphs of Mr. Gould's summing up of the advantages and disadvantages of the company system as it operates in Norway and Sweden:

ADVANTAGES.

"1. The thing which strikes an American as the most conspicuous merit of the company system is the complete divorcing of the liquor traffic from politics. In the American understanding of the phrase the elimination of the "saloon element as a political power" is complete. The stockholders in these brandy companies are, as a rule, prominent citizens in the place—in Gothenburg, for example, some of the very best known. The employees, who deal directly with the practical details of the business, are simply paid servants of the companies, and none of them, so far as could be learned, hold any position whatever under the city or local governments, or have friends or backers therein. But then it must be remembered that a high tone in municipal political life as yet prevails in the Scandinavian kingdoms. "Ring" politics, so to speak, are but imperfectly understood.

"2. The company monopoly has been so administered that a general reduction of the number of licenses has been

brought about everywhere, and consequently a lessening of the temptation to drink. Side by side with this there has been a marked improvement in the character of the saloons, immoral accessories having universally disappeared. The police authorities have uniformly availed themselves of the right through the contracts made by the companies with sub-licenses to impose conditions which put an effectual stop upon gambling or immoral practices in places where liquor is sold.

"3. It would be a very strange condition of affairs, indeed, in any matter of this kind if, where the element of private gain was entirely eliminated, a resulting improvement did not take place.

"4. A series of efficient checks is imposed against a breach of trust, supposing there may exist an inclination to commit it. In the first place, the final decision concerning all matters in Sweden rests with the governor, who is an officer appointed by the crown and a man of high character and wide administrative knowledge; secondly, the licenses hold good only during the governor's pleasure; thirdly, an efficient co-operation is established between the company and the police officials; fourthly, there are three parties to the distribution of the surplus profits, each one active to secure fair dealing; fifthly, the general conduct of the business is open to public inspection, as the bars and places of sale are always put in prominent places, where they may be in general view; and, sixthly, the company monopoly secures a strict enforcement of legal and police regulations in relation to the liquor traffic.

"5. The companies have in some measure gone beyond the legal requirements in the line of general interest, particularly in raising the age of minority from fifteen, where the law puts it, to eighteen, as regards selling drink to young persons, and also in insisting upon immediate cash payment for liquors sold. Again, they have gradually raised the price of drinks, at the same time reducing their strength. The lack of competition permits this.

"6. In Norway the saloons are closed on Sundays and at those periods of the day when the working man is most tempted to drink. It is impossible, therefore, for him to spend his leisure moments carousing at bars. Nothing whatever is found in saloons which invites to conviviality. Generally there are no seats even, and the rules of order of all the companies, which, judging from personal observations, are enforced, prescribe that as soon as the drinking is done the customer must leave the premises.

"7. All employees of the company being paid fixed salaries of fair proportions, and civil service principles being established in promotions, there is no temptation to push the sale of drink; on the contrary, it is made to the distinct interest of the employees to act otherwise."

DISADVANTAGES.

"1. The monopoly does not extend far enough. In order to achieve the maximum of benefit, fermented drinks must be included as well as spirituous. As has already

been pointed out in the discussion of the causes of drunkenness in recent years, one effect of restraining the consumption of spirits has been the development of a wider consumption of beer. This is all the more serious since women drink it to a considerable extent, whereas they have only rarely been consumers of spirits. It is certain that this defect will soon be remedied, both in Norway and Sweden.

"2. A legal defect applicable to Norway is found in the limit for retail sales, which is not fixed high enough. The Swedish practice is much better. Norwegian statistics show that sixty-two per cent. of all the liquors sold in that country are for home consumption. The amount (10½ gallons) is sufficiently small to permit grocers to sell spirits to their customers along with goods, charging for them a much cheaper rate than the companies' price. This fact, together with the progress of Prohibition in the country districts and the growing consumption of beer, is principally responsible for the lack of hoped for improvement in many of the small towns. They are incidents of, but not flaws in the system itself.

"3. The third defect is that at present the retail of wine and beer in towns and country districts is conducted in connection with general business. This privilege should be abrogated.

"4. From the temperance view of the case it is feared that the upper classes of society do not wish to go further than the Gothenburg system. Some of them would not like to see the drinking of spirits made unrespectable. Consequently a practical difficulty may be raised in the future should it come to a choice between the company system and Prohibition. Furthermore, it is feared that municipalities will not willingly surrender the revenues now accruing from the companies' profits. Should these decline largely it is also held that philanthropic motives may be put in the background.

"5. A monopoly of production by the state does not now exist. It is generally believed that this would be one of the surest means of contributing to the success of the Gothenburg plan.

"6. The question of profits is undeniably conspicuous. Notwithstanding the efforts to eliminate the purely economic features a few cases have occurred in which rich men have become members of the companies and the economic features of the administration have been given too great prominence; but it is only fair to state that such instances have been exceedingly few, indeed, that a minimum danger only is signalled here. A notable exception to administration for economic ends is the case of the Gothenburg company, where a handsome appropriation is allowed every year for the maintenance of reading-rooms. The loss resulting to the company from these and from the conduct of eating houses where liquor is not sold, except in single drams at meals, is winked at. Here, indeed, we have the spectacle of an administration for public weal, approved and even abetted by the titular recipients of economic advantages."

THE ONTARIO LOCAL OPTION LAW.

From the Vanguard, published in Toronto, Ontario.

BEFORE confederation, municipalities in Ontario, which was then a part of the old province of Canada, had authority to prohibit the retail sale of liquor within their respective limits.

In 1878 the Dominion parliament enacted the Canada temperance act, which conferred prohibitory power on a majority of the electors in counties and cities. The old act then fell into disuse, and was dropped from the provincial statute books.

The Scott act came into force in a good many counties in the province of Ontario, but was subsequently repealed. After the repeal temperance workers applied to the legislature for the re-enactment of the old provincial option law. It was thought by some that the prohibitions of that measure could be made more effective than that of the Scott act. It was also a measure available for smaller areas than is the Canada temperance act. The latter measure applied only to a county or city, local option by-laws could be enacted for the smaller municipalities, a number of which go to make up a county.

The enactment giving municipalities power to absolutely prohibit the retail sale of liquor is found in the Ontario statutes, 53 Vic., cap. 56, sec. 18, and is in the following terms:

"The council of every township, city, town and incorporated village may pass by-laws for prohibiting the sale by retail of spirituous, fermented or other manufactured liquors in any tavern, inn or any other house or place of public entertainment; and for prohibiting altogether the sale thereof in shops and places other than houses of public entertainment: Provided that the by-law before the final passing thereof has been duly approved of by the electors of the municipality in the manner provided by the sections in that behalf of the Municipal Act.

"No by-law passed under the provisions of this section shall be repealed by the council passing the same, until after the expiration of three years from the day of its coming into force, nor until a by-law for that purpose shall have been submitted to the electors and approved by them in the same manner as the original by-law, and if any such repealing by-law (upon being submitted to the electors) is not so approved, no other repealing by-law shall be submitted for the like approval within the full term of three years thereafter."

POSITIVE PROHIBITION.

The right of the legislature to enact this law has been upheld by the court of appeal. It is at once simple, comprehensive and effective. Being a part of the so-called

"License Act" of the province of Ontario, it has no special machinery provided for its enforcement. A local option prohibitory by-law simply prevents the issue of liquor licenses. All the machinery and authority of the license-law are available under it for the prevention of any liquor-selling, as they are elsewhere for the prevention of unlicensed liquor selling. This is made very clear by section 13 of the liquor license amendment act of 1892, which is in the following terms:

"The sale or keeping for sale of liquors without license in any city, town, incorporated village or township in which there is in force any by-law for prohibiting the sale of liquors passed in pursuance of section 18 of the act passed in the fifty-third year of Her Majesty's reign, entitled 'An Act to Improve the Liquor License Laws,' shall nevertheless be a contravention of sections 49 and 50 of this act; and all the provisions respecting the sale or keeping for sale of liquor in contravention of said sections, and penalties and procedure in reference thereto, shall be of full force and effect in such municipality, notwithstanding such prohibitory by-law."

"Sections 49 and 50 of this act" referred to in the clause above quoted are sections 49 and 50 of the liquor license act, and are as follows:

49. No person shall sell by wholesale or retail any spirituous, fermented, or other manufactured liquors without having first obtained a license under this act authorizing him to do so; but this section shall not apply to sales under legal process or for distress, or sales by assignees in insolvency.

50. No person shall keep or have in any house, building, shop, eating-house, saloon or house of public entertainment, or in any room or place whatsoever, any spirituous, fermented or other manufactured liquors for the purpose of selling, bartering or trading therein, unless duly licensed thereto under the provisions of this act; nor shall the occupant of any such shop, eating-house, saloon, or house of public entertainment, unless duly licensed, permit any liquors, whether sold by him or not, to be consumed upon the premises, by any person other than members of his family, or employees, or guests not being customers.

It will be seen from the sections quoted that a local option prohibitory by-law means absolute prohibition of the retail sale of liquor. The machinery for enforcement has been in course of development and improvement for many years, and is now very strong and effective.

WHOLESALE LIQUOR-SELLING.

As the act now stands a local option by-law does not prohibit the issue of licenses to sell liquor by wholesale.

Section 4 of the liquor-license act, however, defines the sale of liquor by wholesale as selling, bartering or trafficking in liquor in quantities of not less than five gallons each, or in the case of lager beer, four gallons, or in the case of bottled liquor, one dozen bottles of three half-pints.

Section 35 provides that wholesale licenses shall be issued only for premises on which is carried on no other business than that of wholesaling, and provides that the license shall be void if any retailing is done upon such premises.

Sections 41 and 44 provide that no wholesale license shall be issued for a less fee than \$250.

Section 61 prohibits the consumption of liquor on the premises on which it is wholesaled, or within any building which communicates in any way with such premises.

These restrictions are so stringent as to make wholesaling practically impossible except in a few very populous municipalities. There were last year only nine municipalities, six cities and three large towns, in which wholesale licenses were taken out. A local option by-law therefore amounts to total prohibition.

PENALTIES.

As stated, the penalties imposed upon persons who sell liquor in local option municipalities are the same penalties that are now imposed on persons found guilty of selling liquor without license. They are set out in clause 70 of the license act, which reads as follows:

70. "Any person who sells or barter spirituous, fermented or manufactured liquors of any kind, or intoxicating liquors of any kind, without the license therefor by law required, shall for the first offense, on conviction thereof, forfeit and pay a penalty of not less than \$10 besides costs, and not more than \$50 besides costs; and in default of payment thereof he shall be imprisoned in the county jail of the county in which the offence was committed, for a period of not less than three months, and to be kept at hard labor in the discretion of the convicting magistrate; and for the second offense, on conviction thereof, such person shall be imprisoned in such jail for the period of four months, to be kept at hard labor in the discretion of the convicting magistrate; and for the third or subsequent offense on conviction thereof, such person shall be imprisoned in some jail for the period of six months, to be kept at hard labor in the discretion of the convicting magistrate; and in the event of the imprisonment of any person upon several warrants of commitment under different convictions in pursuance of this act, whether issued in default of distress for a penalty or otherwise, the terms of imprisonment under such warrant shall be consecutive and not concurrent."

The having or keeping liquor for sale is also an offense against the law, being a contravention of section 50 above quoted. It is an independent offence, and a person convicted of it, whether found guilty of selling liquor or not, is punishable by a fine of not less than \$20 and costs for a first offense, not less than \$40 and costs for a second offense with imprisonment at hard labor in case of default of payment, and for a third or subsequent offense imprisonment for three months at hard labor, without the option of a fine. Sec. 85 of the Act sets this out.

If an officer of a municipal corporation is convicted of an offense under the Act, he shall also vacate his office and be disqualified from holding any such office for two years.

If an inspector or officer appointed by the government or commissioners prosecutes an offender under this Act, and a fine is imposed, such fine is paid at once into the license fund to be used for paying the expenses of enforcing the law. If any other person is the prosecutor, the fine is paid to the treasurer of the municipality in which the offense was committed, and the municipal council is required to set apart not less than one-third of all such fines received, as a fund to secure prosecutions for violation of the law. These provisions are found in sections 89 and 90 of the Act.

ENFORCEMENT OF THE LAW.

The provisions for securing enforcement of the law are very complete. The most important are contained in the following sections of the License Act:

DUTIES OF OFFICERS.

139. "Every officer appointed under this act, every policeman, or constable, or inspector shall be deemed to be within the provisions of this act, and when any information is given to any such officer, policeman, constable or inspector, that there is cause to suspect that some person is violating any of the provisions of this act, it shall be his duty to make diligent inquiry into the truth of such information, and enter complaint of such violation before the proper court, without communicating the name of the person giving such information; and it shall be the duty of the crown attorney, within the county in which the offense is committed, to attend to the prosecution of all cases committed to him by the inspector or officer appointed under the act by the lieutenant-governor."

POWERS OF OFFICERS.

130. "(1) Any officer, policeman, constable or inspector may, for the purpose of preventing or detecting the violation of any of the provisions of this act which it is his duty to enforce, at any time enter into any and every part of any inn, tavern or other house or place of public entertainment, shop, warehouse or other place wherein refreshments or liquors are sold, or reputed to be sold, whether under license or not, and may make searches in every part thereof, and of the premises connected therewith, as he may think necessary for the purpose aforesaid."

(2) Every person being therein, or having charge thereof, who refuses or fails to admit such officer, policeman, constable or inspector, or any such searches as aforesaid, shall be liable to the penalties and punishments prescribed by section 70 of this act.

LIQUOR MAY BE DESTROYED.

132. When any inspector, policeman, constable or officer in making or attempting to make any search under or in pursuance of the authority conferred by the preceding two sections of this act or under the warrant mentioned in the last preceding section, finds in an unlicensed house or place any spirituous or fermented liquor, which, in his opinion, is unlawfully kept for sale or disposal contrary to this act, he may forthwith seize and remove the same, and the vessels in which the same is kept, and upon the conviction of the occupant of such house or place, or of any other person for keeping spirituous or fermented liquor for sale in such house or place without license, the justices making such conviction may, in and by the said conviction, or by a separate or subsequent order, declare the said liquor and vessels, or any part thereof, to be forfeited to Her Majesty, and may order and direct that the said inspector, policeman, constable or officer shall destroy the same or any part thereof, and the inspector or other person as aforesaid shall thereupon forthwith destroy the same or part thereof as directed by such conviction or order.

FREQUENTERS OF ILLICIT GROCERIES.

(a) Any inspector, policeman, constable or officer having in pursuance of the two preceding sections or either of them entered any unlicensed premises in which he seizes or from which he removes any such liquor as aforesaid, may demand the name and address of any person found in such premises, and if such person refuses to give his name and address, or if the inspector, policeman, constable or officer has reasonable ground to suppose that the name or address given is false, may examine such person further as to the correctness of such name or address, and may if such person fail upon such demand to give his name or address or to answer satisfactorily the questions put to him by the inspector, policeman or officer, apprehend him without warrant and carry him, as soon as practicable, before a justice of the peace.

Any person found on the premises aforesaid who in answer to the inspector, policeman, constable, or officer, refuses to give his name and address or to answer satisfactorily the questions put to him by the inspector, policeman, constable or officer, shall be liable to a penalty of not less than \$10 nor more than \$20 besides costs, and in default of payment shall be imprisoned for a period of not less than twenty and not more than forty days.

PENALTY FOR DERELICT OFFICERS.

134. (1) It shall be the duty of every officer, policeman, constable or inspector in each municipality, to see that the several provisions of this act are duly observed, and to proceed by information and otherwise prosecute for the punishment of any offense against the provisions of this act; and in case of wilful neglect or default in so doing in any case, such officer, policeman, constable or inspector, shall incur a penalty of \$10 for each and every such neglect and default.

(2) It shall be the duty of the board of commissioners and of the chief of police, to enforce the provisions of this section, and any officer or policeman convicted of violating the provisions thereof may be summarily dismissed.

EVIDENCE, ETC.

The law is very complete and distinct in its provisions as to what shall constitute evidence of sale or keeping for sale of liquor. It is the result of long experience and careful study, and effectively closes up many of the loop-holes through which offenders have heretofore been able to escape from the penalty of their wrong-doing. Some of the most important of these clauses are the following:

APPLIANCES ARE EVIDENCE.

108. Any house, shop, room or other place in which are proved to exist a bar, counter, beer pumps, kegs, jars, decanters, tumblers, glasses, on any other appliance or preparations similar to those usually found in taverns and shops where spirituous or fermented liquors are accustomed to be sold or trafficked, it shall be deemed a place in which spirituous, fermented or other manufactured liquors are kept or had for the purpose of being sold, bartered or traded in, under section 56 of this act, unless the contrary is proved by the defendant in any prosecution, and the occupant of such house, shop, room or other place shall be taken conclusively to be the person who has, or keeps therein, such liquors for sale, barter or traffic therein.

CONSUMPTION IS PROOF.

109. In proving the sale or disposal, gratuitous or otherwise, or consumption of liquor for the purpose of any proceeding relative to any offense under this act, it shall not be necessary to show that any money actually passed, or any liquor was actually consumed, if the justices, police magistrate or court hearing the case is, or are satisfied, that a transaction in the nature of a sale or other disposal actually took place,

or that any consumption of liquor was about to take place; and proof of consumption or intended consumption of liquor on premises under license or in respect to which a license is required under this act, by some person other than the occupier of said premises, shall be evidence that such liquor was sold to the person consuming or being about to consume or carrying away the same, as against the holder of the license or the occupant of the said premises.

THE OCCUPANT HELD RESPONSIBLE.

122. (1) The occupant of any house, shop, room or other place in which any sale, barter or traffic of spirituous, fermented or manufactured liquors, or any matter, act or thing in contravention of any of the provisions of this act, has taken place, shall be personally liable to the penalty and punishments prescribed in sections 70 and 71 of this act, as the case may be, notwithstanding such sale, barter, or traffic, be made by some other person, who cannot be proved to have so acted under or by the directions of such occupant, and proof of the fact of such sale, barter or traffic, or other act, matter or thing, by any person in the employ of such occupant, or who is supposed to be or remain in or upon the premises of such occupant, or to act in any way for such occupant, shall be conclusive evidence that such sale, barter or traffic, or other act, matter or thing, took place with the authority and by the direction of such occupant.

(3) For the purposes of this section any person being an owner or lessee in actual occupation and possession of the premises, or any one who being in actual occupation and possession leases or sub-lets any part thereof in which liquors are kept for sale, barter or trading therein, or in which they are sold or consumed, shall be deemed to be an occupant unless such leasing or sub-letting shall have received the consent in writing of the board of license commissioners.

REASONABLE EVIDENCE SUFFICIENT.

113. In any prosecution under this act for the sale or other disposal of liquor without the license required by law, it shall not be necessary that any witness should depose directly to the precise description of the liquor sold or bartered for the precise consideration therefor, or to the fact of the sale or other disposal having taken place with his participation or to his own personal and certain knowledge, but the justices or police magistrate trying the case, so soon as it appears to them or him that the circumstances in evidence sufficiently establish the infraction of the law complained of, shall put the defendant on his defense, and in default of his rebuttal of such evidence, shall convict him accordingly.

WITNESSES MUST TESTIFY.

The authority and power of justices to secure evidence in cases of prosecution is very fully set out. Sections 115 and 116 authorize them to summon any person, compel attendance, if need be, by warrant, and commit for contempt any person refusing to give evidence or produce any books, papers or documents asked for.

THE BUYER PUNISHED.

The law recognizes the important fact that a person who buys liquor in an unlicensed place is blamable as well as the person who sells it, and provides for his punishment by section 58 of this act. There is no special penalty set out for the offender who buys liquor illegally. He is therefore punished by the penalty set out in clause 85 above mentioned; that is, he is punished with the same penalty applicable to a person who keeps liquor for sale without license.

CLUB SELLING.

Under previous prohibitory laws a good deal of trouble was caused by the formation of clubs, in which liquor was supplied to the members so as to evade the law, which from its wording did not always cover the case of liquor purchased by an organization and distributed among its members. The law as it now stands is found in section 53 of the Act as amended by the Act of 1896. It reads thus:

53. (1) Any society, association or club which has been or shall be formed or incorporated under the act respecting benevolent, provident and other societies and any unincorporated society, association or club, and any member, officer or servant thereof, or person resorting thereto, who shall sell or barter liquor to any member thereof, or to any other person without the license therefor by this act required, shall be held to have violated section 49 of this act and shall incur the penalties provided for the sale of liquor without license.

(2) The keeping or having in any house or building, or in any room or place occupied or controlled by such club, association or society, or any member or members thereof, or by any person resorting thereto, of any liquor for sale or barter, shall be a violation of section 50 of this act.

(3) Proof of consumption or intended consumption of liquor in such premises by any member of such club, association or society, or person who resorts thereto, shall be conclusive evidence of sale of such liquor, and the occupant of the premises or any member of the club, association or society or person who resorts thereto, shall be taken conclusively to be the person who has or keeps therein such liquor for sale or barter; and any liquor found upon such premises shall be liable to seizure in the manner provided by this act.

OTHER PROVISIONS.

Of course the preceding are only the more important provisions of this valuable piece of legislation. The limits of the space available for this article preclude further details.



ALCOHOL AND THE HUMAN BRAIN.

By Joseph Cook, D. D.

CASSIO'S language in "Othello" is to-day adopted by cool physiological science: "O God, that men should put an enemy in their mouths to steal away their brains! That we should, with joy, revel, pleasure and applause, transform ourselves into beasts! To be now a sensible man, by and by a fool, and presently a beast! O strange! Every inordinate cup is unblest'd, and the ingredient is the devil."—Shakespeare, Othello, act II., scene iii.

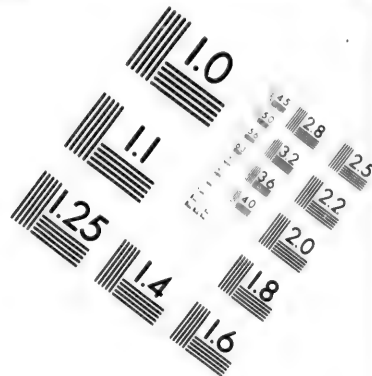
Central in all the discussion of the influence of intoxicating drink upon the human brain is the fact that albuminous substances are hardened by alcohol. I take the white of an egg, and, as you see, turn it out in a fluid condition into a goblet. The liquid is a viscous, glue-like substance, largely composed of albumen. It is made up of pretty near the same chemical ingredients that constitute a large part of the brain and the nervous system, and of many other tissues of the body. Forty per cent. of the matter in the corpuscles of the blood is albumen. I am about to drench this white of an egg with alcohol. I have never performed this experiment before, and it may not succeed, but so certain am I that it will, that I purpose never to put the bottle to my lips and introduce into my system a fiend to steal away my brain. Edmund Burke, when he heard William Pitt say in parliament that England would stand till the day of judgment, rose and replied: "What I fear is the day of no judgment." When Booth was about to assassinate Lincoln his courage failed him, and he rushed away from the theatre for an instant into the nearest restaurant and called for brandy. Harden the brain by drenching it in alcohol and you harden the moral nature.

If you will fasten your attention on the single fact that alcohol hardens this albuminous substance with which I place it in contact, you will have in that single strategic circumstance an explanation of most of its ravages upon the blood and nerves and brain. I beg you to notice that the white of an egg in a goblet does not become hardened by exposure to the air. I have allowed it to remain exposed for a time, in order that you may see that there is no legerdmain in this experiment. [Laughter.] I now pour alcohol upon this albuminous fluid, and if the result here is what it has been in other cases, I shall pretty soon be able to show you a very good example of what coagulated albumen is in

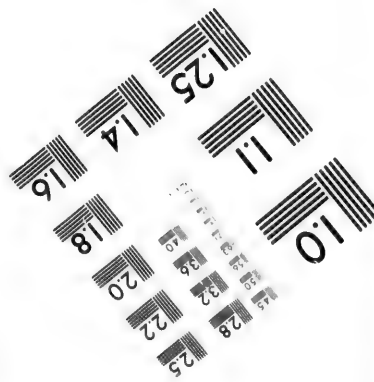
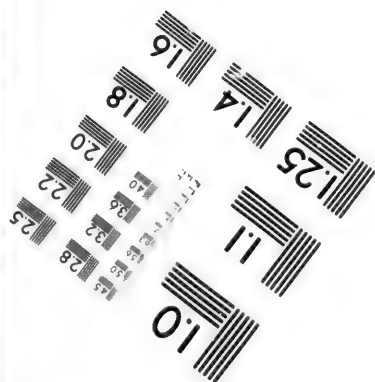
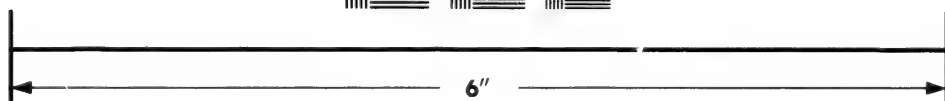
the nervous system and blood corpuscles. You will find this white of an egg gradually so hardened that you can take it out without a fork. I notice already that a mysterious change in it has begun. A strange thickening shoots through the fluid mass. This is your moderate drunkard that I am stirring up now. There is your tippler, a piece of him, [holding up a portion of the coagulated mass upon the glass pestle]. The coagulation of the substance of the brain and of the nervous system goes on. I am stirring up a hard drinker now. The infinitely subtle laws of chemistry take their course. Here is a man [holding up a part of the coagulated mass] whose brain is so leathery that he is a beast, and kicks his wife to death. I am stirring up in this goblet now the brain of a hardened sot. On this prongless glass rod, I hold up the large part of the white of an egg which you saw poured into this glass as a fluid. Here is your man [holding up a larger mass] who has benumbed his conscience and his reason both, and has begun to be dangerous to society from the effects of a diseased brain. Wherever alcohol touches this albuminous substance it hardens it, and it does so by absorbing and fixing the water it contains. I dip out of the goblet now your man in delirium tremens. Here is what was once a fluid, rolling easily to right and left, and now you have the leathery brain and the hard heart.

Distortions of blood discs taken from the veins of drunkards have been shown to you here by the stereopticon and the best microscope in the United States. All the amazing alterations you saw in the shape, color, and contents of the blood discs are produced by the affinity of alcohol for the water in the albuminous portion of the globules.

I am speaking here in the presence of expert chemists. You say I have no business to know anything about these topics. Well, the new professor in Andover on the relations between religion and science has no business to know them. The new professor at Edinburgh University and in Princeton has no business to know them. The lectureship at the Union Theological Seminary in New York has no right to teach on these themes. There is getting to be a tolerably large company of us who are not intending to look into these matters at the point of the microscope and the scalpel. In a wiser generation than ours the haughty men



A resolution test chart featuring various patterns of horizontal and vertical lines. The patterns are arranged in a grid-like fashion. Numerical values are placed next to the patterns, indicating resolution or frequency. The values include 1.0, 1.1, 1.25, 1.4, 1.6, 1.8, 2.0, 2.2, 2.5, 2.8, 3.2, 3.6, 4.0, 4.5, 5.0, 5.6, 6.3, 7.1, 8.0, 9.0, 10.0, 11.2, 12.5, 14.0, 16.0, 18.0, 20.0, 22.0, 25.0, 28.0, 32.0, 36.0, 40.0, 45.0, 50.0, 56.0, 63.0, 71.0, 80.0, 90.0, 100.0, 112.0, 125.0, 140.0, 160.0, 180.0, 200.0, 220.0, 250.0, 280.0, 320.0, 360.0, 400.0, 450.0, 500.0, 560.0, 630.0, 710.0, 800.0, 900.0, 1000.0, 1120.0, 1250.0, 1400.0, 1600.0, 1800.0, 2000.0, 2200.0, 2500.0, 2800.0, 3200.0, 3600.0, 4000.0, 4500.0, 5000.0, 5600.0, 6300.0, 7100.0, 8000.0, 9000.0, 10000.0, 11200.0, 12500.0, 14000.0, 16000.0, 18000.0, 20000.0, 22000.0, 25000.0, 28000.0, 32000.0, 36000.0, 40000.0, 45000.0, 50000.0, 56000.0, 63000.0, 71000.0, 80000.0, 90000.0, 100000.0, 112000.0, 125000.0, 140000.0, 160000.0, 180000.0, 200000.0, 220000.0, 250000.0, 280000.0, 320000.0, 360000.0, 400000.0, 450000.0, 500000.0, 560000.0, 630000.0, 710000.0, 800000.0, 900000.0, 1000000.0, 1120000.0, 1250000.0, 1400000.0, 1600000.0, 1800000.0, 2000000.0, 2200000.0, 2500000.0, 2800000.0, 3200000.0, 3600000.0, 4000000.0, 4500000.0, 5000000.0, 5600000.0, 6300000.0, 7100000.0, 8000000.0, 9000000.0, 10000000.0, 11200000.0, 12500000.0, 14000000.0, 16000000.0, 18000000.0, 20000000.0, 22000000.0, 25000000.0, 28000000.0, 32000000.0, 36000000.0, 40000000.0, 45000000.0, 50000000.0, 56000000.0, 63000000.0, 71000000.0, 80000000.0, 90000000.0, 100000000.0, 112000000.0, 125000000.0, 140000000.0, 160000000.0, 180000000.0, 200000000.0, 220000000.0, 250000000.0, 280000000.0, 320000000.0, 360000000.0, 400000000.0, 450000000.0, 500000000.0, 560000000.0, 630000000.0, 710000000.0, 800000000.0, 900000000.0, 1000000000.0, 1120000000.0, 1250000000.0, 1400000000.0, 1600000000.0, 1800000000.0, 2000000000.0, 2200000000.0, 2500000000.0, 2800000000.0, 3200000000.0, 3600000000.0, 4000000000.0, 4500000000.0, 5000000000.0, 5600000000.0, 6300000000.0, 7100000000.0, 8000000000.0, 9000000000.0, 10000000000.0, 11200000000.0, 12500000000.0, 14000000000.0, 16000000000.0, 18000000000.0, 20000000000.0, 22000000000.0, 25000000000.0, 28000000000.0, 32000000000.0, 36000000000.0, 40000000000.0, 45000000000.0, 50000000000.0, 56000000000.0, 63000000000.0, 71000000000.0, 80000000000.0, 90000000000.0, 100000000000.0, 112000000000.0, 125000000000.0, 140000000000.0, 160000000000.0, 180000000000.0, 200000000000.0, 220000000000.0, 250000000000.0, 280000000000.0, 320000000000.0, 360000000000.0, 400000000000.0, 450000000000.0, 500000000000.0, 560000000000.0, 630000000000.0, 710000000000.0, 800000000000.0, 900000000000.0, 1000000000000.0, 1120000000000.0, 1250000000000.0, 1400000000000.0, 1600000000000.0, 1800000000000.0, 2000000000000.0, 2200000000000.0, 2500000000000.0, 2800000000000.0, 3200000000000.0, 3600000000000.0, 4000000000000.0, 4500000000000.0, 5000000000000.0, 5600000000000.0, 6300000000000.0, 7100000000000.0, 8000000000000.0, 9000000000000.0, 10000000000000.0, 11200000000000.0, 12500000000000.0, 14000000000000.0, 16000000000000.0, 18000000000000.0, 20000000000000.0, 22000000000000.0, 25000000000000.0, 28000000000000.0, 32000000000000.0, 36000000000000.0, 40000000000000.0, 45000000000000.0, 50000000000000.0, 56000000000000.0, 63000000000000.0, 71000000000000.0, 80000000000000.0, 90000000000000.0, 100000000000000.0, 112000000000000.0, 125000000000000.0, 140000000000000.0, 160000000000000.0, 180000000000000.0, 200000000000000.0, 220000000000000.0, 250000000000000.0, 280000000000000.0, 320000000000000.0, 360000000000000.0, 400000000000000.0, 450000000000000.0, 500000000000000.0, 560000000000000.0, 630000000000000.0, 710000000000000.0, 800000000000000.0, 900000000000000.0, 1000000000000000.0, 1120000000000000.0, 1250000000000000.0, 1400000000000000.0, 1600000000000000.0, 1800000000000000.0, 2000000000000000.0, 2200000000000000.0, 2500000000000000.0, 2800000000000000.0, 3200000000000000.0, 3600000000000000.0, 4000000000000000.0, 4500000000000000.0, 5000000000000000.0, 5600000000000000.0, 6300000000000000.0, 7100000000000000.0, 8000000000000000.0, 9000000000000000.0, 10000000000000000.0, 112000000000000



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who will not speak themselves of the relations of religion and science, and will not allow others to speak—veritable dogs in the manger—who will be turned as dogs out of the manger. I speak very strongly for I have an indignation that cannot be expressed when it is said that men who join hands with physicians, and are surrounded by experts to teach them the facts, have no right to make inferences. Men educated and put into professorship to discuss as a specialty the relation of religion and sciences have no right to discuss these themes! We have a right as lawyers to discuss such topics before juries, when we bring experts in to help us. I bring experts before you as a jury. I assert the right of Andover, and Princeton, and New Haven, and Edinburgh, and even of this humble platform to tell you what God does in the brain, and to exhibit to you the freshest discoveries there of both His mercy and wrath.

My support of temperance reform I would base upon the following propositions:

1. Scars in the flesh do not wash out nor grow out, but, in spite of the change of all the particles of the body, are accurately reproduced without alteration by the flux of its particles.

Let us begin with an incontrovertible proposition. Everybody knows that the scars of childhood are retained through life, and that we are buried with them. But we carry into the grave no particle of the flesh that we had in youth. All the particles of the body are in flux and are changed every few years. There is, however, something in us that persists. I am I; and therefore I am praiseworthy or blameworthy for things I did a score of years since, although there is not a particle of my body here now that was here then. The sense of the identity persisting in all the flux of the particles of the system, proves there is something else in man besides matter. This is a very unsubstantial consideration, you say; but the acute and profound German finds in this one fact of the persistence of the sense of identity in spite of the flux of the particles of the body, the proof of the separateness of matter and mind.

Something reproduces these scars as the system throws off and changes its particles. That something must have been affected by the scarring. There is a strange connection between scars and the immaterial portion of us. It is a mysterious fact, right before us daily, and absolutely incontrovertible, that something in that part of us which does not change reproduces these scars. Newton, when the apple fell on his head—according to fable, for I suppose that story is not history—found in it the law of the universe; and so in the simple fact that scars will not wash out or grow out, although the particles of the flesh are all changed, we find two colossal propositions; the one is that there is something in us that does not change, and is not matter; the other is, that this something is connected mysteriously with the ineradicability of scars, which, therefore, may be said to exist in some sense in the spiritual as well as in the material substance of which we are made.

2. It is as true of scars on the brain and nervous system as of those on any less important parts of the body, that they will not wash out, nor grow out.

3. Scars on the brain or nervous system may be made by physical or mental habits, and are the basis of the self-propagative power of habits.

4. When the scars or grooves in which a habit runs are made deep, the habit becomes automatic or self-acting and perhaps involuntary.

5. The grooves worn or scars made by good and bad habits may be inherited.

Physical identity of parent and offspring, spiritual identity of parent and offspring—these mysteries we have discussed here; and this two-fold identity is concerned in the transmission of the thirst for drink. When the drunkard who has had an inflamed stomach, is the father of a child that brings into the world with it an inflamed stomach, you have a case of the transmission of alcoholic scars.

6. While self-control lasts, a bad habit is a vice; when self-control is lost, a bad habit is a disease.

7. When a bad habit becomes a disease, the treatment of it belongs to physicians; while it is a vice, the treatment of it belongs to the church.

8. In probably nine cases out of ten, among the physical difficulties produced by the use of alcohol, and not inherited, the trouble is a vice and not a disease.

9. Alcohol, by its affinity for water, hardens all the albuminous or glue-like substances in the body.

10. It thus paralyzes the small nerves, produces arterial relaxation and deranges the circulation of the blood.

11. It produces thus an increased quickness in the beating of the heart and ruddiness of countenance, which are not signs of health, but of disease.

Pardon me if I dwell a moment on this proportion, which was not made clear by science until a few years ago. You say that moderate drinking quickens the pulse and adds ruddiness to the countenance, and that, therefore, you have some reason to believe that it is a source of health. I can hardly pardon myself for not having here a set of the chemical substances that partially paralyze the small nerves. I have a list of them before me, and it includes ether and the whole series of nitrates, and especially the nitrite of amyl. If I had the latter substance here, I might, by lifting it to the nostrils, produce this flushing of the face that you call a sign of health in moderate drinking. There are five or six chemical agents that produce paralysis of the vessels of the minute circulation, and among them is alcohol. A blush is produced by a slight paralysis of the small nerves in the interlacing ends of the arteries and veins. If I had ether here, and could turn it on the back of my hand and evaporate it, I could partially freeze the skin, and then, removing the ether, you would see a blush come to the back of the hand. That is because the little nerves that help constrict and keep up the proper tone of the circulating organs are temporarily paralyzed. A permanent blush in the face of a

drunkard indicates a permanent injury to the blood vessels by alcohol. The varicose vein is often produced in this way by the paralysis of some of the nerves that are connected with the fine parts of the circulatory organs. When the face blushes permanently in the drunkard the injury revealed is not a local one, but is inflicted on every organ throughout the whole system.

After moderate drinking you feel the heart beating faster, to be sure, but it beats more rapidly because of the paralysis of the delicate nerves connected with the arteries, and because of the consequent arterial relaxation. The blood meets with less resistance in passing through the relaxed circulatory organs, and so, with no additional force in the heart, that organ beats more rapidly. It beats faster simply because there is less force to overcome. The quickened pulse is a proof of disease and not of health. (See Dr. Richardson, Cantor Lectures on Alcohol.)

12. Alcohol injures the blood by changing the color and chemical composition of corpuscles.

In the stereopticon illustrations you saw that the red discs of blood are distorted in shape by the action of alcohol. You saw that the arrangement of the coloring matter in the red disc is changed. You saw that various adulterations appeared to come into the blood, or at least into visibility there, under the influence of alcohol. Lastly, you saw most terrible of all, an absolutely new growth occurring there—a sprout protruding itself from the side of the red corpuscle in the vital stream. Last year I showed you what some of the diseases of leprosy did for the blood, and you see how closely alcoholism in the blood resembles in physical effects the most terrific diseases known to man.

Here are the diseases that are the great red seal of God Almighty's wrath against sensuality; and when we apply the microscope to them, we find in the blood discs these sprouts, that greatly resemble each other in the inebriate and in the leper. Dr. Harriman has explained, with the authority of an expert, these ghastly growths. These sprouts shoot out of the red discs, and he tells you that, after having been called before jury after jury as an expert, sometimes in cases where life was at stake he has studied alcoholized blood, and that a certain kind of spore, a peculiar kind of sprout, which you have seen here, he never saw except in the veins of a confirmed drunkard. I think the day is coming when, by microscopic examination of the blood discs, we can tell what disease a man has inherited or acquired—if it be one of that kind which takes hold of the circulatory fluid.

This alcohol, with its affinity for water, changes the composition of every substance in the body into which water enters, and there are seven hundred and ninety parts of water in every thousand of blood. The reason alcohol changed this white of an egg into hardness, that if it had been put in whole I could have rolled it across the platform was that the fierce spirit took the water out of the albumen. If I had a plate of glass here, and could put upon it a solution of the white of an egg, and could sprinkle upon it a little finely-powdered caustic soda, I could very soon pick

up the sheet of gelatinous substance and should find it leathery, elastic, tough. Just so this marvelous white matter folded in sheets in the brain is drenched with a substance that takes out the water, and the effect on the brain is to destroy its capacity to perform some of its most delicate actions. The results of that physical incapacity are illustrated in all the proverbial effects of intemperance.

13. The deteriorations produced in the blood by alcohol are peculiarly injurious to the brain on account of the great quantity of blood sent to that organ.

The brain weighs only about one twenty-eighth of the rest of the body, and yet into it, according to most authorities, is sent from a tenth to a sixth of all the blood. If you adopt fiat money, where will the most harm be done? What part of this land shows first of all the effect of a debased condition of the currency? Wall Street? Why? Because there the circulation is most vigorous. The blood of the land, to speak of money under that title, is thrown into Wall Street as the blood of the body is thrown into the head; and so in Wall Street, we have our men on the watch to tell us whether the currency is in a healthy or unhealthy state. The slightest alteration is felt there, because the currency there is accumulated, and so in the brain the slightest injury of the blood is felt first, because here is accumulated the currency of the system.

14. Most poisons and medicines act in the human system according to a law of local affinity, by which their chief force is expended on particular organs, and sometimes on particular spots of particular organs.

15. All science is agreed that the local affinity of alcohol, like that of opium, prussic acid, hashish, belladonna, etc., is for the brain.

16. The brain is the organ of the mind, and the temple and instrument of conduct and character.

17. What disorganizes brain disorganizes mind and character, and whatever disorganizes mind and character disorganizes society.

18. The local affinity of alcohol for the brain, therefore, exempts it, in its relations to government, from the list of articles that have no such affinity, and gives to government the right, in self-defence, to interfere by the prohibitory regulation of its sale as a beverage.

19. It is not sufficient to prove that alcohol is not a poison to overthrow the scientific basis of its prohibitory law.

20. Intemperance and cerebral injury are so related that even moderate indulgence is inseparably connected with intellectual and moral disintentionment.

21. In this circumstance, and in the ineradicability of the scars produced by the local affinity of alcohol for the brain, the principle of total abstinence finds its justification by science.

Nothing in science is less questioned than the law of local affinities by which different substances taken into the system exert their chief effect at particular localities. Lead, for example, fastens first upon the muscles of the wrist, producing what is known among painters and white-lead

manufacturers as a wrist-drop. Manganese seizes upon the liver, iodine upon the lymphatic glands, chromate of potash upon the lining membrane of the eyelids, mercury upon the salivary glands and mouth. Oil of tobacco paralyzes the heart. Arsenic inflames the mucous membranes of the alimentary passages. Strychnine takes effect upon the spinal cord. Now, as all chemists admit, the local affinity of alcohol is for the brain. Dr. Lewis describes a case in which the alcohol could not be detected in the fluid of the brain cavities, nor, indeed, in any part of the body, but was obtained by distillation from the substance of the brain itself. Dr. Percy distilled alcohol in large quantities from the substance of the brains of animals killed by it, when only small quantities could be found in the blood or other parts of the systems of the same animals. Dr. Kirk mentions a case in which the brain liquid of a man who died in intoxication smelt very strongly of whisky, and when some of it was taken in a spoon, and a candle put beneath it, the flame burned with a lambent blue flame. But brain is the organ of the mind. Dr. Bucknell (Habitual Drinking) quotes Forbes Winslow as having testified before a committee of parliament that the liquid dipped from the brain of an habitual inebriate can thus be burned. Whatever is a disorganizer of the brain is a disorganizer of mind, and whatever is a disorganizer of mind is a disorganizer of society. It is from this point of view that the right of government to prevent the manufacture of madmen and paupers can be best seen. I care not what men make of the famous recent experiments of Lallemant, Perrin and Duroy, of France, by which half of the medical profession, including Dr. Carpenter, has been carried over to the support of the propositions that alcohol is eliminated from the system in totality and in nature; is never transformed and never destroyed in the organism; is not food, and is essentially a poison. I care not, on the other hand, what men make of the proposition Mr. Lewes defends, that alcohol may be a negative food. The local affinity of alcohol for the brain! This is a great fact. It is a fact uncontroverted. It is a fact sufficient. It is a fact to be heeded even in legislation.

Among the well-known authorities on the influence of alcohol on the human brain, Dr. W. B. Carpenter and Dr. B. W. Richardson, of England, are now in entire accord with Prof. Youmans and Dr. W. E. Greenfield, of the United States, in recommending total abstinence. Dr. Richardson's Cantor lectures have been followed by a volume on "Total Abstinence," and he gives to Dr. Carpenter's views on this subject his full assent and final adhesion, having learned at last, he says, "how solemnly right they are." In 1869 Dr. Richardson began to abstain from wine by limiting his use of it to festal occasions, but still more recently he has abandoned its use altogether.

The graduates of Amherst College met at the Parker House, in Boston, some years ago, and, although a wine glass was placed at the side of each plate, not one of them was filled. Niagara itself, a recent traveler in the United States says, is not as worthy of description to Englishmen as the pure array of goblets with ice-water at the usual din-

ners at hotels. Mrs. Hayes has expelled intoxicating beverages from the presidential mansion.

The latest investigators of the influence of alcohol on the brain are Schulinus, Anstie, Dupre, Labottin and Binz. The latter in a series of remarkable articles in the *Practitioner*, in 1876, maintains that a portion of every dose of alcohol is burned in the system, and yet he considers the use of alcohol in health as entirely superfluous. The experimenters agree with the majority of physicians that, in the army and navy, and for use among healthy persons, alcohol, even as a ration strictly limited to a moderate quantity, is physiologically useless and generally harmful.

Upon different portions of the brain the action of alcohol can be distinctly traced by medical science and even by common observation. The brain, it will be remembered, is divided into three parts. The upper, which comprises the larger part, and which is supposed to be the seat of the intellectual and moral faculties, is called the *cerebrum*. Below that, in the back part of the organ, is another mass, called the *cerebellum*, parts of which are believed to control the contractions of the muscles in portions of the body. Still lower is the *medulla oblongata*, which presides over the nerves of respiration. Now the action of alcohol can be distinctly marked upon the different parts of the brain. The moral and intellectual faculties are first jarred out of order in the progress of intoxication. The tippler laughs and sings, is talkative and jocose, coarse or eloquent to almost any degree according to his temperament. The cerebrum is first affected. His judgment becomes weak; he is incapable of making a good bargain, or of defending his own rights intelligently, but he does not yet stagger; he is as yet only a moderate drinker. The effect of moderate drinking, however, is to weaken the judgment and to destroy the best powers of the will and intellect. But he takes another glass, and the cerebellum which governs several of the motions of the body is affected, and now he begins to stagger. He loses all control of his muscles, and plunges headlong against post and pavement. One more glass and the *medulla oblongata* is poisoned. This organ controls the nerves which order the movements of the lungs, and now occurs that hard breathing and snoring which is seen in dead drunkenness. This stoppage is caused by impure blood so poisoning the *medulla oblongata* that it can no longer perform its duties. The cerebrum and cerebellum now seem to have their action entirely suspended, and sometimes the respiratory movements stop forever, and the man dies by asphyxia in the same manner as by drowning, strangling, or narcotic poisoning by any other substance. (See Prof. Ferrier. The localization of Cerebral Disease. London, 1878.)

Who shall say where end the consequences of alcoholic injury of the blood and of the substance of the brain? Here within the cranium, in this narrow chamber, so small that a man's hand may span it, and upon this sheet of cerebral matter, which, if dilated out, would not cover a surface of over six hundred square inches, is the point of union between spirit and matter. Inversions of right judg-

ment and every distortion of moral sense legitimately follow from the intoxicating cup. It is here that we should speak decidedly of the evil effects of moderate drinking. Men may theorize as they please, but practically there is in average experience no such thing as a moderate dose of alcohol. People drink it to produce an effect. They take enough to "fire up," as they say, and unless that effect is produced they are not satisfied. They will have enough to raise their spirits, or dissipate gloom. And this is enough to impair judgment, and in course of years perhaps to ruin fortune, body and soul. The compass is out of line in life's dangerous sea, and a few storms may bring the ship upon breakers.

It is to be remembered that, by the law of local affinity, the dose of alcohol is not diffused throughout the system, but is concentrated in its chief effects upon a single organ. When a man drinks moderately, though the effects might be minute if dispersed through the whole body, yet they may be powerful when most of them are gathered upon the brain. They may be dangerous when turned upon the intellect, and even fatal when concentrated upon the primal guiding powers of mind—reason and moral sense. It is not to the whole body that a moderate glass goes; it is chiefly to its most important part—the brain; and not to the whole brain, but to its most important part—the seat of the higher mental and moral powers; and not to these powers at large, but to their helmsmen and captain—Reason and Conscience.

"Ship ahoy! All aboard! Let your one shot come," shouts the sailor to the pirate craft. Now, one shot will not shiver a brig's timbers much, but suppose that this one ball were to strike the captain through the heart and the helmsman through the skull, and that there are none to fill their posts, it would be a terrible shot indeed. Moderate drinking is a charmed ball from a pirate craft. It does not lodge in the beams' ends. It cuts no masts. It shivers no plank between wind and water. It strikes no sailor or under-officer, but with magic course it seeks the heart of the captain and the arms of the helmsman, and it always hits. Their leaders dead, and none to take their places, the crew are powerless against the enemy. Thunders another broadside from pirate alcohol, and what is the effect? Every ball is charmed; not one of the crew is killed, but every one becomes mad and raises mutiny. Commanders dead, they are free. Thunders another broadside from the pirate, and the charmed balls complete their work. The mutinous crew rage with insanity. Captain Conscience and Steersman Reason are picked up, and, lest their corpses should offend the crazy sailors, pitched overboard. Then ranges Jack Lust from one end of the ship to the other. That brave tar, Midshipman Courage, who in his right mind was the bravest defender of the ship, now wheels the cannon against his own friends and rakes the deck with red-hot grape until every mast totters with shot-holes. The careful stewards, seamen Friendship and Parental Love, whose exertions have ways heretofore provided the crew seasonably with

food and drink, now refuse to cook, furnish no meals, unhead the water-casks, waste the provisions and break the ship's crockery. The vessel has wheeled into the trough of the sea; a black shadow approaches swiftly over the waters, and the compass and helm are deserted. That speculating mate, Love of Money, who, if sober, would see the danger and order every rag down from the jib to mainsail, and make the ship scud under bare poles before the black squall, now, on the contrary, orders up every sail and spreads every thread of canvas. The rising storm whistles in the rigging, but he does not hear it. That black shadow on the water is swiftly nearing. He does not see it. In the trough of the sea the ship rocks like a cockle-shell. He does not feel it. Yonder, before the dense rush of the coming blow of air rises a huge wave, foaming, and gnawing, and groaning on high. He does not hear it. With a shock like the opening of an earthquake it strikes the broadside; with a roar it washes over the deck; three snaps like cannon, and the heavily-rigged masts are gone; a lurch and sucking in of waves, and the hold is full of water, and the sinking ship just survives the first heavy sea. Then comes out Mirthfulness, and sits astrides the broken bowsprit, and ogles a dancing tune. The crew dance! It were possible, even yet, to so man the pumps and right the helms as to ride over the swells and drive into port, but all action for the right government of the ship is ended. Trumpeter Language mounts the shattered beams of the forecabin, and makes an oration; it is not necessary to work, he tells the crew, but to hear him sputter yarns.

It is fearful now to look upon the raging of the black sea. Every moment the storm increases in fury. As a giant would toss about a straw, so the waves handle the wrecked timbers. Night gathers her black mists into the rifted clouds, and the strong moaning sound of the storm is heard on the dark ocean. By that glare of lightning I saw a sail and a life-boat! Men from another ship are risking their lives to save the insane crew whose masts are gone. They come nearer, but the boat bounds and quivers, and is nearly swamped upon the top of a wave. Jack Courage and Independence see the boat coming. "Ship ahoy," shouted the deliverers. "Life-boat from the ship Temperance! Quit your wreck and be saved." No reply. Independence grinds his teeth and growls to Jack Courage that the offer of help is an insult. "I will tell you how to answer," says Jack, stern and bloody. There is one cannon left with a dry charge. They wheel that upon the approaching boat, and Independence holds the linstock over the fuse-hole. "Life-boat for sailors on the wreck," shouts Philanthropy from the approaching boat. "What answer, ship Immortal?" Then shoots from the ringing gun a tongue of flame, and ten pounds of iron are on their way. The Temperance boat locks lower from the wave-top, and the deadly reply just grazes the heads of the astounded philanthropists and buries itself heavily in their own ship beyond. It was an accident, they think, and keep on board the ship and stand upon its deck. Then flash from the scabbards a dozen swords; then click the guns of a dozen muskets; then double the palms of

a dozen fists ; then shake the clubs of a dozen maniac arms, and the unsuspecting deliverers are murdered on the deck they came to save. As the lightning glares I see them thrown into the sea, while thunders are the dirge of the dead and the damnation of the murderers.

The drunken ship is fast filling with water. Not a man at the pumps, not an arm at the helm. Having destroyed their friends, the crew fall upon each other. Close under their bow rave the breakers of a rocky shore, but they hear it not. At intervals they seem to realize their condition, and their power even yet to save themselves, but they make no effort. Gloom, and storm and foam shut them up against hell with many thunders. In this terrible extremity Independence is heard to refuse help, and boasts of his strength. Friendship and Parental Love rail at thoughts of affection. Language trumpets his easy yarns and grows garrulous as the timbers crack one after another. Rage and Revenge are now the true names of Firmness and Courage. Silly

Mirth yet giggles a dance, and I saw him astride the last timber as the ship went down, tossing foam at the lightning. Then came a sigh of the storm, a groaning of waves, a booming of blackness, and a red, crooked thunderbolt shot wrathfully blue into the suck of the sea where the ship went down.

And I asked the names of those rocks, and was told : "God's Stern and Immutable Laws."

And I asked the name of that ship, and they said : "Immortal Soul."

And I asked why its crew brought it there, and they said : "Their captain, Conscience, and helmsman, Reason, were dead."

And I asked how they died, and they said : "By one single shot from the pirate, Alcohol ; by one charmed ball of Moderate Drinking !"

On this topic, over which we sleep, we shall some day cease to dream.



HIGH LICENSE, THE MONOPOLY OF ABOMINATION.

By T. DeWitt Talmage, D. D.

"It is not lawful to put them into the treasury, because it is the price of blood."—MATT. XXVII: 6.

FOR fifteen dollars Judas Iscariot had sold Christ. Under a thrust of conscience or in disgust that he had not made a more lucrative thing out of it, he pitches the rattling shekels on the pavement. What to do with the conscience-money, is the question. Some say, "Put it into the treasury." Others say, "It isn't right to do that, because we have always had an understanding that blood-money, or a revenue obtained by the sale of human life, must not be used for governmental or religious purposes." So they decide to take the money and purchase a place to bury paupers; picking out a rough and useless piece of ground, all covered over with the broken ware of an adjoining pottery, they set apart

THE FIRST POTTER'S FIELD.

So you see the relations of my text when it says, "It is not lawful for to put them into the treasury, because it is the price of blood."

We are at a point . . . reformatory movements in this country where it is proposed to restrain, or control, or stop the traffic of ardent spirits by compelling the merchant thereof to pay a large sum, say \$500 or \$1,000, as a license. It is said that this will have a tendency to close up all the small drinkeries which curse our cities, and only a few men can afford to sell intoxicating drink. This

MONEY RAISED BY A HIGH LICENSE

will help support the poor-houses, where there are widows and orphans, sent there by the dissipation of husbands and fathers. Don't you see? This high tax will help support the prisons in which men are incarcerated for committing crimes while drunk. Don't you see? This high tax will help support the court of Oyer and Terminer, whose judges, and attorneys, and constables, and juries, and police stations, and court rooms find their chief employment in the arraignment, and trial, and condemnation of those who offend the law while in a state of insobriety. Don't you see? How any man or woman in favor of the great temperance reform can be so hoodwinked as not to understand that the high-

license movement is the surrender of all the temperance reformation for which good men and women have been struggling for the past sixty years, is to me an amazement that eclipses everything.

My subject is, "High license, the monopoly of abomination." Do you not realize, as by mathematical demonstration, that the

ONE RESULT

of this high-license movement, and the one result of the closing of small establishments—if that were the result—and the opening of a few large establishments, will be to make rum-selling and rum-drinking highly respectable? These drinkeries in Brooklyn and New York are so disgusting that a man will not risk his reputation by going into them; and if a young man should be found coming out from one of those low establishments he would lose his place in the store. Now, suppose all these small establishments are closed up, and that then you open the palaces of inebriation down on the avenues. It is not the rookeries of alcoholism that do the worst work; they are only the last stopping places on the road to death. Where did that bloated, ulcerous, wheezing wretch that staggers out of a rum-hole get his habits started? At glittering restaurant or bar-room of first-class hotel, where it was fashionable to go. Ah! my friends, it seems to me the disposition is to stop these small establishments, which are only the rash on the skin of the body politic, and then to gather all the poison and the pus and the matter into a few great carbuncles, which mean death. I say, give us the rash rather than the carbuncles.

Here you will have

A SPLENDID LIQUOR ESTABLISHMENT.

Many pieces of painting on the wall. Cut glass on silver platter. Upholstery like a Turkish harem. Uniformed servants to open the door; uniformed servants to take your hat and cane. Adjoining rooms with luxuriant divan on which you can recline when taken mysteriously ill after too much champagne, cognac, or old Otard. All the phantasmagoria and bewitchment of art thrown around this Herod

of massacre, this Moloch of consumed worshippers, this Juggernaut of crushed millions.

Do you not see that this high-license movement strikes at the heart of the best homes in America? that it proposes the fattest lambs for its sacrifice? that it is at war with the most beautiful domestic circles in America? Tell it to all the philanthropists who are trying to make the world better, and let journalists tell it by pen and by type that this day, in the presence of my Maker and my Judge, I stamp on this high-license movement as the monopoly of abomination. It proposes to pave with honor, to pillar with splendor, and guard with monopolistic advantage, a business which has made the ground hollow under England, Ireland, Scotland, and America with the catacombs of slaughtered drunkards.

I am opposed to this high license because it is

ANTI-AMERICAN,

it is anti-common sense, it is anti-demonstrated facts, and it is anti-christian. Our revolutionary fathers wrote first with pen and then with sword, first in black ink and then in red ink, that all men are equal before the law. Impartiality written on the declaration of independence, on the constitution of the United States, and over the door of our state and national capitals. Now, how dare you, then, propose for \$500 or \$1,000 to let one man sell sweetened dynamite while you deny to his fellow the right because he can not raise more than \$100, or more than \$50, or cannot raise anything? Are the small dealers in this festive liquid to have no rights? I plead for equal rights, the first American doctrine. I plead for the rights of these men who are doing a small, prudent, economical business in selling extract of logwood, strychnine, and blue vitriol! What right have you to say to these wealthy men standing beside their great conflagration of temptation, "Go ahead," while you deny the poor fellows in the traffic the right so much as to strike a lucifer match.

Now, this high-license movement is the property qualification in the most offensive shape. Why do you not carry it out in other things? Why do you not stop all these bakers until the bakers can pay a \$1,000 license? Why do you not shut up all the butchers' shops until the butchers can pay \$500 or \$1,000? Why do you not stop these thread-and-needle stores and the small dry-goods establishments except that a man pay \$500 or \$1,000? "Oh," you say, that is different. How is it different? Well, you say, "the sale of bread, and meat, and clothes does no damage, while the sale of whisky does damage." Ah, my brother, you have surrendered the whole subject! If rum-selling is right, let all have the right, and if it is wrong, \$500 or \$1,000 are only a bribe to government to give to a few men a privilege which it denies to the great masses of the people. Why do you not carry out this idea of licensing only those who can pay a large license? Give them all the privilege.

"Oh," say some people, "you can not execute a prohibitory law, and therefore you had better take this high license as a compromise." And there are people who say:

"HALF A LOAF

of bread is better than no bread at all." Well, that depends entirely upon whether the half loaf is poisoned or not. You say half a pound of butter is better than no butter. That depends upon whether it is oleomargarine or not! Here is a bridge over a roaring stream. A freshet in the night-time sweeps away half the railroad bridge. The first half of the bridge stands solidly. It is half-past eleven o'clock at night, and the express train is coming. The watchman stands there with a lantern. He sees the bridge sound at that end, and he waves the lantern, "All is well," and at forty miles an hour the midnight express train sweeps on, and having passed the first half of the bridge—crash, crash, crash! Two hundred souls gone into eternity. Better have had no bridge at all; then the watchman would have swung his lantern of warning. Is half a bridge better than no bridge?

So they propose to compromise this matter. They say a prohibitory law can not be executed, and, therefore, we had better not have any such law on the statute book. Will you tell me, my friends, which one of our laws is fully executed? We have a law against Sabbath-breaking. Millions of people break that law every Sunday. We have laws against blasphemy. Sometimes the air is lurid with imprecation. We have laws against theft, but you have highwaymen and burglars filling your jails and penitentiaries, and thousands of people outside of jail who ought to be inside. You have laws against murder, yet we have three men in our Raymond street jail for murder, and there are scores of them in the United States, and Cincinnati has her full share. Now, why not throw overboard these laws, if they are not executed fully, and let us give, for a high license to a few men, all the privilege of swearing and stealing and murder? Now, let us have a

HIGH LICENSE FOR THEFT.

Get ready your excise commissioners. We will have \$5,000 or \$10,000 high license for theft. We must somehow put down these small criminals that are stealing door-mats and postage-stamps and chocolate drops. For high license will give to a few men the privilege of running off with \$50,000 of the Newark bank, of watering the stock in a railroad company, taking \$250,000 at one clip. Now, I shall have this license very high, say \$10,000 for theft, and in that way we shall put to an end all these sneak-thieves and tuppenny scoundrels and wharf-rats, and all hail to the million-dollar rascals. You will never put down theft in this country until you give a few people for a high license all the privilege of stealing.

Then there is

THE EVIL OF BLASPHEMY.

Let us for a high license, say \$10,000, gather a hundred men in these cities, men of the hottest tempers and the fiercest tongues and the most spiteful against God and decency. Having gathered this precious group to do all the blasphemy of the country at high license, give them full sweep, and then just let us extinguish all these small swearers,

who never have any genius at swearing, and who always swear on a small scale, and who never get beyond "by George!" or "my stars!" or "dam it!" Extirpation for all small swearers. You will never put down blasphemy in this country except by high license.

And the sin of murder. Why, your law against it is a failure. Murder on Long Island, murder in Illinois, murder in Pennsylvania, murder all over. It is almost impossible to convict one of the desperadoes. He proves an alibi right away. Or he did it under emotional insanity. Court-house full of sympathizers, and when he is cleared the crowd follow him down the street, thinking he ought to be sent to congress! Your law against murder is a failure. Now, we have got to stop these clumsy assassins who kill people with carhooks, and paris-green, and dull knives, and having a high license, say \$10,000 or \$20,000, give to a few men the privilege of genteelly and skilfully and gracefully putting their victims out of their worldly misfortunes. You will never stop murder in this country until you put a high license upon it, and let a few men do all the killing. But, my friends, all irony aside, you see that if rum-selling is right we all ought to have the right; and if it is wrong, five million dollars paid down in hard cash for one license ought to purchase no immunity. High license is

ANTI-COMMON-SENSE.

You know very well one business has no right to despoil other businesses. A manufacturer—I have the authority for this from a gentleman who sits in this audience—a manufacturer went down south and established himself in Georgia. Somebody asked him why he built his establishment there. He said, "Because they voted to have no license here." That honest manufacturer knew what you and I ought to know, that the liquor traffic is in antagonism with every other business. If the millions of dollars which go into that business went for lawful and healthful styles of business there would come to the agricultural and manufacturing and commercial interests of this country a boom of prosperity a hundred and fifty per cent. greater than we have ever had.

THE SUFFERERS.

Oh that the working-people of America understood that it is time for them by their votes to keep at home the drivelling pot-house politicians in Albany and Harrisburg, who vote down Prohibition. Do you not know that if you have \$2 as wages now a day, you would have \$4; if you have \$1,000 salary you would have \$2,000; if you have \$10,000 income now you would have \$20,000? The rum-traffic puts its clutch this moment upon the neck of every merchant, mechanic, artist, and farmer in America. You pay for its destructive work by your honest sweat and by the deprivation of your households of many comforts. Oh for an hour of the

MAGNIFICENT COURAGE OF IOWA,

whose legislature a few weeks ago passed an out-and-out Prohibition law, and whose governor had grace and greatness

enough to sign it. Lead on, O' Western State, in this glorious reform! Our own beloved New York State may be the last to fall into line, but come she will. After a few more thousand of our homes are despoiled by the rum-traffic, after a few more thousand broken hearts, after a few more thousand of the noblest intellects of this age are sacrificed, after a few more years the distillers shall have insulted the heavens with their uprolling stench, the tide will turn, and all good people rising up will lay hold of the strength of Almighty God and hurl into the perdition from which it smoked up the sweltering and putrefying curse of nations.

ANTI-FACTS.

Yes I have to tell you that this high-license movement is antagonized by all the demonstrated facts in the case. I am amazed to hear intelligent men or Brooklyn and New York talk as though this were a new plan that we are to try just once. It is an old carcass. It first died in Missouri; then it died in Kansas, the second death, and it has been tried over and over and over again, and has always been a flat and disgusting failure. Men of America, hear that! It was tried in Iowa, a thousand-dollar license. A prominent paper of Iowa says:

"Experiments being made with a high license in Iowa as a temperance method are fast proving what a cheat it is. Des Moines has tried a thousand dollar license only to find it has increased the number of its saloons and the daily cases of drunkenness. Other cities in Iowa have tried it with similar result."

It was tried in Nebraska, a \$1,000 license, under what was called the Slocum law. A prominent citizen was asked as to what he thought had been the effect of that high license. His reply was: "You ask has a high license diminished drunkenness? Not in the slightest degree. Drunkenness is steadily on the increase. This vice, as all other vices which government fosters, grows continuously. High license, as far as diminishing drunkenness is concerned, does nothing of the kind. Mark this well. I would repeat in thunderous tones, if I could, does nothing of the kind. Gambling, consequent upon high license, has fearfully increased. The saloon keeper must have in many cases, a gambling annex in order to make his business pay a profit under the high-license system. This vice is making rapid progress throughout the state, and much of this increase is directly traceable to high license."

High license tried again and again and again, and yet here we, in the State of New York, are so stultifying ourselves as to propose that the farce be re-enacted. The hardest blow the temperance reformation has had in this century has been in the fact that some reformers have halted under the delusion of this high-license movement. You know what it is. It is the white flag of truce sent out from alcoholism to Prohibition, to make the battle pause long enough to get the army of decanters and demijohns better organized. Away with that flag of truce, or I will fire on it. Between these two armies there can be

NO TRUCE.

On the one side are God and sobriety and the best interests of the word, and on the other side is the sworn enemy of all righteousness, and either rum must be defeated or the Church of God and civilization. What are you trying to compromise with? Oh, this black, destroying archangel of all diabolism, putting one wing to the Pacific, putting the other wing to the Atlantic coast, its filthy claws clutching into the torn and bleeding heart-strings of the nation, as it cries out: "How long, O Lord, how long?" Compromise with it! You had better compromise with the panther in his jungle, with the cyclone in its flight, with an Egyptian plague as it blotches an empire, with Apollyon, for whom this evil is recruiting officer, quartermaster, and commander-in-chief.

Oh, my friends, let us

FIGHT THIS BATTLE OUT

on the old line, for victory is coming as surely as right is right, and wrong is wrong, and falsehood is false, and truth is truth, and God is God. Can it be that you are so deaf that you can not hear in the distance the rumbling of the oncoming chariots of victory? 320,000 votes at the last election in Ohio for Prohibition. Kansas on the right side. Iowa on the right side. Alabama and Georgia soon to be on the right side. Fifteen legislatures of the United States now, or this last winter, discussing the temperance question. 246 of the townships of Massachusetts out of 256 proclaimed for no license. In all the State of Maine not one sign-board out announcing the sale of strong drink, so that if in any place it is sold it is a pronounced crime. In our own monopoly-ridden New York legislature a few weeks ago we came within three votes of having the choice of Prohibition given to the people. The liquor-traffic so panic-struck that it is now at Washington trying to get the constitution altered, so that prohibitory laws, if passed, as they will be passed all over the land, can be pronounced unconstitutional. A few days ago the Congress of the United States demolished the bonded whisky bill by 186 votes to 83, although the liquor-traffic had expended \$700,000 to buy spectacles through which our rulers might see things in the right light.

Oh, I tell the politicians of America—I tell the leaders of our beautiful Republican party and of our glorious Democracy, that the temperance movement is going to hold

THE BALANCE OF POWER

in this country, and decide who shall be the mayors, and the governors, and the congressmen, and the presidents. I expect to live to see a president of the United States elected on a prohibition platform. Better get off the track before

the morning express train comes down with the women's temperance societies, and the Sons of Temperance, Good Samaritans, and the Good Templars, and the long train of christians, and philanthropists, and reformers. Clear the track! The cow-catcher will be all piled up with smashed decanters, and the staves of beer-barrels, and the splinters of high-license platforms, and the rails with people who sat on the fence, and all the machinations, and briberies, and outrages of all christendom. The time will come when there will be only ten decanters left, and they will be set up at the end of an alley like ten-pins, and some reformer will take the round ball of Prohibition, and he will give one roll, but it will be a ten-strike.

My friends, this subject, looked at from the side of worldly reform, is so bright; but looked at from the side of christian reform is

ABSOLUTELY CERTAIN.

God is going to destroy drunkenness. Is there a man sitting or standing in this assembly who doubts that God is stronger than the devil?

Blucher came up just before night and saved the day at Waterloo. At 4 o'clock in the afternoon it looked very badly for the English. Generals Ponsonby and Picton fallen. Sabres broken, flags surrendered, Scotch Grays annihilated. Only forty-two men left out of the German brigade. The English army falling back and falling back. Napoleon rubbed his hands together and said: "Aha! aha! we'll teach that little Englishman a lesson. Ninety chances out of a hundred are in our favor. Magnificent! magnificent!" He even sent messages to Paris to say he had won the day. But before sundown Blucher came up, and he who had been the conqueror of Austerlitz became the victim of Waterloo. That name which had shaken all Europe and filled even America with apprehension; that name went down, and Napoleon, muddy and hatless, and crazed with his disasters, was found feeling for the stirrup of a horse, that he might mount and resume the contest.

THE SPOILER'S DOOM.

Well, my friends, alcoholism is imperial, and it is a conqueror, and there are good people who say the night of national overthrow is coming, and that it is almost night. But before sundown the Conqueror of earth and heaven will ride in on the white horse, and alcoholism, which has had its Austerlitz of triumph, shall have its Waterloo of defeat. Alcoholism having lost its crown, the grizzly and cruel breaker of human hearts, crazed with the disaster, will be found feeling in vain for the stirrup on which to remount its foaming charger. "So, O Lord, let Thine enemies perish!"

THE DELUSION OF HIGH LICENSE.

By Herrick Johnson, D. D.

PROHIBITION is coming. And it is coming to stay. Thirty years of its thundering up in Maine have not been wholly on deaf ears. Men all over this land have listened, and have believed. Thirty years ago Prohibition was an enthusiasm sweeping over many states. To-day it is a conviction, getting rooted in many states. "The day has arrived," said Joseph Cook, the other day in Boston, "when the two strongest passions of the Anglo-Saxon, love of liberty and love of home, are to be locked around the neck of the liquor trade, and the latter broken once and forever." He might have mentioned two other passions, one lower and one higher, that are to have a hand in the conflict: the love of money and the love of right. Property and conscience are to take this evil by the throat, as well as liberty and home. The traffic has come to be a fearful assault on property. It compels millions now for tribute every year. And property will not stand that forever. And higher and mightier than property, higher and mightier than liberty and home, is conscience. Get that once roused, get the public mind once seized with the imperious grip of an ought, and the dram-shop is doomed.

Yet now, thrust right in the way of our march to Prohibition, is a new device. It is a sort of indeterminate nondescript or intermediate somewhat, a *tertium quid* called high license! It is a measure undoubtedly honestly advocated by a few as a step toward Prohibition. Undoubtedly honestly advocated by others as the best thing attainable in the circumstances, and still by others undoubtedly as a bar to Prohibition. Some good temperance liquor men accept it in dread of something worse. And no men accept it as a substitute for something worse. Some wonder it attracts such strange bed-fellows. It is a child of compromise—a Mr. Facing-both-ways; neither one thing nor the other. High license may be a tub thrown to the whale; but which whale? The biggest half of it—"license"—looks as if it meant the saloon whale. But the other section of the tub—"high"—looks like a squirt to the temperance whale.

Honestly but mistakenly supposed by some to be a measure of genuine reform, I am prepared deliberately to pronounce it a miserable and mischievous device, that will

put some additional dollars into the treasury, but turn to ashes every other hope of good from its operation.

There are five things—five indubitable things—that make high license, as a remedy for the evils with which we are cursed by the traffic in strong drink, a delusion and a sham.

1. The first is, that high license gilds the traffic with a certain air of respectability. And behind gilded vice the most danger lurks. The more outwardly respectable you make the saloon the worse you make it. The assault upon morals and manhood is then subtle, insidious, treacherous. It is not your open, outrageous, infamous sinners that do the most harm. A blatant, boasting Ingersoll is far less potent for mischief than a wily and ingenious skeptic wearing the guise of christianity only to betray it. So it is not the besotted and loathsome drunkard, swinging from his drinks to the gutter, and crawling from the gutter back again to his drinks, who tempts wayward feet to the folly and filth of intoxication. The saloons that keep up appearances, that put on a pretence of virtue, that claim to be decent in conduct, and law-abiding—it is these that play the mischief with our young men.

High license tends to give them the guise of respectability. Five hundred, or one thousand dollars paid to the government for the privilege of doing a certain thing, gives to the one doing it a kind of dignity, and inevitably stamps the thing done as business of some considerably increased importance and worth. High license may possibly, though only temporarily, wipe out a few low doggeries. But it gilds the saloon it authorizes. It gives them gloss and outward decency. Not one inherent evil of the traffic is smitten by it. On the contrary, it places over the whole brood of evils a broader branch of legitimacy. And painting vice, we all know, is bad business. To give respectability to an iniquitous thing is to buttress it more securely. Reform by that road is down-hill. Revenue gotten on such terms—the blood of duped and betrayed victims will cry from the ground against it.

2. My second point is, that high license induces the saloon-keepers to resort to other evils to make good their loss by it. They are going to get back their license fee

That thousand dollars must come back into their till. They have not gone into this business on philanthropic principles, for the good of society. They will, therefore, adulterate their liquors. They will vitiate their stock. Ah! if they would only water it -- literally, water it! But water is the last thing they or their patrons want in it. There is no sting in water. Nothing to bring the drinker back to his glass. So they ply thr. stock with cheap drugs. They swell its dimensions. They make its bulk large by their vile decorations. And it finds its way down men's throats at ten cents a glass, smooth and pleasant to the sense, only to prove at the last the very poison of death, often making of men physical and moral wrecks; shattering nerves, stealing away brains, and deadening conscience.

But this is not all. Under the pressure of high license, and to make the establishment pay back that large fee, saloon-keepers are tempted to introduce other features, to marshal other forms of vice, and to link gambling and harlotry with liquor-selling so as to swell the receipts.

And this is no wild guess or foolish outburst of temperance fanatics. It is the frank statement of our enemies, and out of their own mouths shall they be condemned. Last autumn the State Protective Liquor Association of Illinois held its annual meeting at Quincy. And the report of the executive committee boldly charged that there were "men in the traffic with whom the sale of liquors is only a blind for the gambling-houses and houses of prostitution, and who did not hesitate to advocate high license in the hope of ruining the poor, but decent, saloon-keepers, and thereby attracting custom to their own establishments." If men will not hesitate to advocate high license on that ground men will not hesitate to garnish their saloon with games and lewd women to make high license pay. Carrying up the license fee, therefore, may gild with an outside respectability, while inside the way is often made two-fold more a way of hell.

3. My third point is, that high license leaves the fountain untouched while trying to dam up some streams. The evils of this traffic that so curse society and home, do not commonly start in the vile, disgusting dens where there is only raggedness and filth. They are born farther up. Suppose you shut a few of the low dramshops. They will inevitably be opened again. The wash of the upper saloons must go somewhere. The respectable varieties need the low grogeries to take care of their cast-off rubbish. For this reason you won't find them troubling each other much, because perchance selling without license. Such talk is sheer nonsense. The poor doomed victims of drink, robbed of their manhood and decency, if they step down-hill, must find the saloon down-hill. They will find it. That stream of descending lust and filth must have an outlet. If you would stop it you must go to the top and break up the fountain. Prohibition is the word, not license. You can not trust men with this thing any more than you can trust them with dangerous explosives. Prohibition is ever strengthening its own restrictions. License of every kind, low or high, is ever weakening its own restrictions. Prohibition thunders no! to every evil of the traffic. License

keeps the door open for all the evils to enter in, and issues a kind of standing invitation to them. Prohibition tends to victory by its enforced denial. License tends to defeat by its legalized indulgence. License is getting rid of the evils of hydrophobia by cutting off the tail of the mad dog somewhere along its bushy end. Prohibition is getting rid of those evils by cutting the tail off just behind the dog's ears.

4. My fourth point is that high license is a failure in practice. It increases revenue, but it does not lessen saloons, nor change their real character. It puts more dollars into city and county treasuries, but it does not smite and destroy the dreadful evils of traffic in strong drink. Men are sometimes content with it because it helps pay taxes. But does that make it a success? Here is the logical process: Grog-shops confessedly make criminals. Criminals necessitate police. Police cost money. High license makes the grog-shops pay the money. In that vicious circle crime is made its own successor. It says to the saloon-keepers, "Go on perpetuating crime and manufacturing criminals, but pay for it." I appeal to any intelligent judgment if that is not bad citizenship and bad morals. If that is all of success there is in high license, I brand it as a stupendous failure. Is that all its success? I know no other. I have yet to hear of any moral or social transformation it has brought about.

On the other hand, the proofs of failure are signal. I give but two, the one covering a city, and the other a state. The city is Des Moines, Iowa, and the facts are vouched for by a gentleman over his own signature, as "taken from the records of the city clerk." In 1871 with the license fee \$150, there were twelve saloons; in 1872, with license at \$200, there were twenty-five saloons; in 1880, with license at \$250, there were forty-nine saloons; and in 1882, with license at \$1,000, there were sixty saloons. The state referred to is Nebraska, where Prohibition is the general state law, but high license is optional and the local exception. The fee is \$1,000. The law was enacted in 1881. In 1882 the records showed 226 less saloons, but in 1883 the records showed a gain of fifty-nine. The Hon. H. W. Hardy, ex-mayor of Lincoln, Neb., and the father of the high license idea, testifies: "There has been no improvement in our saloons." "Gambling and prostitution go hand in hand." "High license has done nothing toward waking up temperance sentiment." "Saloon-keepers violate the law just as they always have." John B. Finch, prominent in the advocacy of the law, and an ardent temperance man, testifies: "I was a friend of the law at its birth. I now know I was terribly mistaken in my theories." Many of the delusions urged in defense of high license have been exploded by the trial of the law.

Contrast now these statements and figures with those recently published as to the success of Prohibition in Kansas. They were gathered by James A. Troutman, of Topeka. He wrote to every county attorney and superintendent and police judge in the state. Reports were received from sixty-six out of eighty-one counties. And these reports, be it

remembered, were made by state officers, not by temperance partisans. In these sixty-six counties the number of saloons has been reduced since May 1, 1881, when the prohibitory law took effect, from 708 to 313, at which latter number more than half are in Leavenworth. During this time the population has increased twelve per cent. In forty-one counties there is not one saloon. The fines have amounted to \$95,000, and eighty-one saloon-keepers have been imprisoned, their imprisonment aggregating eleven years, five months and nineteen days. In fifty-one counties the reports all agree that Prohibition sentiment is growing stronger. In seven counties it is reported as growing weaker, and in eight as at a standstill. Look on these two pictures and judge ye does high license restrict? Does not Prohibition prohibit?

It is said high license will at least shut up the unlicensed saloons, for those who have paid so heavily for their license will prosecute in self-defence. This is the absurdest of fallacies. Here are three good reasons why: First, the house of the liquor-dealer will not divide against itself. Secondly, the higher liquor-dealers are mostly violators of the law themselves. Many of them sell to drunkards; sell to minors; sell on Sundays. They live in glass houses, and they will not throw stones. Thirdly, they need these low saloons to take their refuse. They want these stations downhill to get their own victims out of the way when done with them. The brotherhood is too close. Saloon-keepers will not turn Prohibitionists as against their own clan.

5. The fifth and final point is that license, whether high or low, is wrong in principle. This objection to the system is radical and fundamental. It goes to the root of the whole matter. If once persuaded that it is well taken, it ends all advocacy or connivance on the part of him of a good conscience.

The ground upon which the objection is based is this: The actual saloon is an iniquity. The evils directly traceable to it, and that inevitably in greater or less degree flow out of it, whenever or wherever opened, are absolutely appalling. These evils affect public order, public health, public decency; they increase taxes, imperil property, endanger life. They are by confession the prolific source of crime, poverty, orphanage, disease, death. They are open, public, notorious, civic and social. There is no such assault on health, on life, on property, on liberty, on society, on the home, as that which comes from the liquor traffic. There is not one solitary privilege that can be afforded the dram-seller consistent with the public good. The saloon exists as a moral abomination.

Now the government, in issuing its license, virtually says, and without any possibility of question as to its meaning: "Pay me \$500, and for one year you may proceed with that moral abomination. You may open a saloon and deal out strong drink, notwithstanding the fact that the saloon in any community is the invariable precursor and cause of social and moral blight and curse." The government thus lends its high sanction to the traffic, gives it a legal status, throws about it its sacred shield, and stamps it with a legitimacy as

real as if it were the most innocent and beneficent business of life.

For the government to do that thing, whether for \$5, or \$500, or \$5,000, is a moral wrong. Governments, like individuals, must forevermore do right. Permits to pursue the liquor traffic are permits to make inroads on almost every interest of life. License to sell intoxicating drink carries with it not only liquor-selling, but the known and inevitable consequences of liquor-selling. This law of responsibility is true of the individual. It is just as true of the state.

But it is denied by some good men that license carries this fearful implication. It is held by them that license is simply in the nature of a tax, and is, so far as it goes, restrictive and prohibitory, giving no sanction and implying no approval.

Consult any legal authority, and see how this befogs definition and challenges common sense. Bouvier defines license: "A right given by some competent authority to do an act, which without such authority would be illegal." He defines tax: "A contribution imposed by government on individuals for the service of the state." Now mark the unmistakable distinctions here made. License "is a right given"; tax is "a contribution imposed." License implies a privilege. Tax implies an obligation. License is a permission. Tax is a command. License gives legal status. Tax gives nothing, but requires. License is for regulation. Tax is for revenue. The very essence of license is a permit to do. The license fee is simply an incident of regulation, and does not affect the nature of license at all. Whether the fee be \$500 or \$5, or not a dollar, or not a cent, the act is the same, viz.: governmental permission and sanction to do a certain thing. No quibble of words can change this simple axiomatic truth. Tying Esau's hair to Jacob's hands and neck does not change Jacob's voice. The fundamental feature of license abides, whether with high fee, or low fee, or no fee.

If license carries no sanction, but is only prohibitive, then why not license prostitution? "No," say the good men who are confounding things that differ. "No; that is a sin *per se*." But what difference does it make whether prostitution is a sin *per se*, or a sin *per circumstance*, if the licensing it is simply in the nature of a tax, and merely restrictive? If the position of these men is correct, then the licensing of prostitution carries no sanction, and their running to shelter under "sin *per se*" is blank cowardice and logical suicide. If their position is not correct, then licensing the drink-shop is formal official investment of the drink-shop, with full right to open its doors and proceed with its work of ruin. One horn of the dilemma or the other, gentlemen. There is no alternative save to wash hands clean and forever of the whole business of license.

I know the fallacies with which honest and conscientious men strangely delude themselves here. They get their chief expression in this concentrated piece of wisdom, viz.: that half a loaf is better than none at all. But is a half a loaf better than no bread at all? If in getting the half loaf I

must compromise with equity, then let the bread go. It is better to perish with hunger than to do a wrong. If in getting a few saloons closed I must sanction the saloon business by advocating license, high or low, then let my tongue cleave to the roof of my mouth before it speak approval. I must not do evil that good may come.

Listen now to some of the misleading analogies by which good men seek to prop their judgment in this case: "If I have five children sick with some malignant fever, I will save three if I can't save all." Yes, but that father will do his utmost to the very last to save all. He won't go into the license business with death. He will attempt to save each child with the same fidelity and persistence with which he tries to save every other child. Anything short of that would be criminal. Now let him strive to shut all the saloons just as persistently as he would strive to save all his children and he is a prohibitionist. Prohibition seeks to do just that, and only that.

"But are not fifteen saloons better than twenty?" Let us see. Are fifteen murders better than twenty? Certainly not, if in lessening the number by five the government must issue its formal license to commit the fifteen!

"But this kind of argument in the old slave-holding days would have made it wrong at the South to advocate a law prohibiting the sale of husbands from their wives, or any other cruel feature of slavery." Not at all. Such a law would not have been a provision for licensing slave-holding, but a provision for stopping one of its wrongs. Any honest opposer of slavery living in the South could have advocated such a law with a good conscience. But suppose the question had been, shall the state issue annual licenses to men to hold slaves, it being provided in the license that they shall not sell husbands away from wives? Or to make the case exactly parallel, it being provided that the license fee shall be \$500? You see the difference, and you see the fallacy.

It is the license feature in this business—the giving the legal right to do a moral wrong—that commands the protest of many good men, and which we believe will command the protest of millions more before the discussion is through. The half-loaf-better-than-no-bread theory goes to pieces against this rock of principle.

"But do not the scriptures speak of times of ignorance that God winked at, or overlooked? Did not Moses suffer divorce because of the hardness of the people's hearts? Were not slavery, polygamy and the taking of human life,

divinely tolerated or regulated?" Yes. But the dim twilight of that distant past is not the high noon of to-day. The "times of that ignorance" are not the times of this knowledge. A fifteenth-century conscience before Christ can not justify a nineteenth-century conscience after Christ. For a blinded Israelite to be allowed to do what he thought right is no reason why an intelligent Christian should do to-day what he thinks wrong.

It is the action of a man who acknowledges the evil and curse of this saloon business that we are discussing. Shall he by voice and vote favor a law licensing the drink-shop when he knows the drink shop is everywhere and always the prolific source of moral abominations? To put us under the toleration of that distant, blind, groping patriarchal age, would justify our regulating and licensing Mormon polygamy, and letting back Southern slavery. Jacob could not have had our light, and at the same time both kept his wives and a good conscience.

Emerson voiced a universal truth in saying, "Men are strong in proportion to their convictions." The stomach and the pocket do not rule the world. Ideas are more than all moneys and appetites and armies and governments. Let us get the public mind once seized with some definite and intense convictions on this liquor question, get it thrust through with light and truth and fact, and there is not a power of legislative bribery, or a possibility of political combination, or enough bulking of capital, in any liquor league on earth, to stand against it.

The supreme business of the hour, therefore, is to make men see the truth about the dram-shop; that there is no possibility of just compromise with it; that it is evil and only evil, and that continually; that licensing it is bad policy and bad morality. If men say, "The state is not ready for Prohibition," let the answer be, "We mean to make it ready." Meanwhile let us do what in us lies to enforce every prohibitory feature of the license laws. Inflexibly opposed to the adoption of any law that licenses, let us be inflexibly determined to enforce all legal restraints upon the licensed.

All honor to the Citizens' Leagues. It is true we believe they are trying to stop streams instead of fountains. But they are fighting some sore evils, and we will work with them. We are not visionaries. Yet nevertheless and none the less we are held by behest of conscience and every interest of homes and hearts to Prohibition, and for that and that only will we labor and pray.

TEETOTALISM.

Extracts from the Address of Frances E. Willard, President, Before the Twenty-Second Annual Meeting of the National Women's Christian Temperance Union, held in Baltimore, October, 1895.

IN MAKING the road to Chitral, in India, the brave men who recently won laurels for their heroic deeds found under the debris of centuries a road that had been laid down by Buddhist priests longer ago than records indicate, and availing themselves of this the work of the soldiers to-day, hard as it had to be, was greatly shortened. The same will be found true in future generations of the work done in laying down highways of thought in the brain of mankind; not one stroke of the axe, not one blow of the hammer, not one grain of sand removed or added, will have failed to carry its increment of power into the totality of achievement rendered possible by faithful workers long ago forgotten.

Teetotalism, the foundation-stone of temperance reform, should be kept no less clearly in view than its superstructure, Prohibition; not otherwise can Prohibition ever be "broad-based upon the people's will." In earlier years the group of abstainers was smaller and more intolerant than it is now. Whoever did not take the teetotal pledge was looked upon by those who had done so as in some sense an enemy of his race. To take a drop of intoxicating liquor was a sin *per se*: happily, now, it has become on the part of un-numbered millions a sin *perceived*, which is far better.

Consciousness of ignorance is no small part of knowledge, but intelligent people are not ashamed to be ignorant of the facts concerning total abstinence. If asked who is the greatest authority on hygiene among English-speaking men, the average intelligent man and still more the average intelligent woman, even though she might belong to a club, would be unable to answer; and yet the science of hygiene is nothing less than a statement of the ascertained facts concerning physical sanity, health, wholesomeness, holiness—for all these words have a common origin; and the curious part of it is that a few would feel embarrassed, much less ashamed, when obliged to confess that they did not know his name. Now it is much to have a group of faithful women in every English-speaking community of the world who not only know the name of Sir Benjamin Ward Richardson, recently knighted by the Queen for his great services to science, but who have read his books and are teaching in

their own homes and illustrating in their own lives the truths that he has learned and taught for the past thirty years.

There are no names more eminent on the roll of honor of the medical profession in this century than those of Sir Benjamin Ward Richardson, Sir William Gull, Sir Henry Thompson, Sir Andrew Clark, Dr. Nathan S. Davis, Dr. William Carpenter, and they have all declared with emphatic reiteration that the use of alcoholic stimulants is not only wholly unnecessary, but is the chief procuring cause of all the ills that flesh is heir to, and that the bottle is the chief explanation of the defective, dependent and delinquent classes. This is not the statement of temperance reformers, although if it were it should be entitled to the same weight that attaches to the utterances of skilled specialists in other departments of the world's work, but such is the insane prejudice of many excellent people that it is necessary to clear the way by announcing that no temperance worker made the statement if he would secure hospitality for it in their prejudiced minds. These men are specialists in chemistry, physiology and hygiene, and they give this verdict as the outcome of lives devoted to the study of the physical well-being of man.

The recent international alcohol congress, in Basle, convened 414 delegates from ten countries. The Pope was represented by the Bishop of St. Gall, and the French Minister of Education was also represented.

The secretary of the committee of arrangements was Dr. John Hay, an English gentleman long resident in Basle. The president was the well-known Prof. Burckhardt. Among the English delegates were the Dean of Hereford, Joseph Malins, Mr. and Mrs. H. J. Osborne, Mrs. Selmer and other well-known temperance workers. Dr. Gaule, professor of physiology in the Zurich university, read a paper on "Alcohol from a Physiological Point of View." The doctor said the question had passed through three stages—first, the "gift of God" stage; second, the "moderation"; third, the "total abstinence," and had arrived at the fourth stage, viz., the standpoint of physiology. He then showed in the most conclusive manner that the use of alcoholic drinks in small or large doses "has the invariable effect of undermining the

physical basis of the mind." The entire organism of the human body is made up of countless millions of cells, and physiology proves that alcohol taken into the system tends to destroy the vitality of the smaller organisms — first affecting the more complex parts and then the simpler ones.

Dr. Smith, the superintendent of the Home for Inebriates, near Lake Constance, proved that the use of alcohol in small or large doses "has a distinct tendency to paralyze the mental faculties." Dr. Furer, of Heidelberg, stated that he had been able by means of an ingenious clock to prove that "so small a quantity of alcohol as seven drams tended to suspend or paralyze the movements of the muscles." This clock was so made as to divide the minute space into one thousand parts. He said that "the morning nip" and "wee drop" of whisky that so many people take does them nothing but harm. Dr. Legrain, medical superintendent of an important lunatic asylum in France, stated that insanity was greatly on the increase in France, and that "a large proportion is clearly traceable to drink." His conclusions were as follows:

1. Madness in any country is increased in proportion to the increase in the consumption of alcohol. 2. The chief cause of insanity in France is drink, for the increase in the number of admissions into lunatic asylums is more marked in those departments where there is the largest consumption of alcohol.

The United Kingdom and General Provident Institution, of Great Britain, which for twenty-nine years past has divided its insurance risks into two classes, a temperance section and a general section, has published a report for 1894, and from the figures given it is made plain that of those who did not drink during the past twenty-nine years there has been an average death rate of thirty per cent. less than the mortality tables provide for; while the class that uses alcoholic liquors in limited quantities has had an average death rate of twelve and one-half per cent. below that expected according to the same tables.

Max Nordeau, in his recent work on "Degeneracy," declared that "the marks of degeneracy are directly traceable to constitutional poisoning," and quotes Morel to substantiate him in his position. The latter makes this statement: "A race which is regularly addicted, even without excess, to narcotics and stimulants in any form (such as fermented alcoholic drinks, tobacco, opium, hasheesh or arsenic), which partakes of tainted foods (breadstuffs made of bad corn), which absorbs organic poisons (marsh fevers, syphilis, tuberculosis or goitre), will beget degenerate descendants who, if they remain exposed to the same influences, rapidly descend to the lowest degree of degeneracy, to idiocy, dwarfishness and the like." That there is here opportunity for a disastrous, vicious circle of reciprocal effects is also held by Nordeau when he says: "The drinker, and apparently the smoker, also beget enfeebled children, hereditarily fatigued or degenerate, and these drink or smoke in their turn because they are fatigued. They crave a stimulus, a momentary, artificial invigoration or alleviation of their painful excitability, and then when they

recognize that this only increases in the long run their excitement they cannot, through weakness of will (of themselves) resist these habits." He also quotes Legrain as saying that "at the base of all forms of inebriety we find mental degeneracy." This theory is borne out by the fact that science has as yet been unable to establish any pathological lesson that is alone characteristic of any special form of narcotism, by means of which the condition may be diagnosed, as is the case in most recognized diseases.

From no country have we received more encouraging reports concerning the total abstinence movement this year than from France. The leading ministers of the state do not use alcoholic liquors, and the leading literary men, such as Dumas, Zola, Daudet, Sardou, drink only mineral waters. This is a new departure for France, and if total abstinence for the sake of having a happier and more successful life has become popular among the leaders in that wine-drinking country, it would be disgraceful for White Ribbon women to ground the weapons of their rebellion against intoxicants. What can be done in France can be done anywhere and will be. It is only a question of Mrs. Grundy; where she sits is the head of the table, and the severe expression with which she was wont to look at us in times past has relaxed to the dimensions of a simper and will increase to a positive society smile in exact proportion to the number of people belonging to the "fashionable set" who have the moral courage to set the fashion by turning the wine glass right side up, which, in accordance with expert opinion, means always upside down.

It is proposed by the French government to encourage temperance by taxing heavily all intoxicating drinks and not taxing what are called "Hygienic" drinks. France and Germany are at the rear of the temperance procession, and like all other countries they must win their experience by hand-to-hand conflict, not only with the evil itself, but with those harmful methods by which good people, who know no better, seek to combat its perpetual advance.

The multiplication of inventions that require careful handling will some day make it practically impossible for men who drink to gain employment. The wreck of the Gomry hotel in Denver, resulting in the death of twenty inmates and the injury of many others, was caused by the carelessness of an engineer, who was intoxicated at the time, in turning cold water into the hot boilers belonging to a steam engine connected with the hotel. This is a more striking instance than usual of what is constantly going on. The men who handle steam and electricity must be clear-headed or the shareholders will lose money; human life is quite a secondary matter, but the pocket nerve never fails to vibrate, and we shall yet owe to the love of money, which is the root of all evil, the good that comes from the determination of men to protect their gains and incidentally to protect human life.

If I have not treated this great subject from a technically religious point of view it is because I have slowly learned to see the stately steppings of the Son of Man in every law laid down by Him, "through whom the worlds were made," so

that nothing good seems secular to me, but the spirit of Him "who thought it not robbery to be equal with God," breathes through science and politics no less than through philanthropy, and where the breathings of that spirit are, there beats the heart of Christ and vibrates the heavenly music of the Golden Rule.

PURITY.

The problems of women and children are all being carefully studied in this age, but the problem of man is overlooked. Alas, that I should have lived to make so pathetic a complaint! His relations to childhood and the fireside will be the next great question and upon its right solution depends his future growth. He has gone as far as he is likely to do along the line of intellectual development until his character is reinforced by a mighty moral up-lift, and this can come to him so well from no other source as that "a little child should lead him." The larger participation of men in the life of the home will be the evangel that shall add to their splendid heritage the saving grace that comes from their final coronation with what Tennyson calls "childward care." It is from the creed and cult of the cradle that woman has derived those qualities most worshipped by men, and which she in turn would worship most in them, did they exist in that intellectual as well as heart fruition into which they will doubtless develop under the guidance of the future civilization in which good women shall bear an equal part.

A fore-gleam of what they are likely to do when industrially and politically free is furnished by the Roman Catholic young women of Danbury, Connecticut, who have formed a society of members pledged not to marry any man who is not a strict abstainer. The only wonder is that this measure of self-protection has not been strenuously carried out by young women of common sense in every line of life. One is tempted to think that they are "left to believe a lie that they might be"—condemned to lives of misery, else they would no more run the risk of marrying a drinking man than they would view with complacency the prospects of being sent to an insane asylum, and yet by tens of thousands they do this every day, and while their husbands take the drink, they take—the consequences.

It has been wisely said that the chief result of the conspiracy of silence concerning the inmost facts of their being by which our young people have been cursed so long, is the ignorance of a few girls in the higher classes to whom the knowledge they have missed might have been the way of salvation, preventing them from wasting themselves on heartless libertines at the bidding of ambition, or of parents who regard a wealthy alliance as the greatest good of life. The time will come, and is already here in the most enlightened homes, when from their childhood boys and girls shall know the truth, when the truth shall make them free. They will be taught what science has to say, and science is but a statement of the laws of God. These laws are pure, making wise the simple; they are like the flame that burns out dross. The question is often asked, "How early should

they be taught?" and there is no better answer than that the pure word should have the right of way. It should "get in its work" before the impure word has pre-empted the ground. It is the seed of life; it is the acorn of the tree of knowledge that shall grow into beauty and shelter them beneath its hospitable branches.

The Arena, that Boston magazine which works more good than all the other magazines put together, is a free lance on the field of reform, and has done valiant service in the last year in the cause of purity. Perhaps no single force has been so potent in procuring an arrest of thought in the minds of men and women that is sure to lead to a better understanding of the age of consent, and of the protection that law ought to afford to the person, as well as the purse, in modern civilization. It has been well said that a nation that puts a higher valuation on real estate than it does on the virtue of its daughters does not deserve a name or place among the nations of the world.

The federation for the abolition of the state regulation and protection of prostitution was formed in 1875, by Mrs. Josephine Butler, and has now for twenty years combatted the ingenious, subtle-minded men who have steadily sought to reintroduce the C. D. acts in countries where they have been abolished, and to maintain them, especially on the Continent, where they have been so long eating out the vitals of morality, until the double standard for men and women has become the accepted tenet of a devilish social creed, and the setting apart of a certain number of inspected women for the use and convenience of men is as much a matter of course as the laying down of pavements on the public streets. But Anglo-Saxon women will not suffer such crimes against their sex to go unpunished, and whatever the new woman is not, she is an enlightened, aroused woman who, combined with others like-minded with herself, and aided and abetted by a great and growing army of good new men, is determined to see the race in its best survivals lifted above the old-world policy concerning the relations of the sexes to the plane of decency, nay, to nothing less than the level of the golden rule.

Mrs. Josephine Butler has secured the testimony of women physicians as to whether they are willing to examine their sister women for use in the house of shame, and the result is that not one can be heard of who would for a moment consider the proposition as other than a degradation. If men physicians do not hold themselves superior to work like this, women physicians will, for, as Dr. Elizabeth Blackwell has stated, "the great principle which is involved in the christian art of healing is the voluntary resort of the patient to the physician, which secures the aid of the willing mind to the cure of the suffering body."

This principle must be clearly understood and resolutely held to by every woman physician who would not betray the important position entrusted to her.

"*The Dawn*," edited by Mrs. Butler, and published at No. 1, King Street, Westminster, S. W. London, should be read by all our purity workers, and "*The Philanthropist*," edited by Aaron M. Powell and Mrs. Anna Rice Powell,

United Charities Building, Fourth avenue and 22nd street, New York, is the leading purity journal in the United States. It has recently published a medical declaration concerning chastity, signed by the leading physicians of New York city, and this is their testimony: "In view of the widespread suffering, physical disease, deplorable hereditary results, and moral deterioration inseparable from unchaste living, the undersigned, members of the medical profession of New York and vicinity, unite in declaring it as our opinion that chastity—a pure continent life, for both sexes—is consonant with the best conditions of physical, mental and moral health." I wish that this declaration might be spread before the people through the local press, for nothing will ever win that is not worked into the consciences of the mass, and our White Ribboners can serve the cause efficiently by making these facts known.

America has probably no citizen more esteemed than the Hon. Chauncey M. Depew. He was recently asked the question, "Is the world degenerating?" and answered it in the conclusive manner for which he is famed. One thing that he said I wish to put before you in the hope that you will pass it on to myriads of people through the press. It was this:

"Certainly the world is not degenerating in standards of morality. Twenty years ago Palmerston was prime minister of England and Disraeli the leader of the opposition. Palmerston at eighty had been detected in an intrigue of which the proofs were clear and positive. The party leaders went to Disraeli and said: 'Let us drive him from office.' Disraeli's answer was: 'If you start that movement, I resign, because it will lead to his becoming so popular that he will remain permanently in power.' Ten years afterwards the same thing drove Dilke from public life and to-day keeps him out of the cabinet, and there is no man in America or England, in parliament, who could survive the clear proofs of a violation of the seventh commandment."

A significant resolution adopted by the London convention was the following:

"Resolved, that we are unalterably opposed to the compulsory medical treatment of women under any circumstances when this is done in the interest of impure relations between men and women."

There is now a stirring among the dry bones of professionalism and officialism to reintroduce once more the abominable C. D. Acts under cover of the pretence that by including men as well as women "the safeguards of the home will be increased." By this sophism some of our noble and good women have been deceived. They fail to see that in relation to all such laws man is the wolf and woman the lamb; the laws are made and administered by men, chiefly by the police—a class of men who, though they are the principal officers for the execution of law are also, as we are beginning to find out, of such moderate intelligence and undeveloped moral fibre that they are certainly dangerous depositories of power. If these laws are enacted they will put the womanhood of any locality practically in the power of its police; and we know perfectly well that the result will

be that women of wealth and position will be likely to escape no matter what they do, while poor and friendless women will be in danger by reason of the espionage and blackmailing of this class of public officers. I know we have numbers of excellent and trustworthy police officers, but this is not their characteristic as a class, and that it is not their misfortune rather than their fault. It would be impossible for any set of men to come into the temptations that the caterers of our public amusements and the "poor man's club" as at present constituted present at every turn to the police, without becoming hardened and sordid in exact proportion to the pressure of temptation. What the people must do is to put away these centres of public abomination that undermine the habits not only of their own children but of the very men who are not only paid but sworn to protect our towns and cities from becoming a prey to the forces of evil that we now place in power and legalize to do their deadly work. There is no more hopeful symptom in the body politic to-day than that the whole question of the purity of the police force and its total separation from that "covenant of hell" by which it has taken the side of the liquor traffic against the home, is being insisted on with a vigor and intelligence unparalleled in the history of municipal government.

The action of a local branch of the Women's Liberal League, in Auckland, has been an astonishment to progressive-minded women, and the protest against this resolution on the part of White Ribboners and Liberal women generally, shows that the resolution must have been passed without careful consideration. We believe that the good women in New Zealand and in Norway, who have taken the position that the C. D. Acts, if made applicable to men and women alike, would be of advantage to the public, have been led to this lamentable action from lack of expert knowledge. It is a principle with us that any effort made to render more safe the illicit association of men and women is always ill-advised. The same amount of energy expended in educating people to a realization of the greater happiness, not to say nobility, of a life of loyalty on the part of one man to one woman would yield a thousandfold more good to all concerned. We have no time to waste because we have but little time to build. Let us invest what force we have in favor of the life-long faithfulness of two who take each other in sight of the whole world, and according to the laws of God, not arbitrarily written anywhere except on the red tablets of the human heart. All history and experience proves that a haphazard relationship between men and women does not elevate and ennoble their complete nature, as does a relationship that grows with their growth, strengthens with their strength, adapts itself to all the stages of their development, and is most sacred and true "when there appear and spread faint streaks of grey on the forehead, dawn of another life that breaks on their earthly horizon."

The unfading hope of the social purity movement is set forth in the following resolution, unanimously adopted by our London convention in June last:

Resolved, that we call public attention to the fact that the desire and purpose of women as a class, to retain their personal independence and purity of life, evinced by the hardships under which they persevere in earning their bread honorably, when the temptation meets them at every turn to secure it without labor at the cost of personal purity.

Resolved, that we believe this instinct of a pure womanhood is a gift to the future mothers of the race, without which the race could not survive, and that in the great battle of the world not enough emphasis has been put upon its sacred significance and its incalculable value in the development of mankind.

PROHIBITION.

For the fiscal year 1895 the United States government issued two hundred and twenty-eight thousand liquor licenses, which is equivalent to a licensed saloon for each two hundred and ninety-eight people;—to say nothing of the liquor dealers that are unlicensed. In the capital of the nation there are six hundred and five licensed bar-rooms, or one for each four hundred and forty-five people. If we take out the women and children and the temperance people as a class there are less than one hundred drinkers to support each saloon in the United States. The estimated annual consumption of intoxicating liquor is per capita, of wine, one gallon; whisky, four gallons; beer, forty-six gallons. This, at the lowest wholesale price, amounts to eight hundred and thirty-three million dollars, to say nothing of the indirect cost represented by loss of wages, loss of health, loss of position and of life itself.

The late Lord Coleridge, Chief Justice of England, said that "at a moderate estimate, something like 95 per cent. of the crimes that are tried in the courts are due to drink."

But (as one of our christian ministers has lately said), "a congress, a legislature, a municipal council, has no moral right to sit for any other business than that for which God sits on His throne."

It is this principle that makes Prohibition in politics and law the frontier line of the great controversy. Here the pioneers have taken their position, planting the flag of America, which is the flag of progress, although it often waves above the dram shop, and calling out, "The colors will never go back to the regiment, 'ring the regiment up to the colors!" For this is the core and centre of every reform movement, the existent, persistent, resistant attitude of that nucleus of men and women who "will not excuse, will not equivocate, will not retreat a single inch and will be heard." Around them rally other circles with their faces toward the centre, but at a greater distance from the pivotal principle that nevertheless aligns the mass. It is not for those who have lifted the standard to criticize the brothers and sisters who do not rally so closely to it as themselves, but it is for them "having done all to stand;" for by the unchanged attitude they hold those movements in the larger circle were made possible at first, and will gradually converge on the unwavering centre upon which the entire propaganda depends for solidity and steadfastness. In this spirit let us meet the various methods put forward by good people who do not go as far as we do; let us wish them

well and cherish toward them that good will which we would fain inspire for ourselves in them, but let it be understood from the beginning that "the Old Guard dies but never surrenders."

The question of compensating the men engaged in the manufacture and sale of liquors has again come to the front in England, also that of submitting to the popular vote the question of diminishing the number of licenses with the alternative of voting to discontinue the saloons altogether or to confine them to certain specified areas. The Gothenberg and Bergen systems of handling the liquor traffic are urged upon our attention by the labor-people, who wish to get the government to take the business in hand; there is the old and odious device of high license, and best of all, save Prohibition, there is local option plain as we have it in this country, or variegated by adding women's ballot, as they hope to have it on the other side. All these witty inventions show an unusual activity in the public mind on the great issue that is, in one way or another, confessedly at the front in nearly every civilized nation.

The best work that congress has done in our country this year is the authorization given to the government labor commission (Hon. Carroll D. Wright' chairman) to investigate the economic aspects of the liquor trade.

Canada has struck the highest note of any country in the past year by adopting a resolution in the house of commons calling for Prohibition as the law of the land—subject only to the decision of the privy council in England as to the right of each province to control the traffic by its own legislation.

In Australia, where local control of the liquor traffic is the method, it is always spoken of as "a part of the policy of self-government," and it is in this light only that it can be justly set forth in light or deed.

On the 28th of February last a vote was taken in the state legislature of Maine on a motion to repeal the Prohibition law, and 114 voted against and only 13 in favor of the infamous proposal. Let it be remembered that this vote was taken after more than forty years of observation and experience. I hope that every White Ribbon woman will bear this in mind, and will secure the insertion in the local newspapers of her town of this fact as an offset to the penny-a-liners who do not hesitate to say that the law is not only a failure in Maine, but is discredited by the representative people.

Another encouraging sign of the times is that the Masonic society in Mississippi has declared against liquor-sellers. No Mason either as principal, agent, employe or in any other capacity shall sell intoxicating liquors to be used as a beverage, on penalty of expulsion.

The contention that the closing of a saloon is not only of no disadvantage, but is actually of incalculable benefit to the people, is well supported by a section of the township of Toxteth, in Liverpool. It contains about 60,000 people in 200 streets with 12,000 inhabitants, and has not a single "public house." The dwelling houses bring one-third more

rent than similar houses in the neighborhood of the "publican"; the death rate is from ten to fourteen deaths per thousand, while there are portions of the city of Liverpool amply supplied with public houses which have a death rate of forty to the thousand per annum, and the average death rate of the whole city is twenty-two per thousand. Pawnshops are unknown in this prohibitory district, and the poor rate varies from eight pence to eleven pence in the pound, while before the publican was banished it reached two shillings in the pound.

Those thoughtless people who are fond of saying, "I let the liquor traffic alone and it lets me alone," should give their attention to the statement recently put forth by a great railroad corporation which collected and tabulated all the facts pertaining to the men and the conditions of every accident occurring on its lines for five years. Forty per cent. of its accidents were due either wholly or in part to the failures of men who were drinking, and concerning eighteen per cent. more, there was every reason to believe that they arose from the same condition of things. A million dollars' worth of property had been destroyed by the mistakes of drinking engineers and switchmen, to say nothing of the loss of life and limb.

So far as I know, the most recent legal act in support of Prohibition was that of our brave veteran in the cause, the Hon. Henry W. Blair, of New Hampshire, on February 19, 1895. The polyglot petition had been presented to the president of the United States early that day, and he had courteously received us, but had made no allusion to the object of our visit other than to express his appreciation of the energy that women had manifested in getting together so many times. But ex-Senator Blair offered a resolution in the house calling for the prohibition of the liquor traffic in the name of the polyglot petition. I give the words of the *Congressional Record*:

Mr. Blair (by the request of the general officers of the World's and the National Women's Christian Temperance Union, and as the legal expression of the Polyglot petition just presented to the president of the United States) introduced the following joint resolution:

JOINT RESOLUTION.

Proposing an amendment to the constitution of the United States, in relation to the manufacture, importation, exportation, transportation, and sale of alcoholic liquors.

1. Resolved by the senate and house of representatives of the United States of America, in congress assembled (two-thirds of each house concurred therein), that the following amendment to the constitution of the United States be, and hereby is, proposed to the States, to become valid when ratified by the legislatures of three-fourths of the several states, as provided in the constitution:

ARTICLE.

Section 1. The manufacture, importation, exportation, transportation, and sale of alcoholic liquors as a beverage shall be, and hereby is, forever prohibited in the United States, and in every place subject to their jurisdiction.

Section 2. Congress shall enforce this article by all needful legislation.

February 19, 1895. Referred to the committee on alcoholic liquor traffic, and ordered to be printed.

It is hard to predict the action of political parties in this transition period, but I should not wonder if the machine candidates for president were shelved at the last moment and Hon. Theodore Roosevelt put forward in their place, in which event the Republicans would be very likely to win, for he would represent no new departure except the majesty of law; and matters have reached such a pass in our country that no rallying cry compares with this in its hold on the hearts of the truest patriots.

I earnestly hope that the Prohibition park conference of reforms held last spring may indicate the possible selection of a presidential candidate by the Prohibition and Labor parties on whom they can unite, though they will undoubtedly hold separate national conventions and put forth each its own platform. As neither can by any possibility elect a candidate, it would seem to be the dictate of common sense to poll as large a vote as possible in testimony of the strength of the reform movement of the nation. However, it is my observation that there are such cross-currents, conflicting interests, and antagonistic aims that we cannot be sanguine that such a plan will be adopted, much as we might desire union of action concerning the chief candidate.

The Prohibition park conference put forth the following programme on which leading labor and Prohibition leaders united. It is broad and brotherly, and taken as a whole I hope it may receive the endorsement of this convention:

1. Direct legislation, the initiative and the referendum in national, state and local matters; the imperative mandate and proportional representation.
2. When any branch of legitimate business becomes a monopoly in the hands of a few against the interests of the many, that industry should be taken possession of, on just terms, by the municipality, the state, or the nation, and administered by the people.
3. The election of president and vice-president and of United States senators by direct vote of the people, and also of all civil officers as far as practicable.
4. Equal suffrage without distinction of sex.
5. As the land is the rightful heritage of the people, no tenure should hold without use and occupancy.
6. Prohibition of the liquor traffic for beverage purposes, and governmental control of the sale for medicinal, scientific and mechanical uses.
7. All money—paper, gold and silver—should be issued by the national government only, and made legal tender for all payments, public or private, on future contracts, and in amount adequate to the demands of business.
8. The free and unlimited coinage of silver and gold at the ratio of 16 to 1.

In these days of a seeming defeat in the mother country, let it be remembered that on the 21st of April, 1791, after a great debate in parliament on the African slave trade, the vote stood 163 in favor of that trade and 88 against. William Wilberforce was cut to the heart, but never wavered in his devotion to a stricken cause, and just so surely as the slave trade was finally abolished so surely will the liquor trade and the opium trade be overthrown by the votes of parliament and congress.

POLITICS.

We have advanced from the age of revolutions to that of resolutions. History moves on the double quick. Someone has well said, "Let us make a new book of the Acts of the Living Apostles." That is what is being done and those Apostles appear in strange guise sometimes and from quarters where we did not look to find them, while those whom we thought would be in the forefront of the battle are sulking in their tents.

But it remains forever true that not until the duty of christian citizenship becomes part and parcel of the daily religion of the household shall we have reached the level of the simple demand made by the gospel. And the household includes women! Here we may well sit at the feet of the women of Great Britain; they are a generation in advance of us in their work for politics. There is no branch of that intricate art in which they are not versed. They canvass for votes, arrange meetings, address constituencies, in fact do everything except to cast and count the ballots in winning which they are often the most potent force. A lady in Wales learned the Welsh language that she might canvass for her husband; a lady in London spoke to a large meeting in favor of her son who was a candidate, telling the people what a good boy he had always been, and how worthy he was of their support, after which they gave a "three-times-three" cheer for "the mother." A grandmother rode with her son-in-law in a carriage throughout his district, carrying with her his two little girls, the pretty home scene being applauded on every hand by his adherents. Lady William Vernon Harcourt did not hesitate to speak on behalf of that great statesman to the voters in Wales, and the wife of Henry M. Stanley is credited with having secured the African explorer his seat in the new House of Commons. These are a few illustrations out of tens of thousands, for the custom is practically universal in the British Islands.

It was my good fortune to address several political meetings; some of which were held in churches and presided over by the pastor. They were a combination of a church sociable, a Fourth of July picnic, and a Methodist love-feast. I have never spoken to more inspiring audiences, the intelligence of their attention, the heartiness of their responses, the homelike character of meetings in which men and women, youths and maidens, boys and girls, were gathered as they are at church,—all these characteristics were precisely what I should like to see imported into my own country. When we say that England is nearer to the enfranchisement of women than America, it will be seen that we speak from a knowledge of meetings such as I have described. When men and women are wonted to this constant comradelike participation in political work, it is but one step further to the admission of women into all governmental councils, and I feel sure that the sense of justice of the British nation will lead them to take such action within the next few years. They can do it far more readily than we because they are far more homogeneous; a single act of parliament settles the

question, while we must plod wearily on, state by state, until at least two-thirds are gained, when by a constitutional amendment we could bring in the rest. Nothing in England has impressed me more strongly than this *rapprochement* of men and women, for what with the union of work in political meetings, the sharing of athletic sports and the multiplication of employments both gainful and philanthropic, it is safe to say that they have spent more of their time together in the last decade than in the preceding century; and it is a principle that if we know each other better we do not love each other less. Misunderstandings, misapprehensions, distance, are the great factors in the alienations of life, and when men and women have their ideals and work in common the world will be helped along with something like electric speed.

For one, I am not disconcerted by the recent elections, though they have overthrown the party from which as a temperance worker I hoped so much, for I believe that the Conservatives will give the full ballot to women. They believe that women would safeguard the interests of the state church, because they are more religious and more active in everything that pertains to the well-being of the establishment. Very likely this might be true at first, but the wage-working women are multiplying on every hand, and their vote will be democratic, so that in the long run I am confident that every good cause has everything to hope for from the mutual participation of men and women in working out the destinies of the race in every nation.

An honest politician has been described by one of that guild as "a man who stays bribed." Changes in the old parties are apt to be based on the principle set forth by the Arkansas traveler, who said to his landlady at breakfast, "If this is coffee bring me tea, and if it is tea bring me coffee."

Meanwhile the uncertainty of the average voter reminds us of the farmer who defended his old clock from the criticism of his neighbors by saying, "When the hour hand points at three, and the minute hand at five, and the old thing strikes eleven, I know that it is half-past twelve."

John G. Woolley, that Boanerges of our politics, has well said, "The steeple stoops to shake hands with the saloon on election day; it's out of plumb, and out of plumb for a day is out of power for a year. When the bishop and brewer, the Sunday-school superintendent and the saloon-keeper, vote to license the same sin, it is time to get some of the majority out of the church doors before we get any more weak brethren in."

The new impulse in our politics is sharpening the perception of the people concerning the sacredness of law. If any man in a Prohibition state points out that "Prohibition does not prohibit," he ought as an American citizen to be ashamed to admit it, for after all, what does such a declaration mean? It has been well said that it involves nothing less than the red hand of the saloon anarchist at the throat of the government.

The cry of the country has been, "God give us men," and it has been answered in a quarter to which we did not

look, by the pastor of a rich city congregation and the scion of an aristocratic house; but we should be doubly glad that light has risen up in a new place and strength has come where many a grumbling reformer would have predicted only weakness. God has not left himself without a witness:

"It may not be my way, it may not be thy way;
But yet in his own way, the Lord will provide."

In law, the great discovery has been made, that policemen can be found, who are not blind and deaf, in presence of dramshops, gambling dens, and houses of ill-fame. It is a thing unparalleled for a man of the antecedents, education and prospects of the Hon. Theodore Roosevelt to accept the office of chairman of the police commission. No act of patriotism can be cited in these modern days to equal it except the act of Dr. Parkhurst, who like another Horatius, flung himself, spectacles, sermon paper and all into the chasm that had opened under the feet of the New Yorkers, and who bids fair to close it. For my part I should like to see one of these men president of the United States, and the other secretary of the treasury.

After two months in which they vainly battled against the sturdy determination of the police commissioner, and, disgraceful as it is to say it, had the backing of almost every newspaper in New York city, the saloon-keeper's association has been compelled by the force of public opinion and in the interest of its own survival, to pass a resolution that any member who hereafter violates the Sunday closing law shall be expelled. This action indicates the frontier line of temperance achievement up to date; that it could be taken in the city of New York, which is practically a foreign metropolis and the headquarters of the liquor-traffic in the nation, proves that they do not work in vain who strive to educate the common mind in favor of common decency.

Who of us would have said that the simple effort to enforce law in our chief metropolis would cause ten thousand tongues and pens hostile to the White Ribbon movement to suddenly become practical advocates of the temperance reform? Who would have predicted that the agitation would have spread throughout the nation until the smallest village should feel the impetus of that new tension of the moral muscles that means "saloons must go"—at least in one day out of seven. The burning question of the time, even outranking that of finance and monopolies, has become, shall the saloons close up on the people's day of rest?

Light has risen for us in another unexpected place. Those who "exploit the product" are on our side; the saloon-keeper and bar-tender are with us because they would like a day off; so that public attention concentrates on the men who furnish the product and wish to see it sold,—the

brewer and distiller. In the education of the people this spectacle is one of incalculable value, and advances the temperance propaganda far more than anything that we can do or say.

PARTY PROHIBITION

(Campaign Song.)

[The prize of \$25 offered by *The Voice* some years ago for the best Prohibition party song was awarded to the one that follows.]

Listen! 'tis the roll-call drum
Clear the track; they come, they come!
Men of might whom duty claims,
Men who answer to their names,
Men of conscience, brains and pluck,
Charge! The signal hour has struck;
Onward with the victor's shout!
Vote the liquor traffic out!

CHORUS.

Rally with your honest votes,
Follow where the white flag floats,
Put King Alcohol to rout,
Vote him out boys! vote him out!

We've a license law to fight,
Taxing wrong can't make it right!
Laws for regulating sin
In this conflict cannot win,
On! nor heed the roar and smoke,
Smite him where he'll feel the stroke!
Smite the spoiler with a will,
Use the weapons known to kill.

CHORUS.

Hark! what means this rush and noise?
'Tis the coming of the boys!
Give them place, ye veteran bands—
See the ballots in their hands!
Open ranks, and cheer them in,
They have come to fight and win,
This their countersign to day:
"Voting as our mother's pray."

CHORUS

Let the poor old parties try
License low, and license high,
Tell the years that must be spent
Making public sentiment!
Are we slaves—or are we men?
Out upon the traffic, then!
Fearless—since the cause is just:
Victors—for in God we trust!

CHORUS.

M188 HANNAH A. FOSTER, Berea, O.

NEAL DOW'S BIRTHDAY.

His Ninetieth Anniversary Commemorated throughout the World. Some Account of a Reformer whose name is known in every land, and to whom all Christendom pays homage.

(From the Evening Express, Portland, Maine, March 20, 1894.)

A WORLD-WIDE celebration to-day of the ninetieth anniversary of the birth of one of its citizens calls attention to Portland, where it is chiefly known as the birthplace and home of Neal Dow. This makes the event of more than ordinary local interest, for, however citizens of Portland may differ as to the object Mr. Dow has sought, or

the methods he has pursued, they will naturally take some satisfaction that their city is the home of one who is the recipient to-day of an honor quite unique in history.

Longevity has characterized the family of Neal Dow, especially on the paternal side, for generations. Of eight of his male progenitors in a direct line but one failed to reach old age, and the family tendency to length of life appears to be increasing



NEAL DOW AT NINETY.

in these later years. His grandfather, Jedediah Dow, died at 87, his father, Josiah, lived to within three months of 95, an own cousin died last fall at 97, and Neal Dow, comparing his apparent health and strength to-day with that of his father at the same age, bids fair to reach the century limit.

The father of Neal Dow, Josiah, is well remembered by the older citizens of Portland. He was born in Seabrook, N. H., in 1766, moved with his family to Weare, in the same state, whence, in 1790, when 24 years old, he moved into our neighboring town of Falmouth, from which Portland had then been set off but four years. There he lived for five years in the house still standing on the westerly side of Blackstrap road, next beyond the covered bridge, which

crosses the Presumpscot, near the site of the old Friends' burying ground. He married February 3, 1796, Dorcas Allen, a daughter of Isaac Allen and Abigail Hall, the latter being a daughter of Hate Evil Hall. Her parents resided in a house which, enlarged and improved, is still standing on the farm owned and occupied by Josiah, a lineal descendant of Isaac in the fourth generation, near the station of the Michigan Central railroad at West Falmouth. This house is about a mile (as the crow flies) from that in which Josiah Dow lived when he first met his future wife.

Dorcas Allen was ten years the junior of Josiah Dow, and was for a while a pupil in the school in which he taught during the winter months, and at this school that acquaintance commenced which led to their marriage. Their marriage certificate, dated February 13, 1796, bears the signatures of twenty-five of their friends and acquaintances

as witnesses, among them those of men and woman active and influential at the time, in all good works, the progenitors of some of the best and most influential citizens of Portland, Deering, Falmouth, Westbrook and Windham in these days. Upon his marriage, Josiah Dow took his wife to the house which he had bought for her home, which then stood on Congress street, near



JOSIAH DOW AT NINETY.

Green, on the spot where the store now occupied by George Hudson stands. About four years later he moved into a new house that he completed in 1800, which, somewhat modernized, is now occupied by our well-known citizen, Col. Henry S. Osgood, on Congress, nearly opposite the foot of Dow street. When that house was built it was then

quite out in the country. In this house three children were born — Emma M. Dow, January 10, 1800; Neal Dow, March 20, 1804, and Harriet Dow, May 5, 1806. In this house the mother of Neal Dow died in 1851, at 75 years of age. She had lived as a trusting, faithful christian woman, yet self-reliant and determined in what she believed to be



NEAL DOW AT THIRTY-EIGHT.

right, and impressing her character upon all with whom she was associated. She died respected by those who knew her, and mourned by many whose lot in life had been made easier by her kindness. To her the worthy poor never applied in vain for relief, and in her house many a fugitive slave who had escaped from slavery to Portland,

found friendly shelter, food and encouragement. At this house was given by the sisters of Neal Dow the first social party of their set in Portland in which wines were not served to the guests.

Josiah Dow died on the first day of June, 1861. The following is taken from a notice of him published just after his death, written by the late Hon. William Willis: "Firm in principle, just and liberal in all his transactions, he may be pronounced one of nature's noblemen, an honest man. He never sought notoriety, nor desired public office, and although he represented the town one year in the legislature of Massachusetts, and was one year a selectman, he preferred the quiet pursuit of his honorable calling to the agitation and turmoil of public affairs.

"Along the cool, sequestered vale of life
He kept the noiseless tenor of his way."

During a period covered by the life of two generations Neal Dow has been known wherever the English language is spoken as an uncompromising

FOE OF THE LIQUOR TRAFFIC,

and even here in Portland, the scene of many and varied activities on his part, he is now best known as such. It is not easy for his present townsmen to conceive of him as a boy and young man, fond of athletic sports, an amateur boxer and fencer of some local repute, as the coxswain of a boating-club, as a swimmer of strength and daring enough to rescue two lives from drowning, and as foreman of a fire company, and for a long time chief of the old volunteer fire department. But among the boys and young men of his time he was generally recognized as exceptionally active and vigorous, with all the strength, skill and courage to enable him to maintain his own, if need be, against all-comers, and he acquired experience and reputation in this line which frequently served him in subsequent encounters which were forced upon him by those who sought to subject him to physical violence by way of punishment for his activity in the temperance cause, while his well-known pluck, daring,

ability and energy secured for him a host of admiring friends.

Early in life, when yet a small boy, Neal Dow conceived a horror of intemperance, which doubtless laid a part of the foundation upon which his life-work has been erected. A near neighbor of his father was a confirmed inebriate, and the frequent exhibition of drunken folly and brutality on the part of this man had their effect upon a boy who was naturally observing and thoughtful. Once also, while yet a small boy, a drunken man fell upon him, knocking him down and pinning him to the ground until help came, beneath a senseless, rum-soaked carcass, an experience likely to make upon a boy of his age, as it did, a lasting impression.

His first temperance speech was made as a member of an engine company, when twenty-one years old, against providing liquors for an anniversary supper. The company adopted his views, and the first affair of the kind held in Portland or anywhere else, perhaps, came off without liquor, because of that speech. About this time also he secured a vote in the Mechanics' Association to dispense with wine at an approaching festival, which vote was, however, reconsidered at a subsequent meeting, when he was not present.

AN INCIDENT WHICH OCCURRED

at this festival is worth relating because of the influence it subsequently had. The leading guests of the Association were a judge of the supreme court, an eminent jurist, and an English lord, who happened to be sojourning for the time in Portland. The memories of the revolutionary war were still lingering, and those of that of 1812 were then fresh in the minds of the people. The judge, under the



NEAL DOW AT FORTY-SEVEN.

influence of the wine he had taken, forgot the proprieties of the occasion and scandalized those present by grossly insulting in his after-dinner speech the English gentleman who was his fellow-guest. As a result of this unfortunate affair the Mechanics' Association decided to abjure wine on festival occasions, and the rule has ever been observed.

As a member of the Mechanic's Association, Mr. Dow interested himself to secure the abandonment of the town bell ringing at 11 and 4 o'clock as a signal for mechanics to take their dram, and also the discontinuance of the habit, then prevalent among employers, of furnishing liquors to their employes. When he was twenty-five years old he delivered an address before the Mechanics' Association, which was published in pamphlet form at its request, in which he took pronounced and advanced ground upon the subject of intemperance. An extract from this address may not be inappropriate as outlining an idea which seems to have influenced his whole life:

"The time has come when men actually begin to feel that they do not live to promote their own selfish interests only, but that they are members of a community, the welfare and happiness of which they are bound to consult. Men, by their individual exertions, by their precepts and example, may do much in promoting the public good."

Of few can it be said that they have followed more consistently during so long a life a rule of conduct as to their responsibility to their fellow-men laid down by themselves so early in life.

About that time also, with the Hon. W. W. Thomas, our venerable citizen, who, at an age exceeding by some months that of his life-long friend, Neal Dow, still lives in the city of his birth, universally honored and respected, and two or three other young men of the day, Mr. Dow took the initiative in the organization of the "Young Men's Total Abstinence Society" of Portland. Strange as it may now seem, the meeting for this purpose was held in the counting-room of a well-known distiller of the day.

In 1837, General James Appleton, with whom Mr. Dow was personally very intimate, and who continued in Portland the interest he had formerly manifested in Massachusetts, whence he had moved to this city, prepared a memorial to the legislature demanding the prohibition of the sale of intoxicants for the same reason that the state prohibited "the sale of any unwholesome meats or provides for the removal of anything which endangers the health and life of the citizens, or which threatens to subvert our civil rights or overthrow the government." Neal Dow, then thirty-three years of age, became at once an ardent supporter of General Appleton in what was the first specific movement for Prohibition in Maine. Success was not then reached, nor was it then expected.

In 1839 Mr. Dow appeared before the aldermen of

Portland opposing license. He succeeded in inducing the board to refer the question of license to the people, and in a total vote of 1,163, 564 votes were thrown against license. This was the first popular expression upon the subject in the city of Portland and the majority for license was surprisingly small. Mr. Dow recalls an incident of that trial which was very encouraging to him at the time.

While the vote was being taken, he was distributing the "no" ballots, and next to him stood a well-known liquor-seller offering "yes" votes to all who presented themselves at the polls. A teamster, who was an intemperate man, took a "no" ballot. The liquor-seller urged upon the teamster, who was an old customer of his, a "yes" vote with the remark, "You are a pretty fellow to vote 'no' on this question." The teamster replied, "I have had enough of your rum and you have had enough of my money."

NOT DISCOURAGED

by the defeat in this first effort, the young leader kept on, and in less than four years a "no license" vote was carried in Portland by a majority of 440.

In the years 1843, '44, '45 and '46 Mr. Dow appeared before the legislature, and in the latter year presented a petition from Portland, fifty-nine feet in length, containing 3,800 signatures, which petition hung festooned over the speaker's chair. This was supplemented with petitions from all over the state, aggregating 40,000 signatures, in favor of a prohibitory law. This

year, what was known as the law of 1846 was passed. It was prohibitory in principle, but merely tentative in matters of detail, the penalties provided being very inadequate and proceedings under it ineffectual. In the spring of this year the Juvenile Washington Society, of Portland, presented him with a gold medal, inscribed with a motto, which he seems to have adopted as his own, "Never give up."

Meanwhile he was very active in temperance meetings, large and small, held in various parts of the state, urging upon the people the importance of securing some effective legislation. He appeared before the legislature in 1849 with a bill which passed both branches, but was vetoed by the governor. He again presented a bill in 1850, which passed the house, but was lost in a tie vote in the senate.

In the spring of 1851 Mr. Dow was the Whig candidate for mayor, and although many Whigs, opposed to him because of his activity in temperance matters, bolted the nomination, his personal popularity was such that he was elected by



THE HOUSE IN WHICH NEAL DOW WAS BORN.

a larger vote than any candidate for mayor of Portland had before that time received.

A month after his election as mayor he appeared before the legislature with the draft of a measure which was to make him famous. It was promptly passed just as he had drawn it and on June 2nd, 1851, was approved by the governor and has ever since been known as the Maine law. Its passage was the culmination of years of labor in preparing public opinion therefor, given by Mr. Dow in the belief that the liquor traffic was the scourge of society and that in time its outlawry would work great good for his city and state. He has never doubted the soundness of his conviction upon that subject. His state bears witness to the great good that has resulted.

Upon Neal Dow, as mayor, devolved the duty of enforcing the law. Few magistrates have found themselves burdened with a graver responsibility. He proved

EQUAL TO THE EMERGENCY.

After ample notice of his intent to enforce the law vigorously and impartially, his first proceeding under it was directed against a wholesale dealer who had announced his intention of defying the authorities. The police were directed to seize his stock of liquors, and, provided with a warrant for the purpose, proceeded to execute it. After a while word was brought to the mayor that the police were deterred by threats of the owner from seizing the liquors, and Mayor Dow repaired in person to the scene. There was no further trouble.

Official reports have recorded the beneficent results of enforced Prohibition. They were such as to attract great attention to the law and to secure wide fame for its author. State after state, under the impetus of these results speedily enacted prohibitory laws, the foundation for which had only been laid in the public sentiment of Maine by years of persistent labor given by Neal Dow, James Appleton and their coadjutors. Certain it is that few legal enactments have enlisted more earnest, devoted and disinterested support than the Maine law. Though always opposed by the immense pecuniary interest to which it is inimical, its principle is retained in the legislation of the state where it was first enacted, and in a more or less modified form in the statutes of several other states, while some of its features have furnished models for almost all the restrictive liquor legislation of Christendom, and at the present time the government of Great Britain is committed to the support of what is known as the direct veto act, whereby localities are

to be permitted by a popular vote to prohibit the liquor traffic within their limits.

In the spring of 1852, Mr. Dow was defeated for re-election as mayor, though he received a larger vote than that which had elected him the year before. His friends insisted that his defeat was compassed by fraud and demonstrated their convictions on this point by voting year after year for him for mayor, until in 1855 he was again elected, this time as the candidate of the Republican party. During this latter year what was known as the June riot occurred. This had no direct connection with the enforcement of the Maine law, but the excitement it created resulted in a temporary re-action, during which that measure was repealed. But the license law which was substituted for it was believed to be so short-lived that it was not incorporated into the revised statutes. A year afterward it gave place to Prohibition. In 1858-59, Mr. Dow represented the city in the state legislature, since, which time he has held no official civil position.

From the enactment of the Maine law Neal Dow was lifted into more than national prominence, and since that time his field of labor has been as wide as the English-speaking world. At the first world's temperance convention, which was held in New York in the spring of 1853, Mr. Dow was unanimously chosen as its presiding officer. In 1880, much against his own judgment and desire, he was made the candidate for president of the National Prohibition party. Much of his time during the past



RESIDENCE OF NEAL DOW 1830-1895.

forty years has been given without money and without price to the advocacy of the reform which he believes promises so much for the good of his fellow-men. But he has not sought fame or notoriety, and has as cheerfully responded to invitations to speak in the smallest school house where it was thought he could do good, as in the largest halls in the cities of four kingdoms, where great audiences would assemble at every opportunity to listen to him, and to do this has endured fatigue which would have broken down a man of ordinary constitution and will power. He has visited Great Britain at the invitation of the United Kingdom alliance for the suppression of the liquor traffic, giving without compensation more than three years of his time there in the advocacy of the policy of Prohibition, going over again in that new field of labor, in his maturer years, the same kind of work in which he had encountered in his younger life so much of personal opposition, and so much personal danger as well, while endeavoring to revolutionize public sentiment of his native city and state, touching the liquor traffic. There he addressed large audiences in all the important centres of

England, Ireland and Scotland, and the great progress in those countries is admitted to be largely

DUE TO HIS PERSONAL EFFORTS.

It is impossible to follow Mr. Dow in his work in this country. It has covered almost every northern state, the legislatures of many of which he has addressed by special



MISS MAYNARD.

request, while in meetings large and small he has urged upon popular assemblies the importance of seeking relief from the liquor traffic. He has been a much sought-for speaker as well in the British provinces, and his services have been given in the extreme east and far west, and his voice has been heard from the platform in Prince Edward's Island, in San Francisco, and in hundreds of places

between. It may be well questioned whether any man now living, or who ever has lived, not a professional lecturer for pay, has addressed as many audiences.

Mr. Dow has often said that at the time of the enactment of the Maine law he had no idea that that measure would attract any notice outside of Maine, and no thought that his time and attention was thereafter to be so largely diverted from his own affairs as has been the case ever since. From that time to the present, however, he has never declined any call for service in behalf of temperance where he felt convinced that he could do good. The sacrifices which he has made for the cause to which he has devoted his life can never be known to others. Not the least among these he has always estimated the loss of private friendships, severed in the heat of the controversy in which he has been engaged. He has aimed hard blows at those who opposed the work in which he was engaged, but with no ill-will whatever for the individuals whom he has antagonized. And if these and their friends have felt hurt they may have the satisfaction of knowing that he has in turn taken many hard blows, and with no more personal feeling against those who have given them than he felt for the Confederate marksman who four times pierced his clothing with bullets and wounded him twice in battle.

Early in boyhood, Mr. Dow became fond of reading and conceived a love for books. These he has collected in considerable numbers, but only as he could read them, until his library will compare favorably in the extent and variety of its contents with most private collections of books. Here his leisure has been spent for years and the range of his reading has been very extensive. He has been chiefly

ANIMATED BY ONE PURPOSE.

but he has been very far from being a man with one idea. During all his life he has been entirely familiar with current events, in which he has always taken a deep interest, and it may be safely said that there are few men who have kept themselves so well informed upon so many and various topics.

In his early manhood he was actively interested in the Whig politics of the day, was an ardent admirer of John Quincy Adams, for whom his first presidential vote was cast, and when but twenty-one years of age addressed at length a Whig convention in this county upon the issues of the day, and from that time up to the outbreak of the war for the union, was always more or less active in the politics of the state. He was an ardent anti-slavery man and no man contributed more than he to the political upheaval in Maine which was finally settled with the habilitation of the Republican party of which he was a charter member, in permanent control of the state.

Immediately after the death of his father in the summer of 1861, Mr. Dow, though nearly sixty years of age, tendered his services to the governor of Maine and was asked to raise a regiment. The response to his call for volunteers was largely in excess of the number required. Out of these he made up a regiment and a battery of artillery. With his regiment, the 13th Maine, which won an enviable reputation for its fine personnel and high discipline, he proceeded south, and the steamer in which he sailed was carelessly or treacherously run on Fry's Pan Shoals. His courage and executive abilities were brought out in strong light in this great danger, and General Butler who was on board, though personally intensely disliking Colonel Dow, took occasion to compliment him

very highly, and thanked him very cordially for his services in the emergency. He was shortly after made brigadier-general, was twice wounded in the battle, and while convalescing was made prisoner of war and confined about nine months in Libby prison. After nearly three years of uninterrupted absence



MRS. NEAL DOW.

from home, with health and strength greatly impaired, General Dow resigned his commission.

From the outbreak of the rebellion to its close, while losing none of his interest in temperance, Mr. Dow largely devoted his energies through the press and platform, to sustaining the government in a vigorous prosecution of the war.

HIS CONTRIBUTIONS

to the papers were continued while he was in the army and were published far and wide, in Great Britain as well as in this country. From the beginning he insisted that there should be no peace which should permit the continued existence of slavery. His large acquaintance in England gave his opinions great weight, and they proved so valuable to the cause of the Union there that his services were formally acknowledged by the United States minister at the court of St. James, and the Union and Emancipation Society of Great Britain, the great organization which represented the friends of the North in that country, tendered him a vote of thanks.

While giving so much thought and strength to the subject of temperance and to public affairs, Mr. Dow was by no means uninterested in general business. From the time of attaining his majority for many years he was actively interested, well-known and influential in various business enterprises of Portland and all that tended to the growth and prosperity of his native city. He was for years a member of the school committee, served for a long time as overseer of the poor department, and in other positions the city has had the benefit of his ability and experience. He was many years a director in the Manufacturers and Traders' Bank, and subsequently the National Traders' bank, in the Portland Company, the Androscoggin and Kennebec Railroad Company, and the Portland, now the Westbrook, Manufacturing Company. He was also a trustee of the Maine Savings Bank and president of the Portland Gaslight Company. He remained actively interested in these and other enterprises until the demands of the temperance cause upon his time were such as to make it wise for him to retire from active business.

Neal Dow married, January 20, 1830, Maria Cornelia Durant Maynard, who thereafter became so well known in the religious, the charitable, as well as in the social circles of Portland. She was born in Boston, June 18, 1808. Her father was a Boston merchant. She was educated in private schools in Boston, and was a woman of refinement, culture and ability. Upon his marriage Mr. Dow moved into the house in which he still resides, on the corner of Congress and Dow streets, just opposite that in which he was born. It was built in 1829, and has been his home since his wedding day. Then there was connected with it an extensive garden plot, most of which has since been covered with houses.

WITH THAT EXCEPTION

the family home remains much as it was when the house was built, sixty-five years ago. In this house there were born to Neal Dow his ten children.

Of these but four are now living — the eldest, Mrs. Louisa Dwight Benton, of Lancaster, N. H.; the third, Emma M. Gould, of North Conway, N. H.; the fifth, Frederick N. Dow, the present collector of the port of Portland; and the sixth, Cornelia M. Dow, of Portland.

Mrs. Dow died in January, 1883, at 75 years of age. When but sixteen years of age she had united with the South church in Boston; from this was dismissed to Dr. Payson's church in Portland; afterwards, at the formation of the High Street church, she became a member of that society, and when State Street church was organized, joined that, with which she was connected at the time of her death. None who were acquainted with her in her youth (save her husband) are now living, and many who were her friends in her maturer years have passed away, but during her life she was loved by a long list of beneficiaries, who were the recipients of her kindness and unostentatious charity.

To few, if any, has such honor been paid as is accorded our fellow-citizen to-day. The friends of temperance throughout the world are exchanging congratulations over his long life and great work, and extending to him their wishes for

YEARS OF USEFUL LIFE

yet to come. With these unite many, who in various fields are wishing and working for the progress of man, and who are glad to do honor to the long, consistent and successful life of Neal Dow.

LETTERS AND DISPATCHES RECEIVED.

The following are extracts from some of the congratulatory letters and dispatches received by General Dow. Some of these were from his fellow-citizens who have known him long and intimately in all his varied career, and others were from persons in various parts of the world and in different walks in life who united to do him honor.

From Judge Henry Carter.

HAVERHILL, MASS., March, 1894.

To General Neal Dow:

MY DEAR SIR, — Allow me to congratulate you on the auspicious and pleasant circumstances under which you will enter upon your ninetieth birthday — with good health and vigor almost marvellous for your years, and with a retrospect of life which must cheer you with the consciousness that you have not lived in vain, but accomplished much good in the world, especially in the cause of temperance, to which your life has been so largely devoted. It must be highly gratifying to you to witness the signs from so many high sources that this fact is so generally conceded.

It is not often that a reformer lives to witness even the partial success of his reform, when he attacks an evil which has existed for ages, and is entrenched in the habits, appetites and avarice of the people.

I have been personally familiar with and now well remember, all the stages of the temperance reform in Maine for sixty years past — and I well remember you at all times as emphatically the "leader of leaders" in the cause especially in the legal aspect it assumed in Maine just after

the Washington movement. I was then editor of the Portland Advertiser and also a representative in the legislature for Portland. I had stipulated with the publishers of the paper (for I was not then an owner,) that I should treat the question, in all its aspects, in accordance with my own views without consulting them—and my opinion was then, and still is, that grog-shops should not be licensed, but prohibited by law. I used whatever influence I could, both through the paper and as a representative, to pave the way for the passage of a law of the general character which I knew you contemplated. I remember to have notified you what day to come to Augusta with your original draft of the law, and after your hearing before the committee the feeling was so strong in its favor that the common expression was "Pass it without dotting an i or crossing a t."

The law was passed—and to-day the state of Maine is reaping great benefit from its influence. There is no state in the Union so comparatively free from the drink habit—there is no state in the Union so able to endure a financial crisis—and there is no state in the Union where the rum power has so small an influence in corrupting elections. As a Republican, I always point with pride to the fact that Republican conventions in Maine generally endorse and sustain the law, and the Democrats dare not antagonize it—and when the Democrats make an effort in that direction, they generally get a set-back from their own voters.

Again I congratulate you and add my sincere hope that your old age may continue as bright and serene as at present—and that the good cause for which you have done so much may continue to progress, if not as rapidly as you might desire, still sufficiently so to denote progress to any intelligent and impartial observer.

I am very truly your friend,

(Signed,) HENRY CARRIER.

From the Governor of Maine.

I join in extending congratulations to Gen. Dow. His have been years of diligent, earnest, faithful, conscientious work for the cause of humanity, and cannot be too highly estimated.

HENRY B. CLEAVES.

From the Secretary of State.

AUGUSTA, March 17, 1894.

Long years ago, when a very small boy, I applied to my grandfather, General Samuel Fessenden, then a prominent citizen of Portland, to know if Neal Dow was a good man. "Yes, my boy, and a very brave man also," was the reply. I could not comprehend it all at that early age, but I have long since learned that the answer was an accurate one. . . . In a broad sense, the state, the nation, yes, and the race, may properly be congratulated upon his remarkable life and labor in behalf of an elevated mankind.

NICHOLAS FESSENDEN.

From the State Treasurer.

AUGUSTA, March 17, 1894.

HON. NEAL DOW, Portland, Me.:

DEAR SIR,—Your long life and usefulness in the great cause of temperance have made your name a household word throughout this great land, and all English-speaking people honor and revere you for the good work you have accomplished for mankind.

Hoping your life may be prolonged for many years to come, I remain, sincerely yours,

GEORGE L. BEAL.

From the State Labor Commissioner.

AUGUSTA, March 18, 1894.

GENERAL NEAL DOW:

VENERATED SIR,—May you be spared many years to come to continue the work which no other living man has ever done so faithfully and well, that of uplifting the fallen victims of intemperance, and blessing the world by doing so much in removing temptation from the footpaths of the weak and sinful. Thank God for such a life, its work and example, as yours.

Yours most respectfully,

S. W. MATTHEWS.

From Ex-Attorney-General Drummond.

PORTLAND, ME., March 20, 1894.

HON. NEAL DOW:

MY DEAR SIR,—It is now nearly forty-five years since the time when I, then a student in the office of Boutelle & Noyes, made your acquaintance. Our first conversation, in consequence of some events that had recently transpired, was in relation to the suppression of the liquor-traffic. I well remember how much the evident intensity of your convictions of the evils of the traffic, and the vigor of your determination to suppress it, affected me. And now, reviewing the intervening time, I am equally affected with admiration and surprise that the intensity of your convictions and the vigor of your efforts have kept pace with the years.

I have not always agreed with you as to measures, but my confidence in the honesty of your purpose has never wavered, and my admiration of the earnestness, perseverance and self-sacrifice with which you have fought the battle, in spite of advancing years, is and always has been almost unbounded.

Congratulating you upon the pleasure with which you must contemplate the events of your long life, and especially congratulating the world that it has the beneficent effect of such a life, I remain,

Very truly yours,

JOSIAH H. DRUMMOND.

From Ex-Attorney-General Littlefield.

ROCKLAND, ME., March 17, 1894.

The celebration of the ninetieth birthday of General Neal Dow, of Portland, Me., is certainly a fitting occasion for the commemoration of the services of the foremost man of our time in the matter of prohibiting the traffic in intoxicating liquor. By his untiring and effective services he has demonstrated the practical success of a prohibitory liquor law. I think General Dow, on this anniversary, is entitled to feel that by his public and private work in the warfare against the "gigantic crime of crimes" he has contributed in a substantial degree to the advancement of christian civilization everywhere.

Very respectfully,

CHARLES E. LITTLEFIELD.

From L. W. S., of the Argus.

71 LA FAYETTE AVE., Brooklyn.

DEAR MR. DOW,—Most heartily I congratulate you on your good health at the ripe age of ninety years. The good you have done will live after you, and your fame will grow brighter and brighter with each revolving year as long as civilization lasts.

Your friend,

LAURISTON WARD SMALL.

From Ex-Congressman General John J. Perry.

It was a grand thought that seemed to spring up simultaneously in nearly every part of our christian civilization in the wide, wide world, to celebrate the ninetieth birthday of that "grand old man," General Neal Dow.

Too great honors can never be paid to the man who has devoted his long life to the great cause of "moral reform"—who, amid the "fire and smoke of battle," has never lowered his flag or sounded a retreat, but marching at the front has rallied "the mighty hosts of God" to conquered fields and splendid victories. As a temperance reformer, General Dow holds the first place among the long list of heroes who have been recognized leaders in the great movement of the present day against the drink-habit and the saloon. He has always been the leading spirit in the work of calling public attention to the deep criminality of the liquor-traffic, and giving it a place among the worst crimes against God and humanity. Upon this line of temperance work his labors have been eminently successful.

Although denounced as a fanatic by rum-sellers and rum-sympathizers, demagogues and cheap politicians, he persistently, year after year, demanded of the legislature of his own state a statute declaring the liquor-traffic contraband and an outlaw, until at last, principally through his agency, the "Maine law" and its subsequent amendments were enacted. To have been the "father of the Maine law" is glory enough for any man, a whole life.

I have personally known General Dow, both as a man and temperance worker, more than half a century, and it has been my good fortune to bear some humble part as a

co-laborer with him in the great work of his life. I have always loved and respected him as a man and a citizen, and been proud to serve under a leader whose Alpine horn "was worth a thousand men."

And now, at the ripe age of four score years and ten, with what infinite satisfaction must the brave old General look back upon a life so well spent, and with what perfect assurance can he look away "beyond the vale of years" to the time when he will receive from the great Master the welcome plaudit: "Well done, thou good and faithful servant, enter into the joy of your Lord."

JOHN J. PERRY.

From Ex-Governor Burleigh.

AUGUSTA, Me., March 20, 1894.

GEN. NEAL DOW, Portland, Me.:

MY DEAR GENERAL,—Accept my kind congratulations upon this proud anniversary. It is gratifying to all true friends of temperance to see so cordial and so widespread a recognition of your noble life-work for the suppression of the liquor-traffic.

Sincerely yours,

EDWIN C. BURLEIGH.

Frances E. Willard.

I cannot express the solid satisfaction I have felt in doing what I could to forward this celebration. General Neal Dow has lived a life that requires no apology. He has been always a man thoroughly loyal to womanhood and the home, a dauntless soldier in the forefront of that great battle for liberty which involves the emancipation of women and the downfall of the liquor-traffic.

From Libby Prison Comrades.

A congratulatory message was received from comrades of General Dow, confined with him in Libby prison:

Marion T. Anderson, late Capt. Co. D., 51st Indiana Vet. Vols.

Thos. H. McKee, late Lieut. 1st W. Va. Vols. Infantry.

Wilson N. Paxton, late Capt. Co. G., 140th Penn. Vol. Infantry.

L. P. Williams, late Lieut. and Brevet Major 73rd Ind. Vols.

A. von Haake, late Major 68th N. Y. Vet. V. I.

James P. Perley, late 13th. Mich. Vol. Infantry.

NEW YORK, March 20.

HON. NEAL DOW, Portland, Me.:

Four thousand citizens of New York and vicinity at Carnegie Music Hall meeting, Sunday, March 18th, most heartily congratulate you on the occasion of your ninetieth birthday anniversary, and hereby express profound sympathy and admiration for you as an honored pioneer of the temperance reform, and especially as the author, successful promoter, and defender of the Maine prohibitory liquor law, and also as a brave, patriotic, christian citizen and philanthropist.

JOSEPH A. BOGARDUS, Chairman.

From Ex-Governor Long, of Massachusetts.

BOSTON, March 20, 1894.

HON. NEAL DOW, Portland, Maine:

The Massachusetts Total Abstinence Society congratulate you upon the completion of ninety years of heroic life devoted to good works.

JOHN D. LONG, President.

Canon Basil Wilbertree, Southampton, England.

General Neal Dow is a block of type, and he has imprinted on the human race the eternal truth.

When I was his guest at Portland I was deeply impressed by his gentle courtesy, his luminous intellect, and his elevated moral sense. The world is better that he has lived.

From Senator Hale.

WASHINGTON, D. C., March 17, 1894.

MY DEAR GENERAL DOW:

I wish I could join with your many friends who will meet you in Portland on your ninetieth birthday anniversary, but my engagements here are such that it is impossible for me to be present.

I am sure that I represent the cordial sentiment of the people of Maine when I say that they have always appreciated your earnest and efficient battle for temperance and humanity, and that now, when both Europe and America join in expressions of respect and sympathy, no voice is more hearty and sincere than that from your native state.

With the hope that there are before you years of health, and usefulness, and happiness, I am,

Cordially yours,

EUGENE HALE.

From Senator Frye.

UNITED STATES SENATE.

WASHINGTON, D. C., March 13, 1894.

MY DEAR MRS. STEVENS: I regret greatly that I cannot be present at and participate in the Neal Dow celebration to be held at Portland, March 20th, instant. I have known General Dow for many years, and have always admired him for his pluck, his devotion to principle, his ceaseless fight against the powers of darkness. He deliberately entered upon a crusade years ago, the ultimate purpose of which was to close the flood-gates of intemperance and save men from filling drunkards' graves; and though he has been called on to endure persecution and all manner of harsh criticism, though now and then he has encountered serious obstacles, suffered keen disappointments, and has been, as he thought, deserted by those he counted as friends, the brave man has never lost heart, never grown weary in his well doing.

May the dear Lord bless, keep, and reward this splendid old man.

Very truly yours,

WM. P. FRYE.

From Senator Chandler, N. H.

WASHINGTON, March 20, 1894.

GENERAL NEAL DOW:

Accept my congratulations upon your ninetieth birthday. Few men can look back upon a life so well spent, so full of good thoughts, good purposes and good deeds. May your years continue with health, and happiness, and troops of friends, is the wish of your

Sincere admirer,

WM. E. CHANDLER.

From Congressman Dingley.

WASHINGTON, D. C., March 17, 1894.

MRS. L. M. N. STEVENS, Chairman Committee of Arrangements:

MADAM,—I regret that my public duties here render it impracticable for me to accept the kind invitation of your committee of arrangements to be present and participate in the meeting to be held in Portland on the 20th inst., to commemorate the ninetieth birthday of Gen. Neal Dow.

It is fitting that the friends of temperance everywhere should commemorate the event. For more than half a century Gen. Dow has been the most active and conspicuous worker in the temperance cause in this country, and, I may add, of the world. For forty-three years, dating from the adoption by the legislature of Maine in 1851 of the prohibitory principle in dealing with the grog-shop by-law, in a statute which he framed, and whose enactment he secured, Neal Dow has been justly regarded as the father of Prohibition.

Not only in this country, but in Great Britain also, his voice has been heard advocating total abstinence from the use of intoxicating liquors as a beverage for the individual, and prohibition of the dram-shops by the state,—the latter as a necessary supplement to and support of the moral agencies employed to promote the former. From the day more than half a century ago, when a rumseller, whom he had besought not to sell liquor to a friend whose appetite was rapidly hurrying him to destruction, refused to grant the request on the plea that he had a license to sell liquor and that was his business, this great apostle of temperance has been proclaiming his reply, "Heaven helping me, I'll see if I can't change all that."

That message, thank God, has found lodgment in the hearts of millions of our people, and in good time will become the accepted policy of every christian state. While a comparatively small number of states have followed Maine in the universal application of the policy of prohibiting the dram-shop, yet twenty-two states have recognized the soundness of the principle by authorizing municipalities or counties to apply it within their jurisdiction.

Although I cannot be with the friends of temperance who will meet in Portland on the 20th to extend congratulations to General Dow in person, yet I shall be with them in spirit.

Sincerely yours,

NELSON DINGLEY, JR.

From Ex-Speaker Reed.

HOUSE OF REPRESENTATIVES, U. S.,
WASHINGTON, D. C., March 14, 1894.)

DEAR MADAM,—I am not able to be present at your meeting to do honor to General Dow on his ninetieth birthday. I beg you to tender to my distinguished townsman my kindest congratulations on the anniversary which marks his arrival at the end of a decade beyond the allotted years which by reason of strength any man may hope to reach.

To few men is it given to come to so great an age with so much strength of body and so much vigor of mind.

Very truly yours,

(Signed,) T. B. REED.

To MRS. L. M. N. STEVENS.

From Congressman Milliken.

HOUSE OF REPRESENTATIVES, U. S.,
WASHINGTON, D. C., March 12, 1894.)

MRS. L. M. N. STEVENS, Recording Secretary, W. C. T. U.,
Portland, Me :

DEAR MADAM,—Accept my cordial thanks for the kind invitation extended to me to be present at the meeting on the ninetieth birthday of General Neal Dow.

I assure you that were I not confined here by my public duties I should take pleasure in being with you to contribute my testimony to the respect and honor in which I believe all intelligent citizens of Maine and our country hold the venerable reformer, whose strong character and earnest effort have impressed themselves for good upon his fellow-men even beyond the limits of his own country.

Let us hope that he may live even yet many years, to see the beneficent fruits of the brave and vigorous struggles of his long life. With sincere regard,

Very truly yours,

SETH L. MILLIKEN.

From the Reverend Joseph Cook.

BOSTON, MASS., March 14, 1894.

The face of George Washington was a large type copy of the ten commandments. So is that of Neal Dow. Conscience and courage, will and wisdom, duly combined, make celestial fire. A large spark of that fire was a divine gift to Neal Dow's soul. This has made him for nearly a century a purifying force in American civilization. Whether as mayor, legislator, general or civilian, he has always been a reformer, at once unselfish and unflinching. Every temperance blade should have a hilt and every temperance hilt should have a blade. The Maine prohibitory law, as framed and executed by Neal Dow, was a sword with both blade and hilt. His principles of total abstinence and Prohibition give that blade a double edge and make it invincible. He has fought a good fight, he has kept the faith, and even at ninety years of age he has not finished his course.

JOSEPH COOK.

Portland City Government Congratulates General Dow.

At a meeting of the city government, held last evening, his honor, the mayor, presiding, Alderman Thompson presented the following order :

Resolved, That a committee of two, with such as the common council may join, be appointed to call to-morrow upon our distinguished fellow-citizen and oldest living ex-mayor of this city, General Neal Dow, and tender him the congratulations of the city government upon his long continued health and strength, and upon the widespread appreciation of his eminent services, manifested in the general recognition of the ninetieth anniversary of his birth.

On this committee the mayor appointed Aldermen Thompson and McGowan, and Councilmen Johnson, Snow and Howell.

From Mrs. Livermore.

MELROSE, MASS., March 13, 1894.

MY DEAR MRS. STEVENS,—I am sorry that I cannot attend your Neal Dow celebration in Portland, March 20. But we have a similar meeting in Boston at the same hour, in the old historic King's Chapel, and I am due there.

It is a most excellent thing that we are to celebrate General Neal Dow's ninetieth birthday so largely in New England and elsewhere. It challenges the attention of the public to the life and character of a man who nearly sixty years ago dared fling down the gauntlet to the unquestioned oligarchy, and entering the lists against it, succeed in driving it from his own state. Persistently waging warfare against the drink-evil ever since, filling public positions always with an eye to the public welfare, when past the age of bearing arms leading his troops in the war of the rebellion, which eventuated in the death of slavery, never to know a resurrection on American soil, and all the while living a beautiful and immaculate life as husband, father and private citizen—is he not a man whom the moral and christian world delight to honor?

I remember when the "Maine Law," was enacted, and Neal Dow was elected mayor of Portland. All temperance people were thrilled, for there was a way out from the thralldom of the liquor traffic, and Neal Dow had demonstrated it. The "Maine Law" and the work that carried it was the genesis of the movement for Prohibition, now world-wide, and which is sure of ultimate victory. What an inspiration to noble living is furnished by the career of our ninety-year-old hero. How it should stir our young men to lofty aims, and

"To lay their foundation in the skies,
And then build upward. Who shall dare to tell
How high the glory of their house shall rise,
Or in what golden chambers they shall dwell?"

Yours truly,

MARY A. LIVERMORE.

J. N. STEARNS, New York City.

The world takes off its hat to Neal Dow as he reaches his ninetieth mile-post.

From Ex-Governor Perham.

WASHINGTON, D. C., March 14, 1894.

DEAR MRS. STEVENS,—I regret very much that I cannot accept your kind invitation to be present at the celebration of the ninetieth birthday of General Neal Dow in Portland, March 20th.

For many years it has been my privilege to be a co-worker with General Dow in the effort to maintain Prohibition in the state of Maine. My association with him has inspired the most profound respect for him as a man and as the recognized leader in the suppression of the liquor traffic through legal enactments.

It was a happy thought that prompted the movement to celebrate this event by temperance people throughout the world. First, because the life-work of General Dow is eminently deserving of such recognition, and secondly, because it cannot fail to strengthen the sentiment in favor of Prohibition of the liquor traffic, of which he has been the most pronounced and efficient advocate.

The people of Maine, especially, owe to General Dow a debt of gratitude which they can never repay except by maintaining steadfastly the prohibitory law and demanding and securing its enforcement in all parts of the state.

Very truly,

RODNEY PERHAM.

From the Governor of New Hampshire.

CONCORD, March 19th, 1894.

Accept my congratulations on your ninetieth birthday. New Hampshire still stands with Maine for Prohibition. I have a pleasant recollection of an address by you to a large assembly of people in the State House Park in Concord in the early fifties. This in our state was the discussion period of the then called Maine law. I was a small boy then, but still remember well some things you said, and I remember you said them well. I wish you good health and a still longer life. With great respect,

Yours truly,

JOHN B. SMITH,

Governor of New Hampshire.

From Senator Gallinger of New Hampshire.

WASHINGTON, D. C., March 20, 1894.

HON. NEAL DOW,—Congratulation on your ninetieth birthday. The cause of temperance owes you a debt of gratitude that can never be repaid. It is a great distinction to be acknowledged as the father of Prohibition in the country. New Hampshire followed the example of Maine in adopting a prohibitory law, and the Granite State gladly joins with the Pine Tree State in wishing you a happy anniversary to-day, and a still happier anniversary ten years hence. May God bless and keep you.

J. H. GALLINGER.

Lady Henry Somerset.

It is a happy thing for us all that he has lived these ninety noble years.

The Priory, Reigate, England.

Rev. Theodore L. Cuyler, D. D.

As the glorious veteran has been one of God's heroes of the nineteenth century, may he live to march into the twentieth "with his beaver on."

Henry W. Blair, M. C. N. H.

I was with him in battle when he was wounded, so that I feel a sort of vested interest in this grand old veteran of a thousand battles for God and man.

Mrs. S. F. Chapin, Charleston, S. C.

Grand old hero! May he reach the goal with his torch brightly burning, leaving the legacy of a grand work accomplished for his state and country.

Ex-Governor Long, Massachusetts.

His devotion to a noble cause, his consistent example, his courage and his faith, have made him one of the heroes of the century.

Lillian M. Phelps, St. Catharines, Ont.

It is his unswerving, unflinching, "right about front" to every question that gives us the sum total of the Grand Old Man of Maine.

Rev. C. C. McCabe, a Fellow-Prisoner of Neal Dow in Libby.

A man who is a genuine ally of the Lord God Almighty in making this world better and in hastening the millenium glory.

Among the other letters and telegrams received were the following:

From Judge Whitehouse.

AUGUSTA, March 20, 1894.

GEN. NEAL DOW:

HONORED SIR,—Please accept my sincere congratulations that you have been enabled to celebrate the ninetieth anniversary of your birth, with health and strength unimpaired, and with unexampled tributes of honor, gratitude and praise from moral and Christian people in nearly all the civilized nations of the earth. The beneficent influence of your life upon the welfare and prosperity of the people of Maine will be felt to the remotest generation. In the hope that you will in like manner and condition reach many other milestones in the journey of life, I am, with great respect,

Your obedient servant,

WM. P. WHITEHOUSE.

From Geo. S. Hunt, President Merchants' National Bank.

PORTLAND, Me., March 20, 1894.

GEN. NEAL DOW :

MY DEAR SIR,—With the overwhelming number of letters of congratulation which you are receiving I cannot presume to think that any word of mine would add anything to your happiness, yet, as a citizen of Portland, it is a pleasure to me to offer my word of congratulation on the occasion of your ninetieth birthday, and to wish you many more years of health, happiness and usefulness.

Very respectfully yours,

GEO. S. HUNT.

From Henry W. Blair, M. C., from New Hampshire.

WASHINGTON, D. C., March 20, 1894.

GEN. NEAL DOW :

I heartily join in the great voice of congratulations and thankfulness which arises from all parts of the country on this your ninetieth birthday, for the nobility of your character and the great services you have performed for mankind.

HENRY W. BLAIR.

Sir Leonard Tilley, St. John, N. B.

I have met him on the platform in England, the United States and Canada. He is always logical and convincing, his motto ever seems to be, "No surrender." I pray that his valuable life may be spared many years more to work for God and humanity.

Sir Wilfred Lawson, Brayton, Carlisle, England.

On his coming birthday we can show how gratefully we appreciate his labors and honor his devotion to the cause of justice, progress and humanity.

Ex-Governor St. John, Kansas.

Prohibition will triumph, the saloon will go down and out forever, our homes will rejoice and be glad, and no one will be entitled to greater credit for this result than our brave old leader, Neal Dow.

W. S. Caine, London.

There is no speech nor language where his voice has not been heard.

Rev. Asa Dalton, Rector St. Stephen's Church,
Portland, Me.

In it all Neal Dow has been the principal factor, deserves the chief credit, and is held in highest respect in the city where he has lived all his life.

President J. W. Bashford, Ohio Wesleyan University.

I never saw him discouraged for a moment during the darkest days of any campaign.

Louise Ormiston Chant, London, England.
Maine and the world owe Neal Dow great gratitude.

Mrs. L. M. N. Stevens, Portland, Me.

I believe in some future day the grateful children will erect to his precious memory a monument as grand as any ever dedicated to freedom's cause.

Ann F. Greeley, Eilsworth, Me.

The women of Maine thank God for Neal Dow.

Incidents.

At an early hour in the morning congratulatory messages began to arrive, and through the day up to late in the afternoon it was frequently the case that four or five telegraph messengers were at the door at the same time, often with three and four despatches each. These came from all parts of this country, the Dominion of Canada and Great Britain with occasionally one from outside, as from Nassau, Prince Edward Island, etc. They came from local and state branches of the W. C. T. U., from local temperance lodges and divisions of the Sons of Temperance, from churches, schools, colleges, literary societies, from governors, senators, congressmen and from personal friends.

With the messengers from telegraph companies came many others, bearing floral offerings or notes of congratulation from citizens of Portland. The mail-carriers also were burdened with letters. These came from every point it would seem having mail facilities and some were in foreign language. From ten o'clock in the morning until after five in the afternoon callers were constantly arriving.



THE OHIO ANTI-SALOON LEAGUE.

By Howard H. Russel, LL. B.

THE purpose of this writing is to recite how a great revolution against the liquor domination has broken forth and gathered headway in Ohio during the past two years. The power and promise of this new belligerent upon the old arena of temperance hostilities are found in the fact that there has been effected a tremendous combination of hitherto scattered companies, squads and private soldiers who, under one central management, are being drilled and disciplined and hurled against the common foe. The Ohio Anti-Saloon League was organized at Oberlin, the birthplace of other reform movements in the past. The constitution of the League proposed "to combine and concentrate the various temperance organizations and individuals of the state along such lines of work as all can unite upon" against the traffic in intoxicating liquors as a beverage in the State of Ohio. It was proposed to make the organization inter-denominational and omni-partizan. The political purposes of the League were carefully defined in the following declaration: "The League shall form no political party. It shall seek affiliation with and aid from no political party as such, but shall endeavor to influence and secure the support of the individual members and officers of all the political organizations of the state." As the name implies, the League concentrates its operations against the saloon. A state superintendent was elected, with the understanding that he give his whole time to the work, and a central headquarters was opened at the capital of the state. This was in September, 1893. Amid many difficulties, arising from the apathy and discouragement of the people, seventy-five organizations were formed before the next session of the state legislature, which met in January, 1894. The whole power of the new organization was then turned into legislative channels. At the adjournment of the legislature organizing work was vigorously pushed, until, at the present time, two years from the beginning, there are now nearly 500 branches co-operating with the central organization.

Four departments of permanent work are zealously advocated and kept active by the officers of the state department. First and foremost, the agitation department. In this department we stimulate each organization to hold regular public union anti-saloon meetings, and as far as

possible the state superintendent co-operates with each local league in securing speakers to address the meetings. Each league is visited once a year or oftener by one of the field secretaries of the league. Seventeen hundred such meetings were conducted directly under the auspices of the state department the first year, and the second year over 6,000 meetings have been held. Quartette and solo singers have accompanied the speakers to add attractions to the meetings. Anti-saloon Sunday is one of the special features of our work in the agitation department. This means that on a given Sunday all the churches in a locality set apart one of the services of the day as an anti-saloon anniversary, and the address or sermon is delivered by one of the salaried or volunteer speakers for the league. The anti-saloon medal contest, similar to the Demorest contest, except that non-partizan selections are spoken, is also doing valuable agitation work. Over two tons of tracts have been printed, and are being circulated throughout the state. The aim of the league is by aggressive, persistent and united agitation to keep alive a vigorous public sentiment against the liquor habit and traffic. In this way the league aims to secure both the enactment and enforcement of law through a stern and steady demand.

Our second department is the department of law enforcement. In the enforcement of law the anti-saloon league does not make use of the "law and order league" methods. No detectives or lawyers are employed as a rule. The theory of the league is that the executive and police officers of the town or city have been elected, sworn in, and are being paid to strictly enforce the laws of the state, and ordinances of the town. By the federation of all law-abiding citizens we have been able in many cities and towns of Ohio to secure the faithful enforcement of law by the municipal officers; or, in case of their refusal or neglect to enforce law, defeated them at the primaries or polls and secured the election of officers who would perform their duty.

There is also the department of legislation. In the last general assembly our young organization took an active and forceful part. We were able to prevent the enactment of three legislative bills which are sought for by the liquor league of the state. We also secured the enactment of two

wholesome laws of decided advantage to the cause of temperance. The most important measure introduced by our league at the assembly was known as the Haskell bill. The bill provides for local option for counties, cities, wards of cities and incorporated villages and townships, with a vote recurring every two years upon the Australian ballot. When this bill is enacted into law it is anticipated that nearly two-thirds of the geographic territory of the state will be placed under Prohibition at the first vote thereunder. The bill was forced to a vote in the house at the last session, but failed of necessary majority. A bill providing for similar features will be introduced by the league at the coming assembly, which meets in January, 1896. We hope that Ohio will at that time take her place in the honorable list of such states as Georgia, Mississippi and Arkansas, where the reform has been pushed rapidly forward through similar methods of legal treatment.

Our financial department has been systematically and successfully conducted. The league is supported by the voluntary subscriptions of its members in all parts of the state. Monthly subscriptions, payable quarterly for a year, are given in the public meetings of the league and are collected by local collectors, who receive a small percentage for their services. Some generous subscriptions have been made by level-headed business men, who have recognized the common-sense methods and business system of our league. Several thousand persons have given smaller sums. The first year an aggregate of \$8,000 was raised, and the present year, closing with September 30th, an aggregate of about \$24,000 has been received and disbursed by the state treasurer. The state finance committee of our league is appealing to the people of the state for \$40,000 for the support of the work the ensuing year.

The various departments of work of the league have been carried forward by able men who have been called one after another to serve as field secretaries, until we now have fifteen salaried workers in the headquarter's office and in the field, giving their whole time to the work. Several of them are successful ministers; nearly all are college-bred men, and the anti-saloon cause has been dignified by thus systemizing the work and carefully choosing reputable and talented men to carry it on.

The results of the work of the league have in every way accorded with the hopes of its projectors. Over two hundred saloons — a mile of saloons — have been thus far closed by the direct work of the league, and many more have been closed or compelled to observe the restrictions of the law through the better enforcement of the statutes throughout the state. In 1893, when the league was organized, there had been an increase in the state, year by year, for the past five years preceding, of over four hundred saloons per year. There has been a reduction in the number of saloons of over four hundred since the league was formed. This prohibition of saloons has been brought to pass in various townships and municipal corporations of the state by the use of

the present prohibitory statutes — the township local law and the "council" features of the Dow law. The Ohio State Liquor League has just held its annual convention at the city of Springfield. The president's address was devoted chiefly to sounding an alarm to the trade. He reminded the delegates of the powerful organization now arrayed against them in the anti-saloon league, and viewed with special apprehension the probable legislation of next winter.

The good effects of the work of our organization would have been utterly impossible without the federation of the anti-saloon forces of the state. Such a federation would have been impossible at the present time upon any other basis of action than that contemplated by the constitution of our league. We enlist our members without regard to their political relations. Our state board of trustees and every local executive committee is made up of the members of the various political parties — anti-saloon Republicans, Democrats, Populists and Prohibitionists work side by side against their common foe. A most blessed fellowship has been formed of the members of the various conflicting faiths of christendom. Catholics, Jews and Protestants are mustered together in a common warfare. Leading men of all the Protestant denominations are warmly co-operating in the local and state management. Within the past ninety days the three prelates of the Catholic church of Ohio, Most Rev. Archbishop Elder, of Cincinnati; Bishop Watterson, of Columbus, and Bishop Horstman, of Cleveland, have all heartily endorsed the methods of the league and the principles of the Haskell local option bill, and have consented to co-operate in the work. Bishop Watterson has made several very strong addresses in the largest cities of the state, and many of the leading priests have joined heartily in our meetings upon the same program with Protestant ministers, appealing to the people of all religious faiths to support our league and legislative bill. At the annual state meeting of the Catholic Total Abstinence Society the state superintendent of our league was unanimously elected as fraternal delegate and invited to a part in the discussions of the body — an unprecedented but hope-bearing incident. The political assimilation of the members of the various political parties is well attested by the fact that recently an appeal on behalf of the anti-saloon league was made by the presiding elders of the Methodist church to the pastors and members of that denomination in their districts, and this appeal was signed by every white, colored, and German presiding elder in the state.

Our federation of the forces of good citizenship against the saloon is no longer an experiment. It is already a demonstration. Let such an aggressive combination be formed in every state; let the tocsin of our league, "The saloon must go," ring out in an inter-state or national unison, and a better day for temperance will be speeded throughout the land. Under the blessing of Almighty God, unity and persistency will bring victory.

LIBERTY AND GOVERNMENT.

By Robert C. Pitman, LL. D.

From the Volume, "Alcohol and the State," published by the National Temperance Society, New York.

"It is a common fault of enthusiasts for liberty that they do not clearly define what it is they would make free. . . . There are some things which cannot be liberated too much; and there are some things which devour all rational and enriching liberty, if they are not effectually tied up; and partisans of liberty who are so blindly its partizans that they will not discriminate, will not organize a means to liberate what is really liberal, and bind what makes a vicious and destructive bondage, are its partizans without being its promoters."—D. A. WASSON.

CERTAIN notions as to individual liberty and the functions of government which obtain among a recent school of writers, are frequently made to play an important part in the argument against certain forms of restrictive legislation against the liquor traffic. It is obvious, however, that if valid at all, they are equally valid against all forms of such legislation.

At the head of this school stands Herbert Spencer, who, in the reckless audacity of his intellect, and with his omniscient style, announces in his "Social Statics" that "as civilization advances does government decay." "We call government a necessary evil" (p. 25). "Government is essentially immoral" (p. 250), and defines the State to be a body of men "voluntarily associated" "for mutual protection" (p. 303).

The doctrine that the only true function of government (if an essentially immoral institution can have any true function) is "mutual protection," is one that is opposed to the practical judgment of all statesmen, as well as the general theoretical judgment of past philosophers, and is so subversive (as we shall see) of what appear, at least, to be among the fairest results of our political institutions, that it ought to be supported by a great weight of reason to win our acceptance. And to what does it make its appeal? Why, it is said, to our sense of justice. Society being formed only upon the "voluntary association" of individuals, and for purposes of "mutual protection," the presumed assent of each member is limited to that object, and it is a species of tyranny to compel him, either by taxation or coerced obedience, to contribute to any other end. But if it be granted that each member of society

desires "protection," and so may justly, as an abstract principle, be compelled to contribute money and obedience therefor, yet, when you come to apply this principle, you at once meet with difficulty. Protection against what? One man is satisfied with protection to his life and property; another man thinks protection against injuries to reputation should be included, and still another, that injury to the character of his children by the evil excitement of passions and appetites, calls loudly for protection; and that the man who seduces the affections of his wife is not only a villain but a criminal, against whom society, if it calls itself civilized, is bound to protect him. Or, if you reduce protection to its lowest terms and include therein only defense from bodily injury, still you do not escape the difficulty that you must coerce some one against his convictions. The non-resistant believes that love is better than bars; perhaps some student of Spencer believes that if government is an "essentially immoral" institution, we had better hold to the absolute right and let it go.* What, then, shall we do with such men? If we are to have anarchy, we must let them alone; if we value government more than the Spencerian philosophy, we must make them submit to the will of the majority. The result is inevitable; if men live in a civil society and enjoy its advantages they must pay therefor by a surrender in some matters to the will of the majority. We are, in fact, all under a sort of betterment law; and whenever society determines that any policy improves the value of property and the comfort of life the individual, even though he dissents, must contribute his share. It is one of the necessary conditions of government, and one on which, in the long run, the happiness of every one depends.

* It is, perhaps, just to Spencer to say that in the preface to his "Social Statics," from which our quotations are made, he expresses regret that he has no time to re-write some chapters, and remarks: "In re-stating them, he would bring into greater prominence the transitional nature of all political institutions, and the consequent relative goodness of some arrangements which have no claims to absolute goodness."

Mr. Spencer follows out with stern consistency to the end, his theory of mutual protection, and that interpreted in the baldest sense, as the sole function of government. Thus, in his "Social Statics," he not only opposes all state provision for the poor, but he says, "the state has no right to educate" (p. 361); and he even opposes all sanitary inspection by the state as "a violation of rights" (p. 406). To state such propositions is to refute them, so far as the common sense and the common judgment of mankind is the arbiter. But if we try them by the test of reason, what is the strength of the argument for thus reducing the functions of government to what Huxley calls "administrative nihilism?"

To the believer in human government, as in its essence, though not in its special forms, a divine institution, ordained, like the family, as a means, not merely of protection, but of culture and development of the individual, this theory is as baseless as the supposition of a mutual compact, as the origin of government on which it rests. But even those who are not prepared to recognize any divine authority in government, must see that it is illusory to rest it upon the voluntary assent of its subjects. The bad, who on the Spencerian theory have the only need of government, can not certainly be presumed to assent to the laws which antagonize them; while, as a matter of fact, we know that no one has come under the domain of law by any process of voluntary assent. The simple fact is that men are born under government as they are born into society. They have the power of withdrawal from either; but if they remain and accept the advantages they must pay the price. The vast majority of the people of New England, for instance, believe that the material prosperity of the highest good of the whole community are promoted by universal education; they also believe that this can be secured in no other way than by a system of state schools. Must they abandon the system and forego all its blessings, because a few crotchety individuals dissent from this view? If so, where shall we stop? The very highways are not built for "protection," but for convenience. It is not reasonable to say to the dissentient members of society, "To government you owe not only the security of life and property, but its enhanced value? You can not have at once all the added wealth of civilization, with the wild freedom of the forest."

Various attempts have been made to define the sphere of government. The definitions do not stand the test of criticism. As practical limits no one will ever accept them.* The truth is, no definition which deals in much limitation is practicable. We may safely say that the bill of rights in

the constitution of Massachusetts (Art. VII.), that "government is instituted for the common good; for the protection, safety, prosperity, and happiness of the people; and not for the profit, honor, or private interest of any one man, family, or class of men." But what government may properly do for "the prosperity and happiness of the people" varies greatly with time and place. In one country it may even be inexpedient to establish a system of common schools; in another it may be well to supplement the best schools (common only in the sense of universal) with free public libraries, with national galleries of art, with civic parks and gardens. At times it may be well for the state to assume the control of postal and telegraphic service; at other times to leave it to private enterprise. I know it is said that it is dangerous to allow this broad scope to government. To this I cannot give a better answer than in the common sense words of Huxley:

"It was urged that if the right of the state to step beyond assigned limits were admitted, there was no stop, and the principle which allowed the state to enforce vaccination or education would allow it to prescribe his religious belief, or the number of courses he had for dinner, or the pattern of his waistcoat. The answer to that was surely obvious, for on similar grounds the right of man to eat when he was hungry went, for if they allowed a man to eat at all there was nothing to stop him from gorging. In practice, a man left off when he had sufficient. So the co-operative reason of the community would soon find out when state interference had been carried far enough."

JOHN STUART MILL.*

The speculative views of Spencer upon government have been less familiar to the public than the essay of Mill upon "Liberty." Certain high-sounding sentences from this book have served to garnish attacks upon restrictive legislation upon the liquor traffic, and the very name of Mill has lent a sort of respectability to the advocacy of free trade in intoxicants.

It can not be denied that John Stuart Mill has exercised a considerable degree of fascination over a class of generous-minded young people. Some degree of that personal magnetism which availed in his lifetime, as sturdy John Bright recently confesses, to make him for the time, against his judgment, a supporter of female suffrage, seems transfused into the written page. And as our steadfast friend, during the dark days of the rebellion, when English friends seemed few, he seemed to have an additional claim to a favorable reception on this side of the Atlantic. And if we add to these considerations a recognition of his pellucid, clear-cut style, it will not be difficult to understand his

* Arthur Helps, in his "Thoughts on Government," well says: "There are persons who theoretically declare that they desire the least possible of governmental interference in all their affairs, but when any calamity occurs, or when any great evil, socially speaking, comes to the surface and is much talked about, these same persons will be found joining in the cry that government ought to have foreseen this—ought to look to that, and, in short, all of a sudden (often when it is too late) they are willing greatly to extend their views with regard to the proper functions of government."

* If I seem, to the general reader, to devote too much attention to the speculations of Mill, I beg to quote an incident related by Rev. Mr. Vibbert in a paper read before the national temperance convention at Chicago in 1875: "Several years ago I wrote to a judge of the supreme court of Massachusetts, to the United States district attorney, to a candidate for secretary of state, now a member of congress, all men of high worth and ability, asking them for the strongest objections to Prohibition. Each gentleman in his reply referred me to ex Governor Andrews' argument, and to the fourth chapter of John Stuart Mill's 'Essay on Liberty.'" I may add that Andrews himself placed great stress upon the opinion of Mill.

popularity. I should be ashamed to invoke against Mr. Mill the *theologicum odium*, but it seems fair to say that since the publication of his autobiography the reader will find his admiration so mingled with commiseration that he will be indisposed to lean upon Mill as an authority, or to trust him as an intellectual guide any further than the light of his reason shows the path. Fitz James Stephen, in his able critique on Mill (entitled "Liberty, Equality and Fraternity,") points out the fact, which no careful reader of Mill's essay could fail to notice, that he uses a great deal of assertion and very little argument. And this is the more remarkable as he is a decided opponent of the intuitionist school. We are, therefore, rather to examine statements than to discuss proofs.

HIS DOCTRINE OF LIBERTY.

We desire to give Mr. Mill's idea of personal liberty and the sphere of government in his own words.

In the introduction to his essay he says:

"The object of this essay is to assert one very simple principle, as entitled to govern absolutely the dealings of society with the individual in the way of compulsion and control, whether the means used be physical force in the form of legal penalties or the moral coercion of public opinion. That principle is, that the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is self-protection. That the only purpose for which power can be rightfully exercised over any member of a civilized community against his will is to prevent harm to others" (p. 23).

Here we come again upon the Spencerian theory of government, which we have already examined. But in protesting against a limitation of the powers of government, which would deprive it of all right to promote the common welfare by public improvement; to satisfy the common sense of humanity by public provision for the poor, the sick, and the class of "defectives;" to educate beyond such elementary instruction as may tend to prevent such gross ignorance as threatens the safety of the state; to care in any way for the higher development of society — yet it is to be observed that the principle which Mr. Mill lays down, instead of overturning, directly recognizes the central basis upon which the advocate of the suppression of the liquor-traffic rests his case. If we have proved anything in the course of this discussion, we have proved exactly this: that the liquor-dealer is doing "harm to others." That is the exact and foreknown result of his business. Nor does it constitute any shield to him that, in order to effect this harm, he has to entice or enslave the will of the drinker. The state suffers no less, and is no less clearly bound to interfere "to prevent harm to others," which is the inevitable sequence to the traffic and disappears with its suppression. This would be so if the drinker himself were the only victim; the case is still stronger because of the fact that the innocent wife and children, and society itself in its every interest, feels the "harm."

APPLICATIONS.

But the "applications" which Mill makes are far more shocking than the principle he lays down. "Fornication,

for example, must be tolerated, and so must gambling" (p. 191).

As to the marriage relation, after quoting the opinion of Wilhelm von Humboldt, to the effect that it "should require nothing more than the declared will of either party to dissolve it," he calls attention to the fact that in many cases "the relation between two contracting parties has been followed by consequences to others," giving rise to obligations, and he adds, "even if, as von Humboldt maintains, they ought to make no difference in the legal freedom of the parties to release themselves from the engagement (and I also hold that they ought not to make much difference), they necessarily make a great difference in the moral freedom" (p. 201).

Of course, he regards "Sabbatarian legislation" as an "important example of illegitimate interference with the rightful liberty of the individual, not simply threatened, but long since carried into triumphant effect" (p. 174).

Of these evil things he is sure. Of some others even his great mind is left in doubt. Thus, after stating that fornication and gambling must be tolerated, he puts the question: "But should a person be free to be a pimp or to keep a gambling-house? The case is one of those which lie on the exact boundary line between two principles, and it is not at once apparent to which of the two it properly belongs. There are arguments on both sides" (p. 191). And after stating them he naively says: "I will not venture to decide" (p. 193).

In such a state of mind, it is, perhaps, not strange that he deprecates all interference with the liquor-traffic. He is too clear-sighted not to see that restriction must rest upon the same ground as Prohibition; and he declares for free trade in the commodity. He says:

"To tax stimulants for the sole purpose of making them more difficult to be obtained is a measure differing only in degree from their entire prohibition; and would be justifiable only if that were justifiable."

And after approving certain police regulations of the traffic, he adds:

"Any further restriction I do not conceive to be, in principle, justifiable. The limitation in number, for instance, of beer and spirit houses for the express purpose of rendering them more difficult of access, and diminishing the occasions of temptation, not only exposes all to an inconvenience because there are some by whom the facility would be abused, but is suited only to a state of society in which the laboring classes are avowedly treated as children or savages, and placed under an education of restraint, to fit them for future admission to the privileges of freedom" (p. 196).

Mr. Mill thus explicitly holds that society has no right to protect itself or its members against the conceded evils which flow from the liquor-traffic, either by diminishing facilities or temptation. And he thus stands opposed, not merely to the prohibitionist, but to the well-nigh unanimous considerate, practical judgment of those who in all ages and in all countries have been called upon to face and to deal with this liquor problem. And yet it may be that he is more logically consistent than the advocates of "half-way measures."

Mr. Mill's cardinal objection is to all laws "where the object of the interference is to make it impossible or difficult to obtain a particular commodity. These interferences are objectionable, not as infringements on the liberty of the producer or seller, but on that of the buyer" (p. 185). But if the sale is admitted or proved to be, not in every individual case, but in the aggregate, the cause of vast injury to the public welfare, upon what ground is the liberty of the buyer to be preferred to the safety of the state? When the government has the undisputed right to deprive the subject temporarily of all liberty, and even to impair the security of his life by compulsory military service in time of danger, has it no right to curtail his freedom to buy liquor, if thereby it can render its streets more safe, depopulate its almshouses and thin out its prisons? The moment any business or pursuit becomes dangerous to the state, that moment the state acquires jurisdiction over it, and it has only to consider in determining either its regulation or suppression the degree of inconvenience to the individual caused by such interference as compared with the degree of danger to the state.

CONCESSIONS.

If duly weighed, the concessions in this essay itself destroys the application which Mr. Mill makes of his doctrines to the liquor-traffic.

Thus, on page 94, he says :

"The interest, however, of these dealers in promoting intemperance is a real evil, and justifies the state in imposing restrictions and requiring guarantees, which but for that justification would be infringements of legitimate liberty."

But why should people who have an interest in promoting intemperance be allowed to ply their vocation at all? And what if it so happens that long experience of many years and places has proved these "restrictions" and "guarantees," to be futile? Common sense would seem to say that in such case, unless the drink-shops do some good equivalent to the evil of promoting intemperance, it were the part of wisdom to suppress them. And the cursory reader would suppose that Mr. Mill would assent to this when he reads on page 183 :

"Trade is a social act. Whoever undertakes to sell any description of goods to the public does what affects the interest of other persons, and of society in general ; and thus his conduct, in principle, comes within the jurisdiction of society."

The leading principle of his chapter on the "Limits to the Authority of Society over the Individual" is stated thus :

"Whenever, in short, there is a definite damage, or a definite risk of damage, either to an individual or to the public, the case is taken out of the province of liberty and placed in that of morality or law."

If the term "definite" is used here as synonymous with clear or positive, the rule is broad enough to support legislation against the liquor-traffic. I do not see how the word "definite" can have any other reasonable meaning in this connection. For surely it is the evident *quantum*, and not the exactness with which the estimate of damage can be

made, that gives society occasion to interfere. "*De minimis non curat lex*" is no doubt a wholesome maxim to be applied to the making as to the administration of laws ; but when it is *de maximis*, if the evil is so vast and varied as to be incapable of computation, and is in that sense indefinite, it surely furnishes no reason for forbearance. It is a truism to say that no business or pursuit known to civilized life inflicts greater damage or exposes society to greater risks than the traffic in question. It is not "definite" simply because it is too great to be calculable ; it is fearfully indefinite, but it is a fixed fact in the past and morally certain in the future.

We might well rest the argument here. We have shown that, even upon the necessary concessions of Mill, society has a right in a case of such actual damage and such constant peril to itself as the liquor-traffic causes, to interfere with the "liberty" of the seller ; and if this be so, it is immaterial that the liberty of the buyer is incidentally affected. But if there were occasion, the argument might be pushed much further. Such interference seems maintainable upon principle, leaving its extent to be determined by considerations of practicability and expediency. Let us not be misled by favorite words. "Liberty," says Dr. Arnold, "is a means and not an end," and that true liberty which secures the free development of man's higher nature frequently depends upon the restraint of the lower appetites. So

"Wholesome laws preserve us free
By stinting of our liberty."

Every one recognizes the authority of society to interfere by outward restraint in case of individuals of unsound or immature mind, and recognizes the further fact that such interference, though nominally one of restraint, is really in the interest of normal development. Now, where society sees that individuals, even where they fall short of that actual state of drunkenness which the Greeks expressively designated as "brief madness," are yet exposed to that overpowering temptation which the liquor-dealer presents, by which their inner will is mastered, may not society take off the external force, and so leave the man to be his own master? To this extent, at least, it seems to us that government not only may, but ought to go. And no prohibitory laws yet enacted have attempted to go further. They have not prohibited buying ; they have not made it impracticable for any man whose sober judgment approves the drinking habit to procure by forethought such a supply of "pure" imported liquors as will allow him the inestimable privilege of such a diet or such a stimulant. As this treatise has a practical object, it is unnecessary here

* Or, as Thomas Carlyle, in his rough prose, sets forth the converse : "No man oppresses thee, O free and independent franchiser ! but does not this stupid pewter pot oppress thee ? No son of Adam can bid thee come or go, but this absurd pot of heavy-wet can and does ! Thou art the thrall not of Cedric the Saxon, but of thy own brutal appetites and this accursed dish of liquor. And thou pratest of thy 'liberty,' thou entire blockhead !"

to consider how much farther the right of society may extend.*

THE OPPOSITE DRIFTS.

It is a striking fact that while Spencer and his school have largely led the speculative mind of the present generation in the direction of "nihilism" in government, the practical and legislative mind has been going exactly in the contrary.

Spencer says, as we have before quoted: "Thus, as civilization advances does government decay."

Arthur Helps, in his "Thoughts on Government," directly antagonizes him thus:

"It is the opinion of some people, but, as I contend, a wrong and delusive opinion, that as civilization advances there will be less and less need for government. I maintain that, on the contrary, there will be more and more need."

So far, the practical victory remains most markedly with Mr. Helps. And the causes for this are not difficult to

*The reader who wishes to follow a suggestive discussion of the *rationale* of government interference with outward freedom in the interest of a higher, as applied to English "Factory Legislation," will read with interest the chapter on "Law in Politics," page 324, of a book entitled "The Reign of Law," by the Duke of Argyll.

understand. In the first place, as one of the results of modern civilization, men are brought closer together in every way, and their relations multiplied in number and complexity; so that, as Prof. Huxley observes, the action of one man has more influence over another, and it becomes "less possible for one to do a wrong thing without interfering more or less with the freedom of his fellows." Then, again, a closer study of the laws of human solidarity has shown how the well-being of all depends on the well-being and well-doing of each, while a better acquaintance with the moral and physical laws of the universe has revealed kinds of injury and damage unnoticed by former generations. At the same time, the intense pursuit of wealth and the creation of vast moneyed corporations, as a necessary means for carrying on the great enterprises of the day, has made labor, while nominally free, quite at the mercy of capital at vital points, without legislative protection. Simultaneously with this, there has grown up under the educating influence of christianity, a tenderer sympathy for the weak, a stronger sense of human brotherhood. And when to these causes we add the historic fact, that in all civilized countries the people have been steadily, if slowly, "coming to power," it is not strange that legislation has been growing more philanthropic and government more paternal.



LAW AS A TEACHER.

By Robert C. Pitman, LL. D.

From the Volume, "Alcohol and the State," Published by the National Temperance Society, New York.

"Law and government are the sovereign influence in human society; in the last resort they shape and control it at their pleasure; institutions depend on them and are by them formed and modified; what they sanction will ever be generally considered innocent; what they condemn is thereby made a crime, and if persisted in becomes rebellion."—THOMAS ARNOLD, D. D.

I AM aware that the very idea of government becoming in any sense a school-master is repulsive to those who attribute it to no higher function than that of a policeman to knock on the head the rascal who is pilfering a purse. But to most men government has nobler and wider functions, and is among the beneficent institutions ordained by the Great Lawgiver for the promotion of human welfare; and if human welfare depends primarily on moral conduct and character, then government, in the discharge of its proper duties, should not only frame its laws so as (to quote Mr. Gladstone) "to make it as hard as possible for a man to go wrong and as easy as possible for a man to go right," but it is bound to set before him a true ethical standard.

Reverence for law is a sentiment of force among both the lower and the higher classes of society. Coarser natures are impressed by the power it represents and the force which executes it; while the higher feel toward it something of that chivalric loyalty which found expression in the well-known sentence of Hooker, in which he declares of law as an idea that "there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care and the greatest as not exempted from her power." The educational influence of the laws of a country, though silent, is yet constant and most powerful, because not merely of their external authority, but because of this strong instinct of reverence.

Every student of the philosophy of history has noted how influential have been the laws of a people in fixing their moral standard. An expression at first of the high or low state of the average private conscience, they have

re-acted upon that conscience and served to intensify and perpetuate the state of mind and heart which gave them birth.

This idea was forcibly expressed and pertinently illustrated by Judge Sprague nearly thirty years ago in his speech before the committee of the Massachusetts legislature:

"It is a profound observation that the morality of no people can be maintained above the morality of their laws. Their institutions are an index of their sentiments. Reason, observation, and history, all teach this. While gambling-houses were licensed in Paris and New Orleans, that vice could not there be made disgraceful; and where prostitution even has been licensed, as in so many parts of Europe, it has been there viewed in a very different light from the abhorrence with which we regard it. Where polygamy is lawful a plurality of wives is reputable. If we recur to the history of Rome, we learn that public brothels were there tolerated with the inscription '*Hic habitat felicitas*' glaring upon their front, as may even now be seen in the ruins of Pompeii; and at the same time public exhibitions of mortal combat by gladiators, and of human victims thrown to wild beasts, were common amusements of the people. And what was the effect upon morals and manners? A combination of the extremes of luxurious licentiousness and ferocious barbarism. The laws of a country may reconcile public sentiment to crimes, even the most abhorrent to our nature, to murder itself; nay, to the murder of one's own offspring. Where infanticide is allowed people look on and see parents destroy their own children, not only without remonstrance, but without emotion."

Our own country supplies a forcible illustration of the extent to which the influence of a legal sanction to a moral crime may debase and deaden the public conscience. Slavery as a creature of the law was bulwarked by the law. It rose to the dignity of an institution. Not only those who were educated under it respected it, but the men of the north did it reverence because of its conformity to law and its protection by constitutional guarantees. When Henry Clay, in the senate of the United States, attempted to sneer the abolitionist out of the arena of debate as visionary fanatics, and impatiently exclaimed, "What the law declares to be property is property!" it did not shock the conscience of the average American, although to Lord Brougham and his

countrymen "the doctrine of property in man was a wild and guilty phantasy." It may well be hard for the young men of to-day (and it will be still harder for the young men of to-morrow) to realize that not a generation ago a system which allowed one man to live upon the compulsory and unpaid toil of another, and then to eke out a support for his vices by selling the children of the man whose life was spent in such toil, or even his own by a slave-mother, was held to be anything but infamous. And yet the law which allowed it so debased public opinion that the brave men who attacked it bore the stigma of infamy rather than those who merited it. Strange as it may seem, the law was able to make slavery respectable.

Judge Sprague well adds to what I have quoted above a most suggestive thought :

"Extraordinary efforts or the impulse of a particular occasion may, for a time, carry up public sentiment to an elevation above that of legal institutions; but the laws must either be changed to come up to public sentiment, or public sentiment will be brought down to a level with the laws."

The truth of the last remark was painfully apparent to the earnest men who had awakened the public conscience and touched the public heart at the time of the great temperance reformation in this country. Said Dr. Humphrey, of Amherst College, in 1833 :

"It is plain to me as the sun in a clear summer sky that the license laws of our country constitute one of the main pillars on which the stupendous fabric of intemperance now rests."

In the same year the honored Frelinghuysen, of New Jersey, expressed himself thus :

"If men will engage in this destructive traffic, if they will stoop to degrade their reason and reap the wages of iniquity, let them no longer have the law-book as a pillow, nor quiet conscience by the opiate of a court license."

Dr. Justin Edwards, in his "Sixth Report of the American Temperance Society," used this language :

"The point to be decided by legislatures of these United States — to be decided for all coming posterity, for the world, and for eternity — is, shall the sale of ardent spirit as a drink be treated in legislation as a virtue or a vice? Shall it be licensed, sanctioned by law, and perpetuated to roll its all-pervading curses onward, interminably, or shall it be treated as it is, in truth, a sin?"

Let us look a little closer at the educational work of different laws in relation to the liquor-traffic. License laws carry to the popular mind the implication that although the traffic in intoxicants is an exceptional one, requiring some unusual safeguards, yet that there is a legitimate public demand for such liquors as an ordinary beverage, which the state is bound to allow adequate means to supply. The correlative of regulation by the state is moderate drinking (or what he imagines to be such) by the individual.

On the other hand, prohibitory laws as plainly declare that the sale of intoxicating liquors as a beverage supplies no legitimate want, and is fraught with such dire evils to the state as to justify and require its suppression. What is so dangerous to the state can hardly be deemed safe to the

citizen, and the natural* sequence of Prohibition is total abstinence.

Suppose, instead of license or strict prohibition, the state adopts some "half-way measure." If, for instance, under a system of "local option," what is criminal in the country becomes innocent in the city, does it not tend to the confusion of moral distinctions? Will it not inevitably lead the thoughtless to practically feel, if not to theoretically believe, that in other things, as well as in drinking, a different standard of conduct is permissible in the one place from that in the other? Or suppose the law undertakes to discriminate between the different kind of alcoholic beverages, allowing, for instance, the sale of malt liquors and prohibiting that of distilled spirits, is there not, plainly, beyond the enticement offered to the use of beers by their free public exposure and sale, a most impressive and, at the same time, as we believe, a most dangerous advertisement of them by the state itself as harmless beverages? The force of these considerations as to the weight which law has in the popular mind, in matters of opinion and conduct, will be more and more apparent to the reader upon reflection.

It may be that the influence of law in the formation of opinion and the regulation of human conduct in matters beyond its domain of positive rule, is excessive. It is true that a right and wise-minded man will find a more unerring external and internal standard for the regulation of his moral belief and conduct than that of statute law; but it is a profound remark of George Eliot that "to judge wisely I suppose we must know how things appear to the unwise; that kind of appearance making the larger part of the world's history."

Soon after the enactment of the present license law in Massachusetts I was holding a term of court, when a deputy sheriff said to me one morning: "I have just seen a sad sight—a fellow persuading a reluctant comrade to enter a grog-shop. 'Come along,' said he, 'this is now as respectable a place as any; the commonwealth of Massachusetts says so.'"

But this immediate application of the statute law to override moral tastes and convictions is the coarser and less dangerous kind of the educational influence which bad laws exert. The greater danger is in the slower and insidious influence which such laws exert in familiarizing us with public vice; in accustoming us to its public tolerance;

* Observe, I say the natural, not the inevitable; for on this point I quite agree with Prof. F. W. Newman, who recently wrote thus to the *Alliance News*, of England: "I think it is full twenty years since I heard Lord Earrington (the first nobleman who joined us) say, 'I like a glass of wine, and think it does me good, and as long as I think so and can get it legally I mean to drink it. But I see that there are tens of thousands whom our drink traffic, as now conducted, frightfully ruins; and sooner than let this go on I will, when that proves necessary, give up my glass of wine.' To me the man who so speaks seems not only to be consistent and sincere, but to have a merit which none can claim who hold that alcoholic drink is in itself bad for all men. The latter class (to whom I belong) make no sacrifice in renouncing drink, and do not renounce it for the sake of others, but for their own sake."

in repressing the moral force of moral indignation,* and in inducing a faithless acquiescence in the inevitableness of moral evil.

And, on the other hand, it is in accordance with both philosophy and experience, that the effect of prohibitory laws should be surely, if slowly, to discourage the formation of drinking habits. It is a mistake to suppose that men often rush into evil courses in a spirit of moral defiance; when the state writes "criminal" over the doorway of the most elegant drinking-saloon as well as the lowest grog-shop; when it places at the bar of justice the tempter by the side of his victim, and when it stamps every package of liquor as a dangerous beverage, meriting destruction as a public nuisance, it has done much to warn the young and unwary, and to turn their feet aside from the downward path.

* Even so stern a moralist as Albert Barnes recognizes this. He says: "An evil always becomes worse by being sustained by the laws of the land. . . . This fact does much to deter others from opposing the evil, and from endeavoring to turn the public indignation against it. It is an unwelcome thing for a good man ever to set himself against the laws of the land, and to denounce that as wrong which they affirm to be right." (Sermon on "The Throne of Iniquity," p. 4.)

As a matter of fact, the influence of such laws has been recognized, and recognized most clearly where the law has been most continuously enforced. Hon. William P. Frye, M. C., formerly attorney-general of Maine, says of the law in that state:

"It has gradually created a public sentiment against both selling and drinking, so that the large majority of moderate respectable drinkers have become abstainers."

So Governor Dingley, in his testimony before the commissioners of the Canadian parliament, declared that "the influence of the law as a temperance educator, even when only partially enforced, was marked."

The Hon. Woodbury Davis, ex-judge of the supreme court of Maine, testified in this emphatic manner before the legislative committee of Massachusetts in 1867:

"My opinion has been from the first, and has been continually strengthened by my observation and personal connection with the enforcement of the law, that one of the most valuable results of it is, it has an effect on the public sentiment in making it disreputable to drink, and in restraining men from a practice in which they could not indulge, except by doing it secretly, which they do not like to do; and therefore, aside from its direct influence, perhaps its most valuable work was on the point you suggested, making the use of liquor disreputable, and thereby restraining the young from the habit." (House Doc. No. 415, p. 734.)



THE LIQUOR TRAFFIC.

By W. H. Withrow, M. A.

"The men who traffic in ardent spirit, and sell to all who will buy, are poisoners general: they murder his Majesty's subjects by wholesale: neither do their eyes pity or spare."—*John Wesley.*

"Round about the caldron go;
In the poisoned entrails throw.
For a charm of powerful trouble,
Like a hell-broth boil and bubble—
Double, double, toil and trouble;
Fire, burn; and caldron, bubble."

—*Macbeth.*

NOTHING so effectually counterworks God's purposes of grace, bans the souls that He would bless, and destroys the bodies of mankind, as the giant evil intemperance.

It is the ally of the devil, the enemy of all righteousness, the incentive to every lust and sin, to every crime and violence, to every cruelty and wrong. Like the dread apocalyptic vials of wrath poured out upon the earth, this fiery curse has spread with the virulence of no other plague that ever blasted the world, and has burnt over the earth with its scoriac rivers of fire. No land has been unscathed, from frozen sea to tropic strand; from insular Britain to its far antipodes. Entire races have melted away at the breath of this pestilence like snow before the summer's sun. But the most dreadful darkness of this shadow of death, its deepest and most dire eclipse of woe, has been in so-called christian lands. There the air has been

Full of farewells for the dying
And weeping for the dead,

for, as in the last great and terrible plague of Egypt, in almost every house has lain some slain victim of the traffic. Yet still the work of death goes on; still this wine-press of wrath is trodden out by "christian" feet; still the Moloch fires of the distilleries redden the midnight heavens. "Their worm dieth not on the holy Sabbath; on that hallowed day, when all other things with any quality of goodness or salvation in them rest—the still-worm, twin reptile of the worm that never dies, works on with all the infernal energy of its kind. It works on while the people who live by its profits are singing psalms in the house of God! That still-worm works on like sin and for the wages of sin. It works when all honest things are still and night

hangs heavy on the world. It works on to feed the appetites it has kindled to life—appetites which ever become more imperious, crying out like the grave, 'Give! give!'"*

Therefore God, who is forever and implacably opposed to sin, and wages eternal war against it, especially menaces with the most terrible maledictions of His wrath this direst of all sins. The seven-fold curse of His eternal indignation is announced against the agents, aiders, or abettors of this red traffic in blood—in the bodies and the souls of men. "Woe unto him that giveth his neighbor drink" sounds the prophetic thunder of His Holy Word.

This pernicious traffic, more than anything else, retards the progress of the gospel, and erects a kingdom of darkness in the midst of christendom, consigning millions of baptized men to a life of sin and misery, and ignorance far worse than any in the realms of darkest paganism. It excludes men from the kingdom of heaven and makes them the heirs of wrath and death eternal. It everywhere creates and fosters crime and pauperism, irreligion and vice; causes physical and mental disease; shortens life and often sends the soul into the presence of its Maker by an act of self-slaughter, or crimsoned with the guilt of murder. It is the cause of much of the Sabbath desecration, profanity and abounding wickedness that are the reproach of christian civilization. By its malign influence, many who might be useful members of society and ornaments of the community become its moral lepers and lazars, disseminating pollution and misery all around them. It makes of the streets of a christian metropolis, reeking with their "immortal sewerage"† of sinful souls, with their vile orgies, their haunts of vice and traps for virtue, a very pandemonium of profligacy and crime.

The waste of food, and its conversion into liquid poison caused by the liquor traffic, we contend is contrary to the will of God, and is, therefore, sinful and immoral. It needs no labored argument to demonstrate this truth. It surely is self-evident to every candid mind. God created every herb and every tree, in all their vast variety and mani-

* Thos. Hegg's "World's Temperance Convention."—Introduction, p. x.

† The expression is the Rev. Sidney Godolphin Osborne's.

fold excellence, to be food for man -- to minister to the necessities and the enjoyment of the creatures He hath made. The great staples of human existence -- the cereal grains, and fruits and vegetables of the earth -- contain all the elements which are necessary for the up-building of the body and for its maintenance in a condition of health and vigor. Yet there is hardly a single production of the soil which is fit for food that man has not perverted from its proper use to the manufacture of poisonous and intoxicating liquors, which are injurious in the highest degree to both body and soul.

In this process all the food-making elements are destroyed. The process of fermentation is literally one of putrefaction, by which the wholesome grain or luscious grape is changed from healthful food to death-dealing poison. Hence the hackneyed assertion that wine is a good creature of God, and, therefore, to be received with thanksgiving, is as false as it is common. The corn in its golden gleaming and the grape in its purple bloom are indeed His good creatures which make glad the heart of man; but the alcoholic principle, which perverted ingenuity has tortured from them in the process of their putrefaction, and which is not found in the universe, except as the offspring of corruption and decay, is in no sense a good creature of God, any more than the fetid gases by which its evolution is accompanied, or than the opium, strychnine, prussic acid, or arsenic, which man is able, chemically, to isolate from the vegetable or mineral substances with which they are held in innocent combination.

The immense waste of food that is caused by the manufacture of alcoholic beverages is perfectly appalling. According to a statement of the United Kingdom Alliance, in a single year there were destroyed in the manufacture of beer and spirits in the United Kingdom 52,659,000 bushels of grain. This would, as food, supply nearly six millions of people with bread.

"In consequence of this great destruction of grain," says the report, "we have to buy every year from other countries from twenty to thirty millions of pounds' worth of food, which drains this country of capital that might be spent on our own manufactures, and thereby greatly improve our trade and commerce."

It has been computed that there are in England 1,093,741 acres of land devoted to the growth of barley for malting, besides 56,000 acres of the best land devoted to the growth of hops, a weed which contains not the least nourishment, and which, when used habitually, is positively injurious. Thus there are, not including 350,000 acres more, devoted to raising the materials for cider and perry, 1,149,741 acres of land, which, notwithstanding the increasing pressure of the population on the means of subsistence, are perverted from the production of food to the production of pernicious and poisonous beverages, which are sapping the strength and destroying the industrial habits and moral principles of the people.

This land would produce, on a low average, $3\frac{1}{2}$ quarters of wheat per acre, or $4,024,093\frac{1}{2}$ quarters of wheat

altogether, from the land now growing malt and hops. Now, a quarter of wheat yields about 350 pounds of flour; therefore, this land would yield no less than 1,408,432,725 pounds of flour. Flour increases about one-third in being made bread, so this quantity would produce 1,877,910,300 pounds of bread, or sufficient to maintain 5,144,937 persons -- or nearly the entire population of the kingdom of Ireland, or over one-sixth of that of the whole of Great Britain -- for a full year. Better far that this immense amount of food should be gathered into heaps and burned rather than that it should be converted into that noxious draught that ruins the health, degrades the character and impoverishes the nation.

At $1\frac{1}{2}$ pence per pound this quantity of bread, thus worse than wasted, would amount to £11,736,937 7s. 6d., a sum sufficient to pay the entire poor rate for nearly two years.

On careful computation of the comparative expenditure on liquor and on bread, it is estimated that fully as much is thrown away on those injurious beverages as is expended in the purchase of the staff of life by the entire population. Nearly a hundred years ago, John Wesley, in a pamphlet on "The Present Scarcity of Provisions," inquires "Why is food so dear?" and asserts the grand cause to have been the immense consumption of grain in distilling. "Have we not reason to believe," he says, "that little less than half the corn produced in the kingdom is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into deadly poison; poison that not only destroys the life, but the morals of our countrymen? Tell it not in Constantinople," he exclaims in patriotic shame, "that the English raise the royal revenue by selling the flesh and blood of their countrymen!"

The immense disproportion between the consumption of wholesome food and baneful liquor is shown by the following statistics of the London provision supply: To 3,000 grocers, 2,500 bakers, 1,700 butchers, and 3,500 other provision dealers, making an aggregate of 10,700 engaged in the supply of food, there were no less than 11,000 public-houses dealing out disease and death, both bodily and spiritual, to the people.

In Scotland the statistics for forty towns -- a good sample of the whole country -- show a still more deplorable state of things. While it requires 981 of the population to support a baker, 1,067 to keep a butcher, and 2,281 to sustain a book-seller, every 149 support a dram-shop. This reminds one of Falstaff's "ha'penny worth of bread and intolerable deal of sack," and is a sad comment on the social condition of one of the most christian and enlightened countries on the face of the earth.

Even in the Dominion of Canada, with its population of only 4,000,000, there were destroyed in a single year over 2,000,000 bushels of grain in the manufacture of liquor, besides 380,787 pounds of sugar and syrup. From this was manufactured 11,513,732 gallons of intoxicating liquor, or nearly four gallons each for every man, woman and child in the Dominion. This fact is indeed an augury of ill omen

for its future prosperity. A worm — the worm of the still — is already gnawing at its heart and destroying its very vitals.

In the United States, in a single year, there were consumed 540,000,000 gallons of intoxicating liquor, or the enormous quantity of thirteen and a half gallons to every living soul in the nation, or two and a half gallons of proof spirit. In the manufacture of this deluge of strong drink there were destroyed 62,000,000 bushels of grain and fruit, or nearly two bushels to each individual in the land.

Had we the complete statistics of the destruction of food in the manufacture of intoxicating drinks throughout christendom, we would be overwhelmed with astonishment and dismay.

Thus does this hideous traffic take the food from the mouths of millions, and by an infernal alchemy transmute it into a loathsome draught, which maddens and destroys mankind. This is no mere rhetorical figure, but a sober, literal fact. During the horrors of the famine year of 1847-8 in Ireland — that dread carnival of death, when hunger-bitten men and women were literally dying of starvation in the streets — the grain which God gave to supply the wants of His children was borne by wagon loads into the vast distilleries and breweries of Belfast (we have the testimony of an eye-witness to the fact), and there, for all the purposes of food, destroyed; nay, as if to aid the task of famine and of fever in their work of death, it was changed into a deadly curse, which swept away more human lives than both those fatal agencies together.

Dr. Lees thus eloquently describes the horrors of that famine-year: "Mobs of hungry, and often dissipated poor, paraded the streets, headed by drunken and infuriated women crying for bread. Was there at that period a natural and inevitable famine? No such thing! It was distinctly proved that we had an ample supply of food for all the natural wants of the people; and that the impending horrors of starvation might be averted by stopping the breweries and distilleries in their work of destruction. Wasted and wailing children wandered through the streets; yet appetite went on to the next tavern and drank the bread of those innocents dissolved in gin. Famished mothers walked the village lanes, where briery scents and blossoms mocked their hunger. Respectability cast the hungered one a copper and passed on to drink its beer. The publican, while the voice of hunger and suffering ascended to the skies, still went on dispensing the pernicious product; above all, sanctioning all, waved the banner of the mistaken law: 'Licensed to destroy food and create famine.' That period of indifference is a blot upon our history — an indelible stain upon our patriotism and humanity. The work of waste and wickedness went on. Half a million of souls were sacrificed to the traffic."*

It needs no lengthened argument to demonstrate that such unhallowed destruction of the staff of life of God's great family of the poor awakens His most intense displeasure.

The whole spirit of the beneficent legislation of the Hebrew commonwealth, the denunciation of the oppressors of the poor, and the express declaration of Holy Writ, "He that withholdeth the corn, the people shall curse him," all attest the loving care for the creatures of His hand of the great All-Father who giveth us all things richly to enjoy.

Even where starvation does not ensue from this wicked destruction of grain, the increased difficulty of obtaining a sufficient amount of food for the sustenance of life — always difficult enough, God knows, to thousands — makes their lives bitter unto them, abridges their comforts, impairs their health, shortens their existence, and makes it, instead of a period of enjoyment, one long and hopeless conflict with hunger, want and woe, the only refuge from which is the refuge of the grave. Such iniquitous waste and abuse of God's bounties is contrary to the entire spirit and letter, scope, tenor, and design of His gospel of good-will to men. So abhorrent in His sight is all waste of human food, that after a stupendous miracle of its creation, He gave the command, "Gather up the fragments that nothing be lost." What words, therefore, shall fittingly describe their guilt, who diligently gather immense stores of necessary food, for lack of which vast multitudes must suffer for the very purpose of its wholesale destruction and perversion to the vilest ends!

Even the Times newspapers, speaking of the waste of food, says: "It is far too favorable a view to treat the money spent on it as if it were cast into the sea. It would have been better if the corn had mildewed in the ear. . . . No way so rapid to increase the wealth of nations and the morality of society, as the utter annihilation of the manufacture of ardent spirits, constituting as they do an infinite waste and an unmixed evil."

No man has a right to burn his corn stacks and then appeal to his neighbor for bread. Yet, practically, the manufacture of liquor produces precisely similar results. Never was there a more gigantic illustration of the adage, that "Wilful waste makes woeful want," than the results of the liquor traffic, for nowhere do poverty and misery so abound as where spirituous liquors are most largely manufactured. Much of the agricultural distress of Britain and other countries is directly caused in this way.

In the Island of Mull, in Scotland, some years since, £3,000 were contributed to keep the people from starvation, yet more than twice that amount was spent on whisky. During the Lancashire cotton famine, when money flowed in from all English-speaking lands to relieve the starving operatives, the breweries were in full blast destroying the food of the people, and more money was spent in liquor in the famine district than would have maintained the entire population in comfort during the entire period of depression in trade. If any government, at a time when the wail of famine rose upon the air, and gaunt-eyed hunger clamoured for bread, were to authorize the gathering of immense heaps of grains and its consumption to ashes, it would be hurled by an indignant people with execration from its place; yet it may permit the change of the same food to a death-dealing

* "Argument for Prohibition," pp. 127-8.

poison -- a crime a thousand-fold worse -- not only with impunity, but with applause.

The table of imports into Ireland during a period of scarcity, when the distilleries were closed, show that there was a greatly increased consumption of excisable articles; so we see that a year of famine, with prohibition, is better than a year of plenty without it.

Moreover, nothing so prevents the progress of religion in the world, and frustrates God's gracious purposes for the salvation of the race, as the traffic in strong drink, and its inevitable consequence, intemperance. For this reason also that traffic is especially obnoxious in His sight. It leads men to waste upon their lusts the material wealth, of which they are but His stewards, instead of promoting therewith the great policy for which the Son of God became incarnate. It is asserted by Dr. John Campbell that Protestant and pious Britain annually spends thirty times as much for strong drink as she spends for the world's salvation. During the last year the expenditure of the British and Foreign Bible Society was £217,390 19s. 10d., and the number of copies of the Scriptures circulated was 2,619,427. Even at this gigantic scale of operations it would take over three hundred years to supply every poor heathen in the world with a copy of the Word of God. In the same year there was spent in Great Britain alone £100,000,000 on intoxicating drinks. This money, thus worse than wasted, would give a copy of God's Word, in his own mother tongue, to every son and daughter of Adam on the face of the earth in less than one year!

Even in the mission field itself the evil effects of the traffic and its dread concomitants make themselves felt: marring the efforts and frustrating the toils of the agents of the churches.

In consequence of the prevalence of drinking habits among European residents in India, we are told on the authority of a returned missionary that the word drunkard and christian have become synonymous terms among the native castes. When the pagan Hindoo wishes to represent the christian Englishman, he begins to stagger in his gait to counterfeit inebriation.

"The very ships," says Mr. Thos. Begg,* "that bore the missionaries and messengers of salvation to heathen lands were often freighted with intoxicating liquors, which, like some of the plagues, unvalued in the apocalypse, were let loose to drown in their burning deluge every grain of christianity before it could germinate in the heart of the half-enlightened heathen. They fired his nature with lusts foreign to the brute, and which never raged in his appetites, nor infuriated his passions before his contact with the vices of civilization. The spirit of intemperance, malignant ghost of the bottomless pit, slew its tens of thousands; and one sweeping fiery curse followed in the wake of christian commerce."

The liquor traffic, too, was the chief support of the slave trade, the foulest crime in the history of Great Britain, that

trailed her meteor flag, dishonored, through the dust. English merchants and English sailors, beneath the red-cross banner of freedom, plied their nefarious calling of slave-stealers and slave-traders, and made that badge of liberty the livery of disgrace. And rum, fiery rum, was the instrument of barter for the bodies and the souls of men. "It was," writes Mr. Begg, "at a premium over minted gold in the slave-factories of the African coast. It fired the fierce lusts of the natives with a craving which their own slow liquors could not kindle."

Thank God, that blot, at least, is removed from the escutcheon of our country. The Nemesis of the people's wrath descended, and smote this direful curse from British soil forever. But still, its twin-crime, the liquor traffic, continues to enslave the bodies and the souls of men in a bondage more galling than even African servitude. Oh, that the people, in the majesty of their might, would arise and banish it from the face of the earth forever!

Nothing so counterworks the evangelistic agencies in operation, at home as well as abroad, as the vice of intemperance. It hardens the heart, steels the conscience, and deadens the soul to every religious feeling, and thus prevents the due influence of gospel truth on the community. Not only does this evil beast, lying ever in wait for the unwary, prevent men entering the church of Christ: it also prowls around the fold, and snatches thousands yearly from its sheltering embrace. As "when the sons of God came together, Satan came also with them," so even among the ministrants of God's altar, ordained to the perpetual handling of holy things, this hideous vice appears, and the abomination of desolation is set up even in the sacred places of the sanctuary. Universal testimony asserts that this is the most frequent cause of apostasy, both in the pulpit and the pew, the foul stain upon the snowy robe of christianity, the chiefest blight upon her bloom. This vice seizes the children of our Sunday schools, effaces the holy lessons written on their hearts, and changes them to a foul palimpsest, inscribed all over with the vile characters of sin. Many of them find their way to prison, and figure in the annals of crime. Of 1,050 boys in the Salford prison-school, 977 had attended Sunday-school. Of 10,361 inmates of the principal prisons and penitentiaries of Great Britain, no fewer than 6,572 had previously received instruction in Sabbath-schools.

"Give me the little children,"

Cries Crime, with a wolfish grin,

"Let me train up the children

In the pleasant paths of sin!"

Many are thus prevented from entering the Sunday school at all. In forbidding the little children, the tender lambs of Christ, who are especially included in the covenant of grace, and for whom such careful provision is made in the christian economy, to come to Christ, the traffic especially excites the indignation of the blessed Saviour, who rebuked His own disciples for the same offence, saying, "Suffer the children to come unto me, and forbid them not." Yet it is estimated from the statistics of intemperance

* "Report of World's Temperance Convention."—Intro. viii.

that an average of one boy in eight grows up to be a drunkard. Think of it, parents, as you look upon your household darlings—the olive branches around your board. On which of your boys shall fall this fearful doom; or, more dreadful still, which of your girls will you resign to this death-in-life, far worse than death itself? Would you not rather see them in their graves?

The noble phalanx of home missionaries, Bible woman, tract distributors, and other laborers for the evangelization of the masses, all bear testimony in the very bitterness of spirit that the liquor-traffic is the greatest barrier to the success of their efforts.

A hundred years ago, when that traffic had not nearly attained the gigantic magnitude it now possesses, John Wesley said, "We verily believe that the single sin of intemperance is destroying more souls than all the ministers in Britain are instrumental in saving."

More recently, Lord Brougham said, "Into whatever path the philanthropist may strike, the drink demon starts up before him and blocks his way."

The ignorant and irreligious masses of the people continue to multiply beyond every effort of the church to provide evangelistic agency. Underneath the decorous surface of society a great weltering mass of infidelity, drunkenness, profligacy, and vice, continues to seethe and struggle, ever and anon breaking through the thin crust of repression in those volcanic outbursts of appalling wickedness which are the reproach of our modern civilization. The helots of christian England, through the tyranny of the liquor-traffic, are held in a more abject bondage than that of ancient Sparta, a bondage not only of the body, but of soul, heart, brain, and everything that makes the man, to the foul dominion of an animal passion, of a brutal lust.

Under the very shadows of the churches, and surrounded by christian institutions, hundreds of thousands live in practical heathenism, utterly ignoring God and everything pure, and holy, and divine; or using His sacred name only to blaspheme and to invoke His maledictions on their souls. In the city of London alone—the great heart of christendom, from which go forth pulsing tides of holy effort which are felt to the ends of the earth,—are over a million of souls who never enter the house of God, nay, for most of whom there is no church accommodation, even if they desired it. In Glasgow, the great industrial centre of pious, Presbyterian Scotland, one-half, and in Edinburgh one-third, of the population attend no place of worship. Nor are other towns much better; and even throughout the rural districts the plague of irreligion and indifference has spread, till millions live and die heathens in the midst of christendom. In the words of Dr. Guthrie, that eloquent advocate of the outcast and the poor, "They know no Sabbath, read no Bible, enter no house of worship, and care neither for God nor man; bells might have been mute, and pulpits silent, and church doors shut for them. So far as they cared or were concerned, the cross, with its blessed burden, might never have stood on Calvary." It has been truly said that

many parts of heathen lands, to which missionaries have been sent, are a paradise compared with many places in the very heart of London.

Such a scene is thus vividly described by Professor Kingsley, that champion of the rights of England's poor: "Go, scented Belgravians, and see what London is. Look! there is not a soul down that yard but is either beggar, drunkard, thief, or worse. Write anent that! Say how ye saw the mouth of hell, and the two pillars thereof at the entry—the pawnbroker's shop o' one side and the gin palace at the other—two monstrous deevils, eating up men and women and bairns, body and soul. Look at the jaws o' the monsters, how they open, and open and swallow in anither victim and anither. Write anent that! . . . Are not they a mair damnable, man-devouring idol than any red-hot statue of Moloch, or wicker Magog wherein the auld Britons burnt their prisoners?"*

Upon God's holy day, with the sacred sound of the Sabbath bells calling to the place of prayer, the vile orgies of drunkenness are celebrated, like a carnival of fiends; and British bacchanals and mienads wanton in revels, more like those of Gomorrah than scenes in a christian land. With heaven-defying impiety, multitudes trample God's commands beneath their feet, profane His day and blaspheme His name. It would seem sometimes as if the seven deadly sins were let loose, the seven last plagues poured out, and pandemonium set up on earth. This British idolatry is more loathsome and degrading than that of Juggernaut. If St. Paul walked the streets of London his soul would be moved with deeper indignation at these christian vices than even at the superstitions of the Athenians.

In the intelligent city of Manchester, every beer, wine, or spirit shop was visited by the committee of the Manchester and Salford temperance society on the Sabbath-day, and the number of those who entered during legal hours accurately counted. For though food may not be sold on Sunday, this pernicious drink is vended under the sanction and protection of the law. The number of houses was 1,437; the numbers of visitors, men, 120,124; women, 71,609; children, 23,585; total, 215,318; about half of the entire population of Manchester, although many may have made several visits. We shall not pollute these pages with an account of the scenes that were witnessed in that christian city on the Lord's Day. One district is described as a "perfect hell upon earth." One house, the "Swan Inn," was visited by 1,732 persons during the day. Many of the visitors were of very tender years. What fearful Sabbath desecration is thus caused! Besides this, it is said that there are 40,000 maltsters in Great Britain employed all day long every Sunday in the manufacture of the liquor, to say nothing of those who are engaged in its sale.

The clerical testimony as to the effects of the traffic on the work of the churches reported by the committee of the lower house of convocation of the province of Canterbury confirms the truth of the statements above made. The following are specimens of their evidence:

* "Alton Locke."

"No drunkard attends the ordinances of religion."

"Sabbath-breaking, swearing and drunkenness are vices that go together."

"Many dare not face the pulpit."

"Those who drink most worship least."

"Produces practical atheism."

"Causes prodigious immorality."

"The violent and painful deaths of drunkards are no warning. One was roasted to death on a lime-kiln, and the same day his two sons consoled themselves by a drunken debauch."

"Men elect to give up Christ rather than the ale-house."

Archdeacon Garbitt says, "No organization, no zeal, no piety however devoted, no personal labours however apostolic, will avail to effect any solid amelioration in the presence of the traffic."

Rev. Canon Stowell, M. A., says, "That dark and damnable traffic has turned the day of God almost into a day of Satan, and has made it questionable whether, for the mass of the people, it would not be better to have no Sunday at all."

The debauch begins on Saturday night, and frequently lasts all through the Sabbath, and far into the week. It is said that thirty thousand people go to bed drunk in Glasgow every Saturday night. The ale-house is the church, drinking their worship and liquor their god. This vice turns the milk of human kindness into the gall of bitterness and hate; and converts the love of wife and child into a demoniac frenzy, impelling the human fiend to their destruction. This is the cause of that brutal wife-beating, which on the continent is considered the national characteristics of an Englishman, and not that he is in anywise devoid of the natural affections.

Besides those flagrant crimes, of which intemperance is the fruitful cause, every form of vice and evil is fostered, and stimulated, and often created by the liquor-traffic. Especially is this true of that great sin and sorrow of large cities, which is known as pre-eminently the "social evil,"—that hideous vice, which blasts the fairest bloom of beauty which tramples beneath satyr feet upon the cruel streets those blighted flowers that might have flourished fair in dear home gardens but for the lusts of sinful men;

"That blurs the blush and grace of modesty.
Makes virtue hyppocrite; takes off the rose
From the fair forehead of an innocent love
And sets a blister there; makes marriage vows
As false as dicers' oaths."

These sad waifs of humanity,—of whom there are ten thousand in the awful vortex of London alone,—blasted forever for the sins of the people, at once the victims and the Nemesis of society, are invariably sustained in their death-in-life, and enabled to ply their loathely trade by the stimulation of liquor; and among the devotees of the bowl are their guilty partners in debauchery chiefly found. The almost universal testimony of these unhappy daughters of sin and shame is, that they were betrayed to endless infamy when their passions were inflamed, their reason dethroned,

and the upbraidings of conscience owned, through the influence of strong drink.

The most frequent knell rung to the heaven-defying crime of suicide is intemperance; either as the cause of domestic misery, mental derangement, or libertine life; or as inflaming the mind and nerve the hand to the immediate commission of the fatal deed. We have also seen that it otherwise destroys the lives of sixty thousand persons every year, one hundred and sixty every day, or seven every hour. In view of these appalling facts, every lover of his race must share the feeling expressed by the prophet: "O that mine head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

This national vice produces also national degeneracy and degradation, debauches the public conscience, is the facile instrument of bribery and political corruption, and leads British electors to betray their country into the hands of demagogues and social pirates, and to barter their birthright as freemen for a vile mess of pottage. Instances are known where as much as £20,000 have been expended at a single election in thus corrupting the morals of the people, sapping the foundations of the constitution and destroying the palladium of the public liberty.

Every criminal or economical statistician bears witness that the amount of crime and pauperism is in a direct ratio to the extent of the liquor-trade. By some of the highest authorities the proportion of these evils directly attributable to intemperance is placed as high as nine-tenths, or even as ninety-nine hundredths. Irrefutable evidence of the truth of this stupendous assertion will hereafter be adduced.

It will not be denied that intemperance is the mother of ignorance, that fruitful cause of social debasement and crime.

Horace Mann asserts, "Intemperance is a upas tree planted in the field of education, and before education can flourish this tree must be cut down."

This is also strikingly confirmed by the statistics of ragged schools, as given by Dr. Guthrie. Fully ninety-nine hundredths of the scholars in those schools, he asserts, are the children of drunkards. With pathetic eloquence he exclaims, "With respect to them I may put into the mouth of our country the complaint, 'My people are destroyed for lack of knowledge.' Ignorance is their sole, sad inheritance. They are punished for it, impoverished for it, imprisoned for it, banished for it, hanged for it. The 'voice heard in Ramah, lamentation and bitter weeping' falls on our ears. Rachel is weeping for her children. Herod is dead, yet the innocents are slaughtered. Subjects in the time past only thought of punishment, I call on Justice to sheathe the sword, and lift up her shield and throw it over the heads of these unhappy children. And next, I call on Religion to leave her temples, and, like a mother seeking a lost child, to go forth to the streets and gather in those infants for Jesus' arms—save those gems for a Saviour's crown."

We have thus endeavored to show the sinfulness and immorality of the conversion of the people's food into a

liquid poison, which naturally destroys not only their bodies, but their souls. In view of the accumulated wickedness and misery caused by that traffic, small wonder that the indignation of that christian philanthropist just quoted finds expression in this solemn indictment: "Before God and man, before the church and the world, I impeach Intemperance. I charge it with the murder of innumerable souls. I charge it as the cause of almost all the poverty, and crime, and misery, and ignorance, and irreligion, that disgrace and afflict the land. I do in my conscience believe that these intoxicating stimulants have sunken into perdition more men and women than found a grave in that deluge which swept over the highest hill-tops, engulfing a world, of which eight were saved." Of other vices, as compared with this, it might be said, "They have slain their thousands, but intemperance its tens of thousands."

The whole system is accursed. It scorches, scars, and brands all who come nigh it, or have aught to do with it. There is contamination and pollution in its very contact. The drunkard himself is guilty of moral suicide. "This vice," said St. Augustine fourteen hundred years ago, "is a flattering devil, a sweet poison, a pleasant sin, which, whosoever doth commit, committeth not a single sin, but becomes the slave of all manner of sin."

But the most solemn and awful responsibility rests upon the manufacturers and dealers connected with this vile traffic. "I would rather," says John B. Gough, "be what I have been as a drunkard than I would be the man to stand behind the counter and give him the drink that made him drunk." The purest moralists of every age agree in the denunciation of this traffic in blood. "I never see the sign 'Licensed to sell spirits,'" says McChey, "without thinking it a license to ruin souls. Wretched men, do you know that every penny that rings on your counter shall eat your flesh as if it were fire; that every drop of liquid poison swallowed in your gas-lit palaces will only serve to kindle up the flame of the fire that is not quenched."

Lord Viscount Lonsdale, in the debate on the gin bill, in 1743, said: "I must look upon every man who takes out a license as a sort of devil set up to tempt men to get drunk."

The Rev. Albert Barnes writes: "The great principles of the Bible, the spirit of the Bible and a thousand texts of the Bible are pointed against it; and every step the trafficker takes he infringes on the spirit and bearing of some declaration of God."

We have over and over again seen the stern vehemence with which John Wesley denounces this godless traffic.

Even the publicans themselves have not the approval of their conscience in the wretched trade. "There is no hope for me," said one in a dying hour, "for I have been making a living at the gates of hell." Another who had spent years in the traffic remarked, "It is the most damnable business in which a man ever engaged." Another, who had abandoned the traffic, was asked why he gave up such a lucrative business, and replied as follows: "In looking over my account book one day I counted up the names of forty-four

men who had been regular customers of mine, most of them for years. Thirty-two of these men, to my certain knowledge, had gone down to a drunkard's grave, and ten of the remaining twelve were then living, confirmed sots! I was appalled and horrified. To remain in such a dreadful, degrading and murderous trade I could not; hence I abandoned it."

It is not merely the retail dealer, or low tavern-keeper, on whom the responsibility of the traffic, and the curse that ever accompanies it, shall rest. The great manufacturers, the wholesale dealers, the respectable wine and spirit merchants, the men of vast wealth, gotten by wrong, the great landlords and owners of vast estates, the members of parliament and great capitalists who are regarded as the bulwarks of the country, these are equally guilty with the vulgar publican, who is their mere factor for the performance of the ignoble work, of which they are ashamed. Nay, as the prime agents and chief supporters of the ungodly traffic, are they not much more guilty than he?

"It is the capital of the rich," wrote Rev. W. E. Channing, "which surrounds men with temptation to self-murder. The retailer takes shelter under the wholesome dealer, from whom he purchases the pernicious draught, and has he not a right to do so? Can we expect him to be sensitive, when he treads in the steps of men of reputation?"

No morbid sympathy with the agents of the traffic should prevent our arriving at just conclusions as to its enormity. No garments of respectability can hide its horrid loathsomeness. Wrap it in silk, clothe it in purple, bedeck it with the ermine of the law, it is still the same grinning skeleton, fetid with the odor of the grave. Wrong is wrong for ever, and no sanctions of the law can make it right. The whole business is essentially dishonest. It gives no worthy equivalent for the hard-won earnings of its victims. It is a crying fraud. Its factors are the chief agents and allies of satan in beguiling men to their everlasting ruin. Like human ghouls, they batten on the blood and lives of their fellow-men. They heap up colossal fortunes by the ruin of others. They rear their houses on a pile of their victim's bones. Their gold and their silver is cankered. The rust of them shall be a witness against them. Gouts of blood are on every coin. The palaces they build are haunted with the spectres of the souls they wreck. Let them get some honest calling; nor bring the wolf of want howling at their neighbor's door, that they may live in luxury. Let them bethink them of the fact that they are every year sending down sixty thousand hapless victims—fathers, husbands, brothers, wives—to a drunkard's grave and to a drunkard's hell.

A hundred years ago, that stern iconoclast of wrong, John Wesley, wrote thus of the unholy trade: "The men who traffic in ardent spirit, and sell to all who will buy, are poisoners-general; they are murderers of his majesty's subjects by wholesale; neither does their eye pity or spare. And what is their gain? Is it not the blood of these men? Who would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God is on

their gardens, their walks, their groves ; a fire that burns to the nethermost hell. Blood, blood, is there : the foundation, the floor, the walls, the roof, are stained with blood. And canst thou hope, O man of blood, though thou art clothed in scarlet, and fine linen, and farest sumptuously every day, canst thou hope to deliver down the field of blood to the third generation? Not so ; there is a God in heaven ; therefore thy name shall be rooted out. Like as those whom thou hast destroyed, both body and soul, thy memorial shall perish with thee."

It is no defence to quote the authority of the law, the license of the government. No man, nor body of men, have any moral right to issue or to receive such a license as that. "Licensed," to scatter firebrands, arrows, and death ; "Licensed," to set men's souls on fire with fire of hell.

" Licensed to make the strong man weak,
Licensed to lay the brave man low ;
Licensed, the wife's fond heart to break
And make the orphan's tears to flow.

" Licensed to do thy neighbor harm,
Licensed to kindle hate and strife ;
Licensed to nerve the robber's arm
Licensed to whet the murderer's knife.

" Licensed, where peace and quiet dwell,
To bring disease, and want and woe ;
Licensed to make this world a hell,
And fit man for a hell below."

Of what avail will be such a "license" as that when the Righteous Judge shall make inquisition for blood ?



TEMPERANCE OPTIMISM.

Address before the Annual Temperance Meeting of the London Conference, 1895.

By Rev. Charles Smith, London, Ont.

It is not needful to define the temperance principles of the great Methodist Church of Canada. These have been so frequently expounded that we may almost say without hyperbole, "their line has gone out through all the earth, and their words to the end of the world." These words have not been whispered feebly or fearfully, and "as with a still small voice," but like the sublime phenomena of the Apocalypse, which are described, "as the noise of many waters, and as the voice of mighty thundersings."

Methodism has ever been in the vanguard of this great movement. John Wesley was, in his time, both in sentiment and expression on this subject, at least one hundred years in advance of his environment. Many of his most burning philippics were hurled at this nefarious traffic; and many of his published utterances which are preserved to us clearly imply that he was a stern and uncompromising prohibitionist. It is, then, utterly impossible that we be loyal to his honored memory if we feel and act otherwise.

Still further—just as it is not needful for us to define our temperance principles, so neither is it necessary to defend them. Our temperance principles require no other defence than is contained in the grand old Bible—that love lusted volume which is the magna charta of all human privilege and duty.

I am aware that there are some well-meaning people who occupy the other side on this "drink question;" and there are some who, under medical advice, follow a course not consonant with their best feeling. Some of these, however, assume sometimes a very bold and even aggressive front, allege that we have no right to dogmatize against "strong drink" after our fashion. To all such we are prepared, in the ordinary form of street courtesy and salutation, to "touch our hats," and say, doubtless, alcohol, has a place in the pharmacopoeia, and as a drug is of essential use; but beyond this we dare not go. Certain we are, that if the Christian physician and the Christian patient can find some substitute which has no brand of Belial on it, that our Great Master Physician would have us ostracise alcohol forever from the scientific circle of the "Materia Medica," and would say to all alike concerning it, "Touch not! Taste not! Handle not the unclean thing!"

When Lloyd Garrison, the great advocate of freedom for the slave, travelled in the Southern States in disguise—had he done otherwise he would have been murdered—he was staying at an hotel in Charleston. While sitting in the coffee-room with some other gentlemen, who had no idea that their eloquent adversary was part of the company, an individual came in with a slave-whip in his hand, a hideous thing with a short handle, and many knotted thongs. "Been executing justice, have you?" said one with a smile, pointing to the instrument of torture. Garrison looked at it, and glared at it; it seemed that it held him like a basilisk. This the owner noticed, and was angered. Striding to the Northerner, he held out the whip. "You seem curious, stranger," said he; "pray handle it." Mr. Garrison started back in horror. "I will not touch the accursed thing," shouted the friend of the slave; "every cord is a snake from the same of hell." No thunderbolt ever produced a more pregnant silence. In that moment Garrison knew his deadly peril. He stood erect, turned round with dignity, and left the room. Then the pressure of their rage broke forth in curses, they rushed out, the offender had disappeared—hidden by God from the wrath of evil men. He returned northward in hot haste, and so escaped out of their hands.

Now, O ye Christian men and women—for it is to the Christian folk my soul speaks—what was that one slave-whip, with its dozen knotted thongs, to the million lashes of the serpent-whip and scorpion scourge of strong drink, which have ploughed their crimson furrows into the flesh of myriads of little children, of wailing maidens, weeping women and enslaved men—cutting and scoring through the flesh into heart and brain and soul, and making much of our world one wild Aceldama of misery and agony and death? Would the Christ handle it? Would he draw the sinuous strands through his gentle fingers, and say, "There is no harm in it, if it be lightly used?" Nay, verily. He would touch it only to cast the viperous torture into the fires of Tophet, and save, save, save poor humanity from the horrors of strong drink.

But while it is not necessary either to define or to defend our temperance principles, it is necessary that we keep on enlightening and moulding public sentiment; it is necessary

to inspire the despondent ; it is necessary to reassure the hopeful ; it is necessary to enthuse and cheer the aggressive.

My own views of the present aspect and outlook of temperance reform are decidedly optimistic, and I think the day is coming when we shall be able in this great country almost simultaneously to ring a merry marriage peal, and sound a timely funeral dirge. We will ring that marriage peal when Christians of all communions, and political partisans of all shades, have united in holy wedlock in the name of God and the right to prohibit the manufacture and sale of intoxicating beverages ; and we will sound the funeral dirge — not with tears, but with gratulations of holy joy — when having thus dethroned this tyrant, Bacchus, we bury him forever out of sight. We will plant no flower upon the grave, unless it be the deadly nightshade, and upon some swiftly-crumbling stone we will inscribe (not with chisel, but with chalk) that divine malediction, "The name of the wicked shall rot."

I dare say many of you have heard "The Story of the Chimes." You remember how the weary wayfarer sat down on a grassy knoll on the roadside. He was dispirited and sad, because his proud ambitions and most cherished hopes had received no crowning success. But just then, while musing that his life was not worth living, he heard rich musical chimes from the belfry of a cathedral tower in the city which still loomed upon his vision through the deepening twilight. Strangely mellowed by the distance, the music rang into his soul — it became sweetly articulate within him, and as the grand ringing went on, it seemed to say to him, "Keep a good heart ! Keep a good heart ! Keep a good heart !" And so I would have you, with myself, listen to the chimes, and in all the severe and uncoroneted struggles of this holy war keep a good heart ! Keep a good heart !

Listen to the chimes ! God's chimes from the celestial city, and his bells of peace. Listen to the paeans of divine promise assuring you the final victory. Listen to the chimes ! Men's chimes, as with increasing numbers in each contest they march to the ballot-box to register their holy indignation against this unrighteous traffic. Listen to the chimes ! Women's chimes, as especially organized and marshalled, and equipped by "the Women's Christian Temperance Union," they unfurl their banner to the breeze with this inscription, "For God and home and native land." Listen to the chimes ! Chimes of the children, as with scientific temperance taught in our day-schools, and the moral and religious aspect of it inculcated in "International Lessons" and by purifying sentiment in their homes, they march to save the land.

In that terrible war for human right and liberty on "the other side of the lines," when Abraham Lincoln issued his appeal for volunteers, there was a quick response all over the land, and from all points of the compass they could be heard as they marched to the front singing, "We are coming ! We are coming ! We are coming, Father Abraham, three hundred thousand strong !" And so now, from all points the children are coming — aye, the children are coming

three hundred thousand, and more than three hundred thousand strong ; and we counsel you to listen to these cheery, hopeful signs.

Alas ! Some people never listen to the chimes. Some are like the unhelpful Hebrew spies. They are only the tall sons of Anak — the walled cities and the frowning fortresses. They enlarge upon the difficulties. They magnify the Anakim into giants, and they minimize themselves into grasshoppers, and then they say that our "promised land" — the goodly Canaan of Prohibition — can never be won. But, with God and truth on our side, we have no reason to fear the outcome, for it will be more beautifully tinted than the dawn, and it will be more gloriously refugent than the noon-tide. It will be like those prophetic pictures which speak of the light of the morning when the sun riseth, even as a morning without clouds, as the tender grass springing out of the earth, by clear shining after rain, "and as the light of seven days."

You tell me there is opposition. You tell me that this opposition is flanked on one side, by the all but inexhaustible capital of those whose "craft is in danger," and that it is flanked on the other side by their unscrupulous devilry. Opposition ! Why, of course there is opposition ! I believe with old Lyman Beecher that "if ever the devil goes out of the world he will go out tail first." He will show his teeth and his cloven hoofs, and contest every inch of ground to the last. Opposition ! What good cause has not been harried and obstructed ? When Hebrew serfs were to be disenthralled from Egyptian vassalage there was opposition ! When the slave was to be unmanacled in the Southern States there was opposition ! When Wilberforce and his co-adjutors toiled to expunge a similar hideous blotch of guilt from British colonies there was opposition ! When the infamous "corn laws" were to be repealed there was opposition ! When the beneficent "Vaccination Acts" were to be enforced there was opposition ! And yet all these and many other grand humanitarian enterprises swept forward, and won a golden goal, notwithstanding the furious hostility leagued against them, because they were harnessed to the mighty motor of God's benign purpose to bless and enfranchise our race.

And for this same reason the cause of temperance reform must go forward. It is not a little significant to my mind that this cause has always been designated a "movement" "The Temperance Movement." It will be remembered that Galileo, notwithstanding his recantation before the representatives of the Romish hierarchy, immediately afterward muttered through his clenched teeth, "The world does move after all." That axiomatic dictum of the old Florentine, so true of the world in its orbit, so true also of science and philosophy as indicated by the brilliant "march of intellect" in these later days, is seen to be no less true when we contemplate the progress of temperance reform. Verily the world does move !

What great changes, for instance, have taken place in the last one hundred, or even fifty years, in the attitude of the general public ! What a change in the voice of the public press ; for now, if it speaks at all, it is to write the

traffic down. What a change in the judicial mind, for now our judges have no extenuating estimates for it, but only words of condemnation. What a change among employers of labor, for where valuable property and the safety of human life is involved they employ total abstinents only. What a change in the once apathetic and self-indulgent attitude of the clergy. Why, even in "the minister's vestry" of a conference Wesleyan chapel, I saw, less than forty years ago, a venerable ex-president, a relative of my own, just after he had preached a conference Sunday evening sermon, waited on by grave-looking officials with a sparkling decanter of wine, and while the stimulant was being imbibed, several reverend fathers and brethren stood around nodding and tacitly smiling their approval. Happily, however, now the demoniac spirit of wine has been exorcised from the Methodist churches the world over, and no more sacrilegious attempts of that kind are ever likely to be made within their hallowed precincts to steady the trembling ark of God with the unholy hand of strong drink.

And then what a stupendous change do we also find in the methods which are now resorted to by the vendors of intoxicants. They now advertise for "teetotal bar-tenders," and resort to every politic method which is available in order to galvanize and bedeck their bad business with a gilding or tinsel of respectability. In the year 1736 it was stated as a fact in the British House of Commons that on some ale-house and tavern signs there was inscribed the vulgar and unblushing legend, "Drunk for a penny, dead drunk for two pence; clean straw for nothing." But now the wary vendor says nothing about a cheap drunk, or a gratuitous consignment to clean straw, because he knows that such an honest disclosure of his incidental design is repugnant to popular taste; he therefore weaves around his business a glamor and a witchery of mystery, and this he half hides and half reveals through the jewelled transparencies of the doors and windows in his sample room; and then he says in effect "to young men void of understanding," "Enter ye who would taste of elysian bliss and recline only on beds of eiderdown," while, forsooth, the swiftly descending gradient of the old legend which speaks of drunkenness and straw is the ultimate outcome of the same. As Solomon said of the house of the lewd woman, so we say of the inebriating saloon, "It is the way of death, and its steps take hold on hell."

A famous political economist once said, "The great matter is not so much where we now are, as the direction in which we are now moving." Judge the temperance reform by this criterion, and as a ship-owner, speaking in his own peculiar parlance, would say, "It will register in class 'At a Lloyd's,' for if anything under heaven's blue dome is moving in the right direction, it is this handmaid of Christianity which is constantly advancing till the day breaks and the shadows forever flee away."

It was my privilege some time ago to stand in the wild gorge at Niagara, hard by the famous whirlpool rapids, and while looking at that scene of wild commotion I was deeply impressed how difficult it would be for an unsophisticated

person with his eyes fixed upon a certain upward swirl of the waters to think that their general tendency was not back again to the great falls, and thence to the upper lakes; but looking out more broadly it could easily be seen that after all there was a steady and irresistible flow on towards Lake Ontario, and thence to the Atlantic seaboard. So betimes some one afflicted with pessimistic dolours, focusses his gaze upon some little local point of turbulent opposition to this great forward movement, and wails out, "The tide sets the other way; our hope is lost." But what, after all, is the true trend of this movement? Any person of candor not to say an optimist -- can tell that this department of social and moral reform has chronicled a series of magnificent achievements, and that despite these comparatively trivial alternating swirls, the great stream goes forward like Niagara, because as an expression of the beneficent purpose of Omnipotent wisdom and goodness, it cannot, on the whole, do otherwise.

Brethren and friends of the London Conference, we have but recently witnessed in our fair "Forest City" of the west, one of these alternating swirls. Our gentlemen of "the License Commission," with unconscionable effrontery, pushed the pointers on the dial-plate of God's great clock of progress back by one whole hour. Notwithstanding they are the official representatives of a Government which has so manifestly declared itself favorable to progressive temperance legislation, and notwithstanding the great and growing temperance sentiment of our city, they filched from us rights which had been honorably won, and voted one whole hour more each night round the year to the minions of Bacchus, in which to do their debauching work. The temperance community would scarcely have been more surprised and shocked had an earthquake rolled northward from Charleston and shaken down the city hall, the post office and the custom house.

I need hardly say that one earthquake is often the prelude to another, and after such an encroachment it would be surprising if aggressive temperance people did not unite to have some little earthquakes on their own account. By invoking the aid of a mightier power than that of Vulcan, who, with his Cyclops, as the old mythology tells us, manufactured thunderbolts for the immortal Jove, we shall, I anticipate, hurl some thunderbolts, and we shall cause the official thrones of these men to rock out from under them. To many temperance people the Government of the Honorable Oliver Mowat has been estimated as scarcely less than a sacred thing, but there is one thing in this Dominion which is more sacred to many of us than either of the political parties, and that is "the kingdom of our Lord Jesus Christ," and whatever imperils the progress of that kingdom is sooner or later doomed to fall, no matter whether it be a bench of faithless license commissioners or the Government of a country.

The premier of this province and his administrators everywhere must keep faith with the temperance people, or they will find, and that very soon, that the temperance people are losing or have lost faith in them. Such men as

these London License Commissioners are "the small dust on the balance;" and we call upon our honorable Premier to dust the scale on his side the beam. He must wipe off, and wipe out, all such dust, or many of the temperance voters who have been faithfully with him in the past will refuse to soil their robes by sitting down in the dust on that scale at the next election. I tell it to you as no secret, that some of us have already heard these premonitory rumblings, and no matter what party is sacrificed, we will "seek first the kingdom of God and His righteousness." It is said that in "ye olden time" they used to have pills "warranted to cure earthquakes." And I may say that there are such pills obtainable still. The Women's Christian Temperance Association and other temperance organizations keep on hand a constant supply. They are compounded, not of flour and Turkey-rhubarb, or of any other mysteries of the *Materia Medica*, but of the wholesome principles of Bible temperance, and any political party in this country can only have immunity from temperance election earthquakes by swallowing these pills.

There is now an opportunity for the Premier of this Province to immortalize his name, as did his illustrious name-sake—that other great historic Oliver—Oliver Cromwell! When Oliver Cromwell expelled the "Long Parliament" at Westminster, he strode up and down the floor with his hat on, pouring upon its members the scorching lava of his invective and scorn. "Come, come," said he, "I will put an end to this. It is not fit you should sit here any longer. You are no Parliament." Then, calling in his officers he ordered them to clear the House. "What shall we do with this bauble?" he cried, taking up the Speaker's mace, which had lain upon the table as a sign of authority. "Take it away! Take it away!" he thundered, "and get you gone, and give way to honest men." Then, having turned them all out, he locked the door, and put the key in his pocket. The next morning some royalist wag stuck a placard on the door: "This house to let; now unfurnished."

Now, that I submit, is just now a fine object lesson for our great modern Oliver. If he would stand right with our temperance voters he must say to those London License Commissioners, and to all such, "Take away that bauble—that mace—that sign of authority, and get you gone, and give way for more honest men."

I was speaking to you just now of progress, and am reminded of a witty son of Erin, who said, "There are three kinds of progress. There is progress forward, progress backward, and progress standing still." Perhaps we may not be able to analyze the Irishman's philosophy in all its ranges, but certainly the temperance movement has developed this singular characteristic—paradoxical though it may seem—of making "progress standing still." I remember when a mere boy seeing my old grandmother ascending a long flight of stairs. Every half-dozen steps or so, the old lady stopped to breathe, and in that way she made progress standing still. I remember also seeing a

large ship going up stream in the Welland Canal. By-and-bye she came to one of those essential intersections called "locks." Here she was shut in for the moment both behind and before by ponderous doors. Progress for the time seemed to be intercepted, but it was not, for all the while the waters which floated the vessel were steadily rising, until, having reached the necessary level, the ponderous doors in front of her were flung wide open, and on she sped to the haven whither she would be. That vessel in the lock was another illustration of progress standing still.

That dear old woman on the stairs, and the vessel in the lock, explain much of the progress of this great "forward movement," for in truth we are not only making progress in each victorious campaign, but in some sense, also, when we are intercepted. Then we are neither dead nor sleeping—then we are still breathing on the stairs—then we are still being invigorated for the ascent—then we are only in the lock. And it is never "a dead-lock." The waters in which we float are never stagnant; they are always healthful and life-giving, and they are always surcharged with an infinitude of motive power, because they are constantly fed from that "pure river of water of life, which, clear as crystal, flows from the throne of God and the lamb," and, for the same reason, these transient locks in our course only help us to sweep on again with accelerated momentum.

The great traveller, Stanley, tells us that when he was in Africa he and his people thought it at first a nice thing "to go gliding down the river with a tall bank of thick woods on each side, and nothing but quietness and a Sabbath stillness all around—nothing to do but paddle and sing all the way down, until they began to think it was not so bad after all. At last we came," he goes on to say, "to the cannibal lands. They asked, 'Where are you going?' 'Down the river to our country.' 'We never heard of anything being there. Where do you come from?' 'From the other sea.' 'From the other sea? There is none. Do you come from up there?' pointing to the clouds. 'No.' 'How is it we never saw or heard of anything like you before?' 'I suppose it was owing to your ignorance.' 'Well, you must turn back; we can't allow you to go on.' 'I am very sorry, but I must go on. If you will allow us we are quite willing to pay you for leave to pass. Look,' and we showed them some fine gaudy clothes, and cowries, and beads, and polished brass wire. No; they would not have any at all. 'Go back,' they said. But the river was not going back, and all the time we were talking we went along with the current, all the while other natives coming down, until we got into another country. The people of the place came out in their canoes. This was on the frontier of the cannibal lands. They maintained similar conversation with us. They said, 'You pass us to-day without fighting, but wait till to-morrow. The king does not allow anybody to go down; and if he refuses there is no one can stand before him.' 'Well,' we said, 'if we must be killed, why we shall be killed, but we shall go on.' Next day we went on as before."

'This temperance reform is in some points like crossing Africa. The way is long, the jungles are dense, and stout and determined is the opposition to the passage. We are told we must "go back!" But we are educated up to Mr. Stanley's standpoint, when he said: "The river was not going back, and all the time we were talking we went along with the current. . . . Next day we went on as before. . . . If we must be killed, why we shall be killed; but we shall go on." In this spirit we shall yet reach the other side, and be greeted by the sight of the bounding sea—"the sea! the sea! the open sea!" Stanley's black braves said, as they rolled in the dust in a delirium of joy, "We have drilled a hole through Africa." We have drilled a hole through Africa, and we shall yet be able to say, We have drilled a hole through the liquor traffic of this great Dominion, from where the Atlantic surges moan their melancholy music against the rock-engirdled shores of the East, to Vancouver's isle, where the Pacific sings her peaceful lullabies in the West.

"We have faith in old proverbs full surely,
For Wisdom has traced what they tell,
And Truth may be drawn up as purely
From them as it may from a well!
Let us question the thinkers and doers,
And hear what they honestly say:

And you'll find they believe, like bold wooers,
In 'Where there's a will there's a way.'

"The hills have been high for man's mounting,
The woods have been dense for his axe,
The stars have been thick for his counting,
The sands have been wide for his tracks,
The sea has been deep for his diving,
The poles have been broad for his sway,
But bravely he's proved by his striving
That 'Where there's a will there's a way.'

Have ye vices that ask a destroyer?
Or passions that need your control?
Let reason become your employer,
And your body be ruled by your soul.
Fight on though you bleed in the trial,
Resist with all strength that ye may;
Ye may conquer sin's host by denial;
For 'Where there's a will there's a way.'

Should ye see, afar off, that worth winning,
Set out on the journey with trust;
Never heed if your path at beginning
Should be among brambles and dust.
Though it is but by footsteps ye do it,
And hardships may hinder and stay;
Walk with faith, and be sure you'll get through!
For 'Where there's a will there's a way.'

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